LITERARY AND EVANGELICAL

MAGAZINE.

"Because of the house of the Lord our God, I will seek thy good."

Pealm cxxii. 9.

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LITERARY AND EVANGELICAL

MAGAZINE.

For the Lit. and Evan. Magazine.

REMARKS ON MR OWEN'S LETTER.

THE letter of Mr Owen, addressed to the Citizens of the United States, dated, At Sea, New York Packet, Oct. 1825, is now before the public. On this singular communication we would offer a few remarks. The perusal of it has excited

surprise, astonishment and grief.

Mr Owen informs us that he has "devoted many years to acquire a knowledge" of the subject on which he writes; and yet, who can observe, without surprise, that want of accuracy which this letter displays? He states it as a fact that there are among us a large portion of errors and prejudices; and that the "greatest and most lamentable of these are the notions that human nature has been so formed as to be able to believe and disbelieve, and to love and hate, at pleasure." It is true, that a great portion of the people of this country have been precluded from opportunities of mental improvement, they are engaged in occupations of a different kind, labouring to gain an honest subsistence for themselves and their families; they are not versed in metaphysical disquisitions. If these, therefore, should be found unable to decide the point involved in the remarks now quoted; or if they should give a wrong decision; this, in either case, can be accounted for without ascribing it to "errors and prejudices." If one of our industrious, though unlettered mechanics was asked, whether the three angles of a triangle are equal to two right angles, it is most probable he would be unable to answer; or if he did, his answer might be incorrect. But who would think of ascribing this to prejudice, or even to error? The man has not had the opportunity of gaining a knowledge of the subject to which the question relates; he is not, therefore, prejudiced, nor is he even in error: for error is the belief of falsehood instead of truth. But this man believes neither

truth nor falsehood on a subject which does not lie within the sphere of his knowledge. But we venture to affirm, that among those whose minds are improved by science, or even without this, who are in the habit of reflecting on the operations of their own minds, not an individual can be found who entertains such " notions" as these which Mr O. charges on the whole population of the United States. Not one can be found whose opinion is, that we believe or disbelieve, and love or hate, at pleasure; that is by a simple act of volition, as we move our hand. All, with one voice, will declare that they believe a statement on what they deem sufficient evidence, and disbelieve when such evidence is not perceived; and that they love and hate, not as they move their hand, but when, and only when they perceive something in the object worthy of these affections. As an illustration of this, we can assure Mr O. that the reflecting part of our community will not believe in the practicability of his scheme, unless he presents to them much better evidence than his letter contains; nor will they love, or approve his plan, without a belief in its utility, the evidence of which is yet wanting. But farther; we venture to affirm, that if this point is fairly stated to any man of common understanding, however unaccustomed he may be to reflect on the exercise of his own mind, he will give a correct answer. As soon as he clearly understands the difference between the two propositions, he will decide, without hesitation, that he does not believe or disbelieve, he does not love or hate by the same act, or exercise of mind by which he moves his hand.

Another inaccuracy of this letter is, that "these false notions are the origin of evil, and the real cause of all sin and misery among mankind;" that is, of all evil, both moral and natural. That all the miseries which afflict mankind are the effects of sin, we do most firmly believe: in this Mr O. is perfectly correct. But that all sin is caused by these notions, is truly astonishing. The case is plainly this; Mr O. affirms that all sin is caused by our supposing that we can believe without evidence, and love without the perception of something amiable. Take away the cause, and the effect, of course Take from us this false notion, and we are no will cease. longer sinners; because we no longer commit sin; and, of course, no longer suffer the misery which is the effect of sin. Now, we again affirm that these notions, supposed by Mr O. to be the cause, and the only cause of all sin, do not exist among us; and we fearlessly challenge this gentleman to produce a single human being of common understanding,

either in the United States, or in Great Britain, or in the world, whose "false notions" on this subject will prove his position. Until he furnishes this evidence, he must excuse us if we cannot believe his statement. But it is a fact, that there is a great deal of misery among mankind; and we firmly believe, on sufficient evidence, that sin is the cause of all this misery. We, therefore, as firmly believe, on evidence too, abundantly sufficient, that the cause of all this sin is

something widely different from these "notions."

Again; Mr O first represents the cause of all sin and misery as "errors and prejudices;" these are presently reduced to mere "notions;" shortly after they cross the field of vision as "errors of the imagination." Error is the belief of falsehood; and belief is an act of the understanding. A notion is something in the mind vague and indefinite, about which the understanding has formed no decision. All our best Metaphysicians make the imagination a faculty entirely distinct from the understanding; of course their operations and their acts are not the same. An error of the one is not an error of the other. Is this the accuracy of a Master, who has "devoted many years to acquire a knowledge" of the subject on which he is writing? But we forbear: these are specimens of the inaccuracies found in this letter.

Mr Owen is hastening to our shores "with a fixed determination [are there any determinations that are unfixed?] to exert all his powers for our benefit, and through us for that of the world." Every person will give him credit for the grandeur and benevolence of his scheme. The manner in which he proposes to accomplish this object and confer this benefit is, by correcting our "false notions." We must have better evidence than this letter contains that his own "notions"

are correct, before we can become his pupils.

We are astonished at the boldness of his assertions; we cannot comprehend the structure of his mind which can hold together such conflicting positions. He tells the citizens of the United States that "all religions and laws have been hitherto founded on this error;" that is, the belief in our accountability to God our Judge. Our own Government and Laws are implicated in this bold and sweeping charge. Our laws are founded on error; and this error is, that we shall be called to an account hereafter for the life we are living, for the part we are now acting. Our Legislators framed our laws under the influence of this belief; and therefore we cannot be happy and prosperous under them; we must be, and we are miserable. Had our Legislators believed that we are

not acountable to God, our laws would have been good, and we would have been happy. And yet Mr O. is leaving his native country, to which most men are strongly attached, however bleak and dreary it may be, and is coming to our shores with a haste that seems to chide the tardiness of the winds and the tide, drawn, it would seem, by the "freedom of our government." Whether this forms the attraction or not, it is certain that Mr O. admits that we live under a "government of freedom;" that is, freedom from all those evils which are the result of tyranny and oppression. But how a free government can he founded on error; or how we can be suffering all the misery which afflicts the rest of mankind; and yet, through the freedom of our government, be exempted from part of this misery, we cannot comprehend. It seems, however, that these positions, so conflicting in our view, exist

in perfect harmony in the mind of this gentleman.

Again; Mr O. tells the citizens of the United States that they "possess nothing which he desires to obtain, except their good will and their kind feelings." He does, then, desire their good will and their kind feelings. And yet he casts in their teeth charges of the most serious and reproachful nature. He charges them with "notions" respecting the operations of mind which would actually disgrace a mere tyro in metaphysical science. He charges them with ignorance on subjects which they profess to understand; ignorance too, of the most invincible kind. Error presents a much greater resistance to the entrance of truth, than that ignorance which consists in the mere want of ideas. In consequence of this ignorance, he charges them with an irrational state of mind. "Hence the present irrational state of mind in every part of the world;" of course, in this country. He tells them farther that their ignorance is the cause of the far greater part of the miseries which we suffer: "Hence nearly all the evils, except those of climate, which afflict the inhabitance of the United States." In a preceding paragraph this ignorance, or as there expressed, these "false notions," were the real cause of all sin and misery among mankind; and of course, among us. It is pleasing to see how things begin to ameliorate as Mr O. approaches nearer our shores. Now there is a small part of these evils which have a different origin. From these charges there is not a single exception; but especially the framers of our Constitution and our Legislators are implicated in them. Washington, and Franklin, and many others whose life is ended, whose wisdom in political science we admire, have died in ignorance. Hundreds of others, now living, whom we deem worthy of our utmost confidence, are, though we do not suspect it, now in ignorance. Hear the gentleman's own language in confirmation of this statement: "When these errors shall have been removed, there will be no obstacles to great improvements in education;" of course, these errors with all their effects still remain. "But this change cannot be effected until society shall be remodelled;" it is not yet remodelled, and of course remains in statu quo, suffering all the evils of this ignorance. Mr O. is but "hastening to our shores, to exert all his powers for our benefit;" of course, till he arrives, till he exerts his powers, we must do without this benefit; till he can chase away our false notions," we must, all of us, remain in ignorance, and

suffer as patiently as we can.

It is well known that the people of Great Britain are in the habit of bringing against us charges of this nature. Their travellers, many of them at least, their Essayists, their Reviewers have exhausted the vocabulary of vituperation on us; they seem to think they do us ample justice if they represent us as semi-barbarians. Mr O. it is true, was educated in that country, and from the circumstances there existing received his first impressions; but really we did not expect from this gentleman, now coming to reside among us, charges of so serious a nature. Does he sincerely believe that they are just and well founded? Then they are the more reproachful. Does he know that they are groundless and unjust? Then it is truly astonishing that he could permit himself to use such language. Mr O. tells us that he "desires our good will and kind feelings;" and indeed it would appear that he supposed we could "love," that is, bestow our good will and kind feelings, " at pleasure," as we move our hand. While these charges remain against us, unexplained and unretracted, we must not only bestow our good will and kind feelings without motives, but in opposition to the motives implied in these charges. If this is a fair specimen of his knowledge of human nature, then, we candidly think he ought to "devote many years" more to acquire the knowledge of this subject. If we understand his language, he tells us that in "loving or hating" there can be, according to his own theory on the subject, " neither merit nor demerit;" then why does he desire our love?

Farther; is it not astonishing that Mr O. can have a rational expectation of accomplishing all that he proposes? If he has no such expectation, is it not more astonishing that he should make the professions which he does? What does he

propose to do for us? He comes to instruct us, to drive from our minds those "lamentable notions," which in his opinion, are the "real cause of all sin and misery;" by removing the cause, he will prevent all its effects, both sin and misery. His method is strictly philosophical; he aims his blow at the root, and then expects that the branches will die of course. He proposes to remodel society, both civil and religious; for both are "founded on error." When he shall have demolished our republican form of government, and reared another structure "on principles in strict accordance with our nature;" then, "there will be no obstacle to great improvements in education, rapid advances in valuable knowledge of every kind, the creation of wealth, and the arrangement and government of society, for the well being and happiness of the inhabitants of every State in the Union." Could be promise, or could we expect more than this? What the form of civil government will be which he intends to give us, a pure Democracy, or a Monarchy, or a Despotism, is not stated. No doubt the "model," which he has formed, "explanatory of the proposed new arrangements," which he "brings as a present to the General Government," will contain all necessary information on this subject. He makes a present of this model to the General Government, "that the individual government of each State may have an opportunity of obtaining a copy of it, and that all, if they choose, may be equally benefited." This is certainly very considerate and very kind; for really if our society is to be "remodelled," we cannot but feel anxious to know what form it will assume : and remodelled it must be according to this model, or we never can enjoy the "extraordinary advantages which long experience has taught him to think it possesses."

Now, can Mr O. have a rational expectation of accomplishing all this, or the tenth part of this? Our Constitution contains the form of our civil society, and is the supreme law of the land. All other laws, both of the General and State Governments, are in accordance with this Constitution. Yet, in this gentleman's opinion, "all laws." not excepting our own, have been hitherto founded on error." Can Mr O. seriously believe that the people of the United States, having gained their freedom by years of toil and suffering and much blood, will permit him, merely for the sake of trying an experiment, to remodel their Constitution and their Laws? What has he accomplished in his own country, where his influence will certainly be as great at least, as in a strange land? Has he remodelled the society there? Has he driven from the minds

of his own countrymen those "false notions," which are the root of all evil? Are they enjoying those "extraordinary advantages" which he promises to us? We know that he has not succeeded in his own country; the state of society, the form of government is the same at this day, that it was before he was born. What is the reason of the failure? Has he not exerted all his powers for the benefit of his own countrymen? According to his own statement they need his friendly agency as much, and rather more than we do. From them we have "transplanted a very large portion of their errors and prejudices;" of course, these "false notions" exist and produce all their effects there, as well as here. He tells us that the knowledge he possesses was "imparted by experience;" and that he has had "long experience" on the subject. He has, then, made a long, of course, a fair experiment of his skill and his powers; and we ask again, has he been successful? Where is the proof of this success? If he has failed at home, among his own countrymen, where he is well known, can he seriously expect to succeed among strangers, where he is comparatively unknown? In fact, there is nothing for him to do. The errors, prejudices and notions, which, in his opinion, are the cause of all the evils which he is coming to remove, do not exist among us. He might as well suppose that the notion prevailed among us that two and two make five, or that we employ the imagination in reasoning and investigation, and allege that these errors were the cause of all our sins and miseries, and then propose to ameliorate our condition by removing them. There are, indeed. errors, prejudices and notions prevailing among us of the most dangerous and pernicious kind, which, if Mr O. will drive away, he will prove himself to be the friend of suffering humanity; but those with which he is coming to wage this exterminating war really do not exist among us.

What are the weapons which Mr O. intends to employ in these achievements? He has not left us to vague conjecture on this subject; he has told us that "principles" will be employed; and that these principles are founded on facts; it is, therefore, by the "knowledge of these facts," that he intends to accomplish the work. He mentions some of these facts; "viz. that no infant ever formed any part of itself." Mr O. is coming to teach us the knowledge of this fact; of course, leaving his own country he is not hastening to our shores to teach us what we already know; in his opinion we must be ignorant of it; we, somehow or other, suppose that infants have an agency in their own formation. We will, however,

soon be taught better. Another of his facts is "that no two infants are alike." When we have gained a correct knowledge of this second fact, he will, possibly, then undertake to teach us that all infants, not marked with imperfection, have two eyes, and two hands. This is a part of the "valuable knowledge" which we may expect from this gentleman.

But, by far the most serious and important part of this letter remains yet to be noticed. No real friend to the best interests of this country can witness without grief the proof which this letter exhibits of Mr Owen's decided hostility to the Bible and to Christianity; and that the principles which he is about to employ are those of infidelity, of philosophy falsely so called. He neither intends nor hopes to remodel our civil institutions, but he is about to open his battery against our christian institutions. It is a masked battery, however, that suits his design. He has not the candor to avow his intention openly; he will, at least at the commencement of the warfare, lie in ambush, and strike the blow, if possible, unsuspected and unseen. His profession, indeed, is friendship; but mark the weapon that is under the cloak; a

weapon intended for the vitals of Christianity.

We neither wish nor intend to impute motives and designs to Mr O. without sufficient reasons for the imputation; we refer to his letter for these reasons. Mr O. tells us that from our European ancestors we have "transplanted a very large portion of their errors and prejudices;" and that the "greatest and most lamentable of these are the notions, that human nature has been so formed as to be able to believe and disbelieve, to love and to hate, at pleasure, and that there can be merit or demerit in believing or disbelieving, and in loving or hating." In this language he would slyly make the impression that such is our belief in Christianity; that when we receive the Bible as a revelation from God, the belief is without evidence of its truth; it is at pleasure, as we move our hand. Mr O. may, and ought to know better. If he will consult the writings of some of his own countrymen, of Beatty, of Campbell, of Chalmers, and of Erskine, he will find that our belief is not that childish and absurd thing which he supposes; that for our belief in Christianity we have evidence as fully satisfactory, though of a different kind, as we have to believe in the Copernican theory of Astronomy. Those notions of ours imply farther that we suppose there is merit or demerit in believing and loving. If we understand his meaning it is this: that belief and disbelief, loving and hating, are the result of necessity; and that, therefore, there is neither merit nor demerit

in either. According to his opinion the error with which we are chargeable is, that we can believe and love, at pleasure; therefore, being at pleasure, or just as we please, we erroneously think there is merit or demerit; that is, that we are the better or the worse for our belief, &c. His theory, which he intends to teach is, that our belief and disbelief, our love and our hatred, are the result of necessity, are forced upon us by the circumstances in which we are placed; just as the sensation of heat is produced when we are placed near the fire; and that, therefore, there can be neither merit nor demerit in the one or the other. Here again he would slyly make the impression, that if we believe the Bible, we are not the better on this account, if we disbelieve it, we are not the worse; that if we love God and our neighbour, as the Bible requires, we are not the better; if we should hate God and our neighbour too, we are not the worse. This, to say no more, is neutralizing the Bible with all its doctrines and precepts. We would ask, by the way, if our belief in the Bible, if our love to God and our neighbour, are such harmless negative things, if there is no demerit in them, if we are not the worse on this account, why, then, is he so much opposed to them? Is he about to direct his artillery against a simple neutral, a mere harmless negative? Another instance of sly design is the manner in which he mentions the "sincere Christian," the "devout Jew," and the "conscientious Mussulman;" are a perfect equality, as having precisely the same reasons for their respective creeds. Can Mr O. seriously believe that this is the case? Can he possibly think that the Bible and the Koran are accompanied with the same evidence of their truth, and present the same reasons for our belief?

Mr O. mentions the Christian, the Jew and the Mussulman for the sake of an experiment; he then proceeds: "this experiment, if fairly and honestly made, will be sufficient to convince every one, that belief and disbelief, love and hatred, are not under the control of the will. It is, therefore, irrational in the extreme to maintain, that man can be accountable for either, and most unjust and injurious to force any such absurdity into the infant mind." American christians, after this declaration, what do you think of Mr O.? Can you believe otherwise of him than that he is an Infidel? and that whatever his professed design may be, his real intention is to make war against your religious institutions, and deprive you of all the incalculable benefits derived from the influence of the Bible? Are you not compelled to believe this of him, not by necessity, but by the force of evidence which this paragraph

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contains? You are thoroughly convinced of your accountability before the Omniscient Judge; and that, when this account is given, if it shall be found that you have believed his word and loved him with sincere hearts, this will secure for you his approbation and his blessing; but if you shall have disbelieved his words and hated him, this will draw down upon you his frown and his condemnation. Yet Mr O. tells you that this conviction is not only irrational, but "irrational in the extreme;" that is, nothing can possibly be more irrational. You are, in the discharge of parental duty, teaching your children, as their minds expand, to believe the Bible, that they are accountable to God, and that they should love and obey him. You are using your parental authority and influence to induce them to receive this instruction. Mr O. may call this " force," if he pleases, but he knows very well it is not force, you are told that this is not only unjust and injurious, but "most unjust and injurious;" nothing can be more unjust and injurious to your children than to teach them to believe the Bible, and to love and obey God. You cannot possibly do them a greater injury than to give them this instruction; for if any thing could be more so, this would not be the most injurious. If this is really Mr Owen's opinion, it is not strange that he should call it an "absurdity;" he ought to have used a much stronger term. Mr O. is coming to deliver you from this belief in your accountability, because it is irrational in the extreme, and to relieve your children from this most unjust and injurious treatment which they are suffering from your hands.

We hope that the christians of the United States cherish that spirit of meekness and forbearance that will secure them from the least resentment or unkind feeling towards Mr O. and that when they see this gentleman about to exert all his powers to rob them of the Bible, they will hold it with a firmer grasp; and display its value and its excellence in the progressive reformation of their hearts and their lives. If one of their children was likely to be taken from them by ceath, this would increase, at least, render more perceptible their affection for this child; so if the Bible which they love is about to be wrested from them, this threatening danger will increase their affection for the precious treasure.

Mr O. proceeds; "Yet all religions and laws have been hitherto founded on this error," that is, the belief of our accountability. The christian religion is, of course founded on error, not on truth. "Hence their want of success." Will Mr O. declare that no man, once dishonest and unjust in his

dealings, harsh and unkind in his temper, and profligate in his manners, and the pest of society, has become through the influence of the Bible, honest, just, kind, temperate and useful to society? If he will declare this, he may declare that medicine never relieves the sick, and that food does not nourish the body. "Hence, nearly all the evils, except those of climate which afflict the inhabitants of the United States." The excessive use of ardent spirits is unquestionably one of the greatest evils which afflict and disgrace this people. A man believes that he is accountable to God for his conduct; and for this very reason he lives a life of intemperance. If he could have been divested of this belief, he would have been a sober man; for if the cause had not existed, the effect could not have taken place. Let the credulous believe this. A man believes that he is accountable to the state for his conduct, and that, if convicted before the civil tribunal of murder, he will be punished with death or the penitentiary. For this very reason he commits murder, which he would not have done, had it not been for this belief in his accountability. The one case is just as probable, and as worthy of our credence as the

Such men as Edwards, and Dwight, and Davies, and Hoge, have spent their life in zealous efforts to explain the Bible, and to inculcate on all within the sphere of their influence the belief of its truth; and especially the belief of that important doctrine, our accountability to God, the Almighty Judge.-These men are also distinguished for their general knowledge of science; each of them were chosen to preside over the most respectable Literary Institutions in our country. We consider them ornaments of our country, and blessings to society; and we cherish their memory with grateful and pious recollection. We are now told, however, that they were "irrational in the extreme," and that their labours, contrary to their intention or belief, were "most unjust and injurious;" and that what they taught with so much solemnity was nothing but an absurdity." And we must believe all this, or believe that Mr O. is the decided enemy of christianity; and that it is his "fixed determination to exert all his powers" to banish our religious institutions, to weaken and destroy our belief in the Bible, and thus deprive us of all the blessings we now enjoy from its influence. But Mr O. will not, he cannot succeed. It is, indeed, a cause of grief that possibly even one individual may imbibe the principles of this gentleman and perish eternally. But christianity will remain and flourish and bless our country when Mr O. shall have realized the truth of a future accountability.

It was not intended to refute the principles contained in this letter; though it would be no difficult task to prove that Mr Owen's theory of belief and our affections, is as inconsistent with Philosophy as it is hostile to Christianity. Nor was it intended to write a defence of the Bible as a divine revelation; this has been done by abler hands. We would especially recommend the volume lately published by Dr Alexander, of Princeton, as calculated to give entire satisfaction, on this interesting subject, to every inquiring mind. It was intended, however, in this part of our remarks, to shew from this letter, that Mr O. whatever he may profess, is decidedly opposed to Christianity. This, we think, no person can doubt who will impartially consider the passages to which we refer.

However widely we may differ in opinion from Mr O. on these subjects; and however decidedly we may oppose what appears to us to be his principles; yet we give him the assurance that he has our good will and kind feelings. And we think we cannot give a better proof of this than the hope and the prayer that he will yet, especially if he should impartially inquire into the subject, find abundant evidence to believe that the Bible is a revelation from Heaven; and through the influence of this belief he will sincerely love the Great Author of Christianity.

AN OBSERVER.

For the Lit. and Evan. Magazine.

REMARKS ON THE LIFE OF CAIN.

THERE is an opinion, if not universally, at least very generally prevailing, that nothing deserves biographical notice but some excellence that is worthy of imitation. Every one who gives us the life and character of a pious man, alleges that the a is something remarkable in the piety of his friend which renders it worthy to be known. Indeed we do not, in the whole extent of modern biography, recollect an instance wherein wickedness is the object chiefly exhibited to view. The soldier and the scholar may be without God in the world: but they receive their place in the page of history, the one for his military skill, and the other for his learning. This opinion, however, is not derived from the Bible; there we find characters, distinguished for nothing but wickedness, faithfully recorded. The design with which this kind of biography is given is distinctly stated: Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. If examples of distinguished piety are useful to us, as worthy of our imitation, as marking out the path that leads to the favour of God; so examples of vice are also useful to us, as solemn warnings to shun the path which has conducted thousands to destruction.

Such is the character of that man whose name is placed at the head of these remarks; a character exhibiting the complete image of sin, without a single feature of genuine piety. All that is said of him, in the Old and the New Testament, confirms this statement. His history, as given by Moses, is very short: any thing else is not to be expected in a narrative commencing with the creation, and occupying but a few pages with the history of two thousand years. Cain is mentioned also by the Apostles Paul, James, and Jude. From these brief notices, all that can be known of him, is to be derived.

The birth of a son, and especially a first-born son, is generally an event which gives joy to the heart of parents, who more frequently anticipate what is pleasing than fear what is afflictive and distressing. In early times, the name given to the child was generally expressive of these parental feelings. The birth of Cain seems to have given rise, in the mind of his parents, to hopes and expectations of the most important and pleasing nature. Cain, the name given to this first-born of the human race, signifies possession, a valuable acquisition. I have gotten a man, said his mother, from the Lord. Some think these words may be rendered, I have acquired a man, the Lord, or, even Jehovah. She not only considered this child as a valuable acquisition, as an interesting object of affection, and an agreeable companion for life, but much more, as that Great Deliverer, that seed of the woman who should bruise the serpent's head. Never did the birth of a man give greater joy to the heart of a mother than the birth of Cain appears to have given to Eve. Adam was her only companion, and her husband. To him her desire was to be: she was placed in complete and perpetual subjection under him as her Lord. She would naturally expect that this child. this son, this first-born son, would be an object of mutual endearment, and thus strengthen the bands of conjugal affection. The mother would be the more tenderly beloved by the father for the sake of the Son. The affection of the father to the son would not diminish, in this proportion, but increase his affection to the mother. Thus she might reasonably hope that, through the increased affection and tenderness of her husband, that state of subjection in which she was placed,

would become less irksome and rigorous on account of this new and additional object of delight, which she had presented to the father. That she should feel and express more, on this occasion, than Adam, is perfectly natural, and characteristic of her sex. Generally the female sex is more easily touched with tender emotions, and gives utterance to them with far less reserve than the male sex. Adam is the only person with whom she enjoys the pleasure of social intercourse. She had already tasted the bitter fruits of her first transgression. Adam and herself had been driven from Eden; the pleasant fruits and shady groves of which they were to enjoy no more. They had seen the Cherubim and flaming sword indicating to them, that neither they nor their posterity should ever taste unmingled happiness in this world. They had commenced their wanderings over the earth, cursed for their sake, and reluctantly yielding them, after much toil and sorrow, a precarious substance. While they saw the face of nature frowning upon them as apostates from God, the voice of conscience within accorded with this disorder without. They had become sinners, and God had departed from them. In consequence of this departure, their moral nature had been dreadfully convalsed, and thrown into a state of wild disorder. Innocency had been lost, and with it peace had departed. Tumultuous and guilty passions, regardless of the remonstrances of conscience or the dictates of reason, rushed headlong to their own gratification, and were carrying them round and round, nearer and nearer, every moment to the vortex of destruction. In this state of darkness, apprehension and guilt, it is generally supposed that the voice of mercy lighted up in their minds the joyous hope of pardon through that Great Deliverer, promised as the seed of the woman, and prefigured by the sacrifices now offered, by divine authority. But while this hope of pardon delivered them from the fears of final and everlasting condemnation, it would fill them with shame and sorrow for their sins, and make them the more earnestly desire complete deliverance from the odious thraldom of moral pollution. This would cause them to rejoice the more in the birth of one, who they hoped was that promised Saviour, who should bruise the head of the serpent. They might suppose, if this be that Saviour, his blessing will be co-extensive with the curse; that if all their posterity are involved in guilt, and become liable to misery and death through the transgression of their parents, through the blessing and kindness of this friend, this elder brother, all shall be pardoned, and restored, if not to the earthly paradise, yet to the favour of God, to the heavenly

paradise. This joy was, therefore, expressed by the name given to this child. I have gotten, according to the hopes of his mother, a man, the Lord; his name shall be Cain, for he is

a valuable possession.

We know nothing of the childhood or the youth of Cain. After his birth, the next information we have of him is, that he was a tiller of the ground. Josephus intimates that it was covetousness, or because he was "wholly intent upon getting," that induced him to follow this occupation; but for this opinion no reason is assigned. It is certainly not a proof of covetousness, or of wickedness, to be employed in the opera-

tions of husbandry.

The next act of his life, found on record, is an act of religious worship. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fut thereof. And the Lord had respect unto Abel, and to his offering: But unto Cain, and to his offering, he had not respect. And Cain was very wroth, and his countenance fell. Here is the first development of his character; the first unequivocal proof of his wickedness and determined opposition to God. From positive declaration of scripture, and from the character of Abel, to which his is a perfect contrast, we learn that unbelief, impenitence and pride were predom-

inating principles in the character of Cain.

His unbelief is the same with that which, at this day, governs the heart of every impenitent sinner. It does not deny the existence of God, nor his right to religious worship: but it denies the guilt and the vileness of sin, seals the heart in a state of insensibility and impenitence, feeds that pride which claims the reward of merit instead of acknowledging the slightest unworthiness; and thus it rejects that mercy and that pardon, needed only by the guilty and the helpless; and thus denies the necessity of a Saviour, through whose vicarious sufferings this mercy is exercised, and this pardon is procured. An inspired Apostle has informed us that the offering of Abel was made by faith, or, in the exercise of faith. Now faith, especially that faith which is connected with salvation, is the knowledge and belief of a revelation from God. This revelation, no doubt, prescribed the offering to be made, and also the necessity and design of the offering, together with the disposition and intention with which it should be made. Thus Abel worshiped according to the instructions received from heaven. and God testified of his gifts that he was righteous. Such was the unbelief of Cain; and such was the very principle of his moral character. This either modified or gave rise

to every other feature of his character.

We have the most satisfactory evidence to believe, that Abel lived and worshiped and died in the exercise of that faith which is connected with the most sincere acknowledgment of the guilt and vileness of sin, and which accepts of pardon as the gift of God, and procured through the sufferings of a Mediator. The offering which he brought implies all this: He brought the firstlings, that is, the best of his flock. Here was a victim to be slain; here was suffering to be endured; here was blood to be shed. But this was an innocent animal, and therefore could not deserve the sufferings about to be inflicted; the blood of which in itself, could never take away sin. There is reason to believe that this sacrifice was appointed by divine authority; and that Abel understood and acknowledged that for his sins he deserved the punishment of death, signified by that which the animal was about to suffer; and that this victim prefigured that Great Deliverer who should come into the world and die instead of the guilty; and that through his death, pardon and eternal life should be given to all who would believe in his This is that faith which procured the approbation of God to him and his gifts; this is the principle of that right-cousness which the Saviour him elf ascribes to him, when he mentions him with others, who died martyrs to the cause of God.

This is the faith which Cain might, and therefore ought to have exercised. He, no doubt, had the same privileges and the same opportunities with Abel; and might, of course, have worshiped in the same faith. His unbelief was, therefore, the result of choice, not of invincible ignorance, being wilful, it was, of course, criminal and provoking to God. He knew the meaning and design of the sacrifice which God prescribed, and which Abel offered. He knew that it meant a confession of sin which deserved, as its punishment, that death which the victim was doomed to suffer. But he was unwilling to make this acknowledgment; he neither felt nor believed himself to be a sinner, chargeable with guilt which could not be pardoned without the shedding of blood. He, therefore declined the sacrifice appointed for those who confessed that they were sinners of this character. Whether he viewed himself perfectly innocent or not, it is evident he did not consider his sin in so serious a light, and of such magnitude, as to require death as its punishment, or as its atonement. If he had, his faith and his offering would have been the same with Abel's. He does not, however, deny that God is entitled to worship from his creatures. But, rejecting the divine authority on this subject, he prescribes the worship and the offering, which, in his opinion, ought to be acceptable and pleasing to God. He brought of the fruits of the ground, the production of his own labour, in concurrence with the influence of providence. Here is a proof of his own importance and usefulness; an offering, the product, in part of his own labour, which God himself ought to accept. This is very far from confessing that his transgressions deserve death. He was willing to acknowledge his dependence on the providence of God for temporal blessings; of this, the fruit of the ground was a suitable expression. This offering was suited to what he believed was his own character, and to what God had a right to claim of him. There is in it no confession of sin; he, therefore, did not believe that he was a sinner, or that God ought to consider and treat him as such. It was evidently his opinion that his offering would be accepted; and that this acceptance would imply the divine approbation of his character and his conduct. Thus he approaches his Maker, not as a sinner, acknowledging his unworthiness, and begging for mercy, but appealing to justice, and expecting the divine approbation to the offering which he brought. Both he and his offering, however, were rejected. His unbelief is in direct defiance of that revelation which God had given; and the worship which he offers is prescribed by this unbelief. In the pride and arrogancy of his spirit he presumes to dictate to the Almighty what he should do, and what he should not do; on whom to bestow his favours, and where to direct his frowns. Nothing can more clearly or more forcibly express the views of Cain respecting his own character, the claims of God, and the suitableness of his offering, than the feelings which the rejection of his offering produced: And Cain was very wroth, and his countenance fell. No doubt, he thought, with Jonah, that he did well to be angry; and, therefore, that his offering ought to have been accepted; and that, therefore, again, he was treated with unjust severity.

According to that forbearance and condescension displayed through a Mediator, the Lord expostulated with Cain, in a manner well calculated to lead him to useful and serious reflection. Why art thou wroth? and why is thy countenance fallen? Is that anger which you feel directed against yourself for this instance of rebellion? Is the grief which you feel a

proof that reformation has commenced? He was thus invited to consider the object of these feelings, and what was likely to be the result of them. If thou doest well, shalt thou not be accepted? He was thus, with great mildness, assured that his rejection was not from blind partiality, but an account of his sinfulness; and was kindly invited to reform, with the assurance that he too would be accepted. And if thou doest not well, sin lieth at the door. Some understand this as a warning, that if he indulged malignant passions, these would generate others still more malignant; these would open the door, or prompt to crimes still more provoking, which would deserve punishment still more severe than that to which he was now exposed. Others understand it as a gracious invitation to accept of the appointed Saviour, and through him to return to the favour of God. If thou doest not well, a sin-offering, or, the sin-offering lieth at the door. You can easily obtain the appointed sacrifice, whose sufferings will teach you what you deserve on account of sin, be an expression of your penitential confession, and prefigure to you the Great Redeemer whose blood will procure your pardon, and cleanse you from all sin. This is certainly consistent with that long-suffering and earnestness with which divine mercy invites sinners to flee from the wrath to come. As a farther inducement for him to change and take the right course, he was assured that his brother Abel loved him, and would render to him all the honour and obedience which were due to the first-born. But all in vain. His unbelief yielded to no representations, but maintained its unbroken dominion. No relentings of generous sorrow softened and reformed his heart as the result of these mild though touching expostulations and kind entreaties. His proud and rebellious spirit refused to acknowledge that he had sinned, though he clearly perceived that this was the sentence of God, his Judge, declared in the rejection of his offering. He indulged in that indignant grief which cast the gloom of deep dissatisfaction over his countenance. He considered himself injured; but there is no object of resentment on which he can be avenged. His Maker, whose sentence has so highly displeased him, is out of his reach. His resentment, therefore, finding no object on which it could pour forth its violence. becomes the tormentor and preys upon the peace of him who cherishes it. At length, an object of resentment is selected. and a prospect of gaining that relief, expected from revenge, appeared to his mind. While he himself and his offering were rejected, Abel and his offerings were accepted, probably

by some visible token of divine approbation. This pointed out Abel as the friend of God. The truth is, that Abel was accepted, because his works were righteous, and he rejected, because his were evil. This, however, was not the opinion of Cain; his proud heart would not confess that he was sinful, or had done wrong; and he considered himself as much entitled to acceptance as Abel. Whatever might, at first, have been the nature of his feelings, they, at length, assume the character of jealousy, envy and revenge. Abel had received that public token of divine favour which was denied to Cain. This made him an object of envy to Cain; and his being the friend of God, pointed him out to Cain as a visible and tangible object of revenge. Now these are feelings which admit of deliberation, which permit the mind to arrange its plans, and select its means for the accomplishment of its purpose. God, who is the real object of this resentment, is out of reach, and cannot be injured; but here is an object within his reach, and that can be injured. On this innocent and unsuspecting brother he determined, therefore, to avenge himself by pouring forth the fury of that indignant grief and disappointment, which tormented him

while shut up in his own bosom.

Murder is often the effect of a violent paroxysm of anger, which suspends for a moment the power of deliberation, and precipitates the mind on the hapless victim of its vindictive fury without reflection. Under the influence of envy and malice the mind is less precipitate, but not less determined. The design has arisen from causes which have been the subject of frequent and deliberate reflection. The murderer, regardless of the blood about to be shed, and the grief about to ensue, advances to the execution of his purpose according to a plan, arranged in all its parts, without giving the slightest suspicion of what is to follow. Such was the murder of Abel; the result, not of impetuous passion, but of deep rooted, calculating malice and envy. And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him. What this conversation was, we are not informed: if, however, it had no connexion with the tragical event which followed, we can conceive of no reason for mentioning it here. - Then Cain said to Abel his brother, "Let us go into the plain." And when they were in the plain, Cain rose upon Abel his brother, and slew him. (Thompson.) The probability is, that this conversation was a part of the plan, according to which Cain was aiming to gratify his vindictive wishes, and was intended to prevent suspicion, and induce Abel to retire to a place remote from public notice, where the act might be done in secret. What the number of Adam's children then was, or what was the state of society, we do not know: it seems evident, however, that for some reason or other, Cain preferred

unobserved retirement for the execution of his design.

We have now reached an interesting moment in the history of human crime. The earth is about to be stained, for the first time, with the blood of man; the first murder, the mournful prelude and the pledge of countless thousands which are to follow, is about to be committed. This is the moment, so eagerly anticipated by Cain, promising the full gratification of his malicious and erroneous desires. This is the point to which his thoughts, his deliberations and his plans have been, for days, perhaps weeks and months, uniformly converg-Having deliberately formed the design, he does not shrink when the moment of execution arrives. The sight of his brother is associated with his own rejection of God; and thus it continued that resentful grief, first awakened by this rejection. He is now about to remove this cause of painful reminiscence. Behold the two brothers now together, and alone: the one, apprehending no danger, takes no steps for escape or defence, asks for no mercy: the other, with unyielding resolution, with a heart unconscious alike of compunction or sorrow, grasping the weapon of death and striking the fatal

There is much to aggravate the guilt of this murder. It was the first; and, of course, was the invention of Cain, who was not taught it by example, nor learned it by observation. He is the author of the whole design, in whose mind it was entirely original. The number of men is small; and as we have no intimation of Abel's family, he probably died childless; his death will, therefore, retard the increase of the species. It is a brother, perhaps, an only brother who is murdered; a brother who had given no cause of offence. It is a brother who not only dies innocently, but a martyr to the cause of righteousness. Of this we are assured by the Apostle John, Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Had he possessed the spirit of Cain, he would not have fallen the victim of these infernal passions. Our Saviour also classes him with others who died martyrs in the cause of God. This murder is not the result of violent anger, which bursts forth, like the lightning from the dark bosom of the cloud, with terrible fury.

beyond the control of reason; it is the result of principles which did not suspend nor disturb, but rendered subservient to their own purpose the faculty of reason. The design was a deliberate one, had been frequently reviewed, and time, of course, was given for relentings of heart, if they were likely to occur. But time and reflection only matured the design, and rendered more inflexible the murderous determination.

Cain had murdered his brother to gratify his revenge, and to relieve his own bosom from the painful corrodings of jeal-ousy and envy: but most probably he was disappointed. His vengeance might be glutted; the object of his envy might be removed; but other feelings and apprehensions would probably disquiet his breast, and render him a miserable man. It is probable that Adam and his children still lived together as one family. The absence of Abel would be noticed; inquiries would be made, and fears would be expressed, and grief of soul for the loss of a son and a brother would ensue. Hardened as he was in wickedness, it is scarcely possible that he could resist the tendency of all this to harrow up his soul with the most unpleasant feelings. Which way could he turn from the tender inquiries and the piercing cries of an afflict-

ed, a bereaved mother?

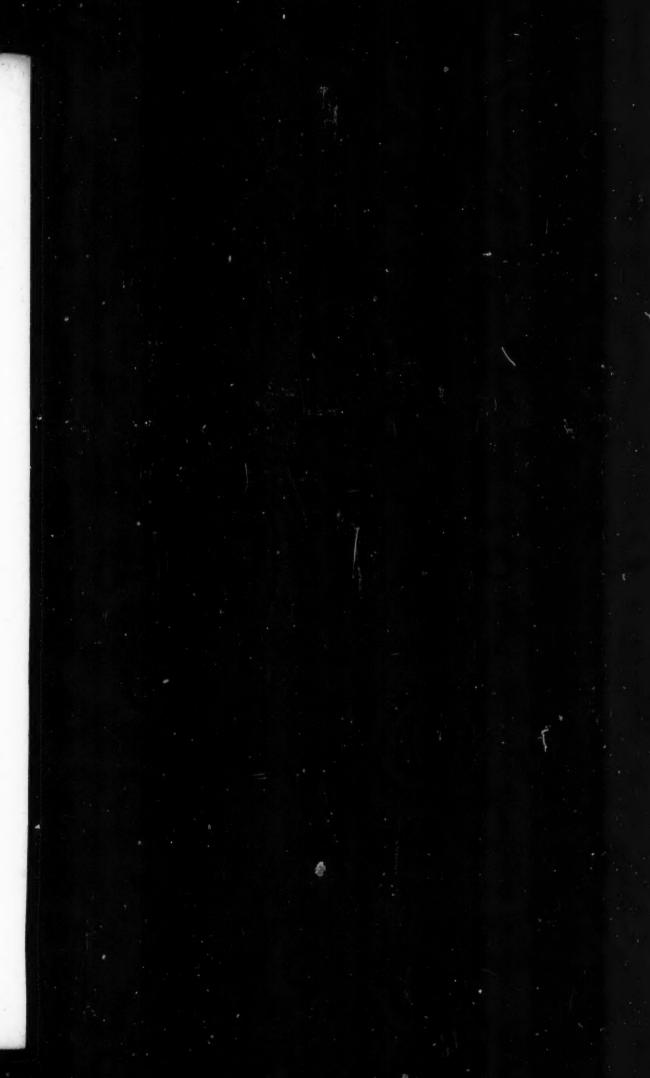
The same voice from heaven which interrogated him on a former occasion, now addresses him again, in a manner calculated to make the most solemn impressions, and awaken the most painful, though useful reflections. And the Lord said unto Cain, where is Abel thy brother? Every word of this mild inquiry seemed calculated to touch his soul with sorrowful relentings, if indeed he was capable of such feelings: but it appears he was not. To the guilt of fratricide he adds that of bold and deliberate falsehood. And he said, I know not. Am I my brother's keeper? The dying groans of his brother had scarcely ceased to sound in his ears; his garments were probably yet stained with his blood; and yet he denies the fact that he had murdered him, or that he was guilty in what he had done. The question does not relate to the place where Abel was, but to the condition in which he was; and implies a charge of criminality in Cain who placed him in that condition. Such is the meaning of the inquiry directed to Adam, after his transgression. Adam where art thou? In what state of mind art thou? The language of Cain seems to be an indignant rejection of this implied charge. The same proud spirit which refused the sign and the language of confession, on a former occasion, manifests itself here, with more unvielding haughtiness. The

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mild interrogatory which implies that there is crime in shedding the blood of a brother meets with sullen resentment, instead of penitential confession. The voice from heaven interrogates him once more: What hast thou done? The voice of thy brother's blood crieth unto me from the ground. This voice addresses him in tones more threatening, and brings the charge of guilt more directly against him, than formerly. Thou art guilty; whatever you may think of yourself, that blood which you have shed, crieth and witnesseth against you. This seems to have been the last effort of mercy with this daring transgressor. But this last effort is made in vain. He is fixed in the determination never to submit, never to acknowledge himself a sinner, never to ask for mercy. His wicked heart remains incorrigible. however, no reformation can be effected in himself, his case may be made very instructive to others; his example may be a loud and salutary warning to the world. The voice from heaven addresses him once more; no longer in accents of mercy, nor in the mild inquiries, intended to lead him to reflection and repentence, but in the solemn tones of judicial decision. And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her strength: A fugitive and a vagabond shalt thou be in the earth. There is a degree of hardness and impenitence of heart which no mercy can soften; there is a de-. gree of guilt for which there is no pardon; there is a point beyond which divine forbearance will not extend. Cain has passed this point; has filled up his measure of iniquity; has contracted this invincible obduracy; and his doom is pronounced. His life is to be a scene of perpetual disappoint-The earth will only mock his toil by withholding her increase. Continually goaded and harrassed by the recollection of the past; disquieted by conflicting and violent passions; repelled, as an unworthy and dangerous member, from the bosom of society, except those who are bound to follow his destiny; he wanders through the earth, a fugitive and a vagabond. He is shut out alike from the smiles and commiseration of heaven and earth. Miserable as he is, he shews no symptoms of repentence, or the slightest desire to sue for mercy, but is stiffened in rebellion and defiance. And Cain said unto the Lord, my punishment is greater than I can bear. He does not mean that this punishment will crush his body in death, and reduce his spirit to annihilation; but that it is greater than he ought to bear; that he did not deserve a sentence of such severity. It is the language of a proud impenitent heart, unwilling to acknowledge the least criminality, and charging the Omnipotent Judge with injustice in the sentence passed in his case. Some suppose that the passage ought to be translated so as to make him say, that his crime was too great to be pardoned; others, as inquiring, is my fault too great to be forgiven? We see not the bearing of the first, unless it implies some degree of regret that his guilt was too great to be pardoned: this again would imply a willingness to accept of pardon if it could now be obtained. This is evidently the meaning of the latter version, which has no meaning, except so far as it implies a willingness to accept of pardon, if found attainable. But a desire for pardon is connected with the confession that the sin for which pardon is needed deserves punishment. Now, we have entirely mistaken the character of Cain if he has exhibited, at any time, the least symptoms of genuine repentance, or a disposition to acknowledge that he deserves punishment. If the sentence passed on him by the Judge is final; if the Spirit has left him, as we suppose; then repentance is impossible; for it is the work of the Spirit. We, therefore, prefer the common version, which is most consistent with his whole character. He proceeds-Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me. These are the details of that punishment to which he objected as unmerited and too severe. He retired from the altar of God with indignant grief, because himself and his offering were rejected, and Abel and his gifts were accepted. These feelings were cherished and matured until they poured a brother's blood into the mouth of the earth, opened to receive it. When interrogated on the subject, he is unwilling to admit that he is blameable and worthy of death for this atrocious act; and when the sentence, prescribing his punishment, is announced, he casts in the face of heaven the charge of injustice? and runs over the details of his punishment, not with the view of pleading guilty and humbling himself, but of justifying the pride and impenitence with which he brings the charge. With the spirit of resentful complaint he mentions these particulars: Behold, without cause, thou hast driven me from the face of the earth: He does not once intimate that this was the fruit of his own doings, the merited award of his own guilt—and from thy face shall I be hid. It is not the gracious smile of God which meets and cheers the humble

and devout worshiper from which he regrets that he is to be hidden, and to see no more; this he never sought, because to him it was never desirable. But it is the blessings of providence, the fruits of the earth, the means of sensual pleasure; for these he was willing to acknowledge himself a debtor, and to offer the sacrifice of thanksgiving. That he should he hidden from these blessings; that the earth should withhold her increase from his toil; this filled him with gloomy disquietude. A fugitive and a vagabond shall I be in the earth. Instead of that honourable distinction and respect, the inheritance of the first-born, his haughty spirit could not brook the cold and repulsive frown with which he was driven from society. Having wantonly and wickedly shed the blood of an innocent brother, he closes his complaining murmurs with intimating that his own murder will be the consequence of these unjust visitations of heaven against him. Thus frowned upon, thus deserted, it shall come to pass that every one that findeth me shall slay me. The Lord, however, having some important purposes to answer by his preservation, also to express his abhorrence of murder, was pleased to assure him that this would not be the case. And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. Commentators are not agreed whether this was a mark fixed on Cain, or a token given to him. Josephus says, it was a mark set upon him, that he might be known; which is probably the opinion of the Jews. It is useless to inquire what this mark was, as the page of inspiration has not informed us. Others allege that it was a sign or token of security given to Cain. In either case it was an assurance that he should not be cut off by the hand of violence. Although he had forfeited his life, yet it will be preserved by the threatening of vengeance seven-fold until all the purposes of God respecting him shall be fully accomplished.

And Cain went out from the presence of the Lord, and dwelt in the land of Nod on the east of Eden. In Adam's family the public worship of God was, no doubt, observed; and the place where they would assemble for this purpose would be considered the place of the divine presence. The people who worshiped there would be considered as bearing with them something of the sacred presence of that Holy Being whom they worshiped. Separation from this people and from this consecrated place, would be separation from the presence of the Lord. Cain found that such worship and such sacrifices as he was disposed to offer would not be accepted; he found, also, no doubt, that whatever he might think of himself, he was viewed and shunned





by others as a vile wretch, stained with the blood of an innocent brother. Therefore, partly from choice, and partly from necessity, he went out from the presence of the Lord, left that consecrated spot, endeared to the true worshipers by a thousand pleasing emotions, but embittered to him by the painful recollection of all that was past. We see him next engaged in building a city, and giving it the name of his first-born son. What was his age, or the circumstances of his death, whether he lived the usual period of the antediluvians or found a premature grave, we are not informed. Thus he disappears from our sight, busily employed in worldly pursuits, but leaving us not the shadow of hope in his repentance. Indeed, the page of sacred history will not permit us to believe that his last moments were cheered with the peaceful and joyous hopes of a glorious immortality.—To be Concluded.

For the Lit. and Evan. Magazine.

ESSAYS ON THE GOVERNMENT AND DISCIPLINE OF THE PRESBYTERIAN

No. I. INTRODUCTION.

It is my intention to furnish for your work a series of Essays on the polity and discipline of the Presbyterian Church in the United States. Many who belong to this church, are not so well informed on these subjects as they ought to be; and many of liberal curiosity, who are not of this connexion, would doubtless like much to be acquainted with the polity of a society, which embraces no inconsiderable part of the population and wealth of this great republic.

I have another reason for entering on this design. The Presbyterian Church has the strange fortune in this country to suffer reproaches directly opposite to those which have been heaped on it by enemies beyond the Atlantic. There it is charged as a factious society, hostile to royal government, and friendly to republicanism: While here they who know it not, and who have hitherto refused to seek information respecting its doctrine or government, have endeavoured to persuade the multitude that this society is inimical to the free, republican Institutions of our country.

Now, nothing is wanting to remove this reproach, as far as the opinion of liberal and candid men is concerned, but a fair exhibition of our principles. I shall, therefore, uniformly, in these Essays, when any thing is affirmed respecting the principles of the Presbyterian Church, refer for

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evidence to a work generally called The Confession of Faith. The title of this Book in full is in the following words. "The Constitution of the Presbyterian Church in the United States of America: containing the Confession of Faith, the Catechisms, and the Directory for the worship of God; together with the Plan of Government and Discipline, as amended and ratified by the General Assembly, at their Sessions in May, 1821." This work contains the acknowledged principles of the society: so that if the world wishes to know what these are, this is the proper place to find them. And no man has a right to say that the Presbyterians, as a body, hold any doctrine, or system of polity, which cannot be shown by the fair and acknowledged principles of interpretation to be contained in their Constitution.

It will, in some degree, subserve the purpose in view to give a sketch—it must be very brief—of the History of the Presbyterian Church in this country. And this will fill up

the remaining part of this paper.

Origin of the Presbyterian Church.

It is generally believed by Presbyterians, that in primitive times a form of church government prevailed, to which their system of ecclesiastical polity, in all its essential particulars, bears a striking resemblance; and that principles, substantially the same, were maintained by the Waldenses during the long continuance of Papal usurpation and tyranny.

Calvin, who was born in 1509, and who bore so conspicuous a part in the Reformation, was brought up to the study of Law. He was also acknowledged to be better versed in ecclesiastical history than any man of his age. These two circumstances, perhaps, furnish the reason, why he formed those just opinions on ecclesiastical polity, which he taught in Geneva, and widely propagated through Europe, by means of the youth, who from various countries, attended his college. It was from him, that Knox, the famous Scotch reformer, derived his opinions. Knox taught Presbyterianism in Scotland. And from that country, chiefly, has it been brought to the United States.

The original constitution of the Church in Scotland secured the great principles of religious liberty. But during a long period, these principles were strenuously opposed; and, finally, some of them were abandoned by the national church. As an illustration of this remark, the right of the people to choose their own spiritual instructors, is one of the main pillars of Presbyterianism, as it was received by the Reformers

and their successors. But in process of time, and after many a severe struggle, the law of patronage was imposed on the church. This produced a secession which has never been healed.

It was during these struggles, that the fathers of the Presbyterian Church in the United States, came into this country. They brought with them an inextinguishable love of liberty. both civil and religious. And the persecution, which, not unfrequently, they were called to endure, from members of the church established here in the colonies by law, confirmed them in opposition to arbitrary power. When, therefore, the contest began between the mother country, and her colonies, the members of this society, both of the clergy and laity, to a man were true whigs. Their attachment to civil liberty was strengthened by their religious principles; and all together they formed a body of as staunch, unbending republicans, as any in the whole country. Their ministers used all their influence to rouse and encourage their people to engage in the contest, and persevere until it was brought to a successful is-They were sometimes in the army, even; and one of the most distinguished among them, Dr Witherspoon, was a Member of Congress in 1776, and his name is enrolled among the "Signers of the Declaration of Independence."

Since the establishment of our happy form of government, it has been the general determination of the ministers of this Society to keep apart from political affairs; under the conviction that they can best serve their country by teaching the doctrines and urging on the consciences of men, the moral precepts, of the Christian religion.

In the ecclesiastical polity of this church, various judicatories are acknowledged, and known by the name of Church Sessions, Presbyteries, Synods, or Provincial Assemblies, and the General Assembly. But during the colonial state of this country, circumstances were such that the fathers of the church could not organize a General Assembly, to superintend all the interests of this society, diffused as it was through most of the Provinces.

It was not long, however, after Independence was established, until it was thought expedient to adopt measures for binding together all parts of the church by the organization of a supreme judicatory, which might superintend the interest of the whole. It was then thought necessary to embody the principles of ecclesiastical polity, held by the Presbyterian Church in the United States. Accordingly a form of government was drawn up and submitted to the churches. This was

adopted in the year 1788; and in 1789, the first General As-

sembly of this church held its meetings.

The principles then adopted have been adhered to ever And although some parts of the Constitution have been subjected to revision and amendment; there has not been the slightest change in any fundamental point from that day to the present. It is worthy of remark, that the system of Polity on which it is my purpose to offer something like a commentary, were drawn up at a time when the general principles of government, and the great subject of human rights and privileges was more thoroughly and auxiously discussed, than at any other period since the settlement of this country. It was during the time when the sages of America were employed in framing the Federal Constitution, and considering its merits throughout the United States. And the men who drew up this plan of government for the church, were, many of them at least, men deeply versed in civil and ecclesiastical history; and who had borne no inconsiderable part in the eventful period which preceded. Perhaps this may, in some measure, account for the striking similarity which occurs in the fundamental principles of our Polity, and the form of government adopted by the United States of America.

Since the year 1789, when the first General Assembly met, the numbers of this church have been quadrupled. It contains now about one thousand ministers, and nearly two thousand congregations. It extends from the southern and western borders of New England, through all the remaining States in the Union. Its growth, however, has been most rapid in the Middle States, and in those of the West where the interests of education have been most fostered and promoted. There exists between the Society and the orthodox Congregational Churches in New England a most friendly intercourse. Their Associations are represented in the General Assembly; and this brotherly kindness is reciprocated. The case is the same with the Reformed Dutch Church, and other Denominations, agreeing with them in fundamental principles. They hold out the hand of christian fellowship to all, who receive the doctrines of the Reformation; and endeavour to cherish a spirit of mutual kindness among all who call on the name of

the Lord Jesus Christ, both their Lord and ours.

It has always been the earnest desire of this Society to advance the cause of education. As citizens they feel the obligation to do their part, in diffusing that information, which is necessary to enable the people to govern themselves; and promoting that virtue which gives energy to the laws.

Any system of religion, which does not bring its powerful influences to bear on the interests of morality, is regarded by them as utterly erroneous, and detestable; and has always been loudly condemned by the voice of the whole church.

This very brief and imperfect sketch of this denomination may suffice as an introduction to a Series of Essays on the Government and Discipline of the Church. The object of the writer is not controversy, but illustration and exposition. It is certainly his intention, however, in passing, to show the grounds and reasons of the Presbyterian order; and to obviate objections which have often been urged by those of a different opinion. In all this, there will be nothing harsh or censorious, nothing in the spirit of angry polemics. writer does not so mistake the spirit and temper of this Society; he will not so deviate from her favourite and fundamental maxims as to manifest an illiberal spirit towards other denominations. It has never been the policy of the church to build up herself on the ruins of others; to compass sea and land to make proselytes. She holds out the truth in its evangelical simplicity; and while none are rejected who come with an humble desire to embrace this truth, none are courted and solicited to unite with this denomination.

The excuse, offered by some for a contrary course of conduct, cannot be sustained.—" I conscientiously believe that I am right; and feel it to be my duty to persuade all others to embrace my opinions." If it is here assumed that the points on which Christians differ are essential to salvation; the position is totally denied. Nothing in the Bible proves that it is material whether a man kneels, sits, or stands, at the Lord's table; whether he prays with a form, or without one; whether he officiates in a plain coat, or a surplice; whether he worships in a consecrated house, or in a grove; whether water in Baptism is applied by pouring, sprinkling, or immersion, &c. there may be differences in all these matters, and many others, among those who truly bear the christian name, and have "the spirit of Christ."

If the proselyte-hunter assumes that his points of difference, although not essential to salvation, are so important that he is justified in urging them with fiery zeal, and going from house to house to persuade others to embrace them; it is affirmed on the contrary, that nothing short of essential truth can justify a course, which disturbs the harmony of churches; turns the minds of inquirers from the great matters of faith, repentance and holy living to minor concerns; and brings reproach on our common christianity.

A sect may, for a time, be built up by arts such as these. But in the course of time it must decline. The materials are too perishable for the erection of a structure which is to last for ages. Wherefore, policy and duty are here, as everywhere else, entirely coincident. It is wise in a Christian Society, in a calm, gentle, and manly way to declare what is believed to be God's truth, and leave it to those who hear, to act according to conviction without personal solicitations, accompanied with harsh reflections on others.

A PRESBYTER.

MEMORIALS TO THE GENERAL ASSEMBLY OF VIRGINIA.

[Published by request.]

The reader is informed, that the following Memorials have been copied from the originals preserved in the office of the Clerk of the House of Delegates, and open to the inspection of any one who wishes to examine them.

On the first of these papers it is needless to make any explanatory remarks. Its date, and the known state of the country at that time, sufficiently explain it.

MEMORIAL I .- PRESENTED IN THE YEAR 1776.

To the Honourable the General Assembly of Virginia.

The memorial of the Presbytery of Hanover humbly represents, That your memorialists are governed by the same sentiments which have inspired the United States of America; and are determined that nothing in our power and influence shall be wanting to give success to their common cause. We would also represent, that dissenters from the church of England, in this country, have ever been desirous to conduct themselves as peaceable members of the civil government, for which reason they have hitherto submitted to several ecclesiastic burdens, and restrictions, that are inconsistent with equal liberty. But now when the many and grievous oppressions of our mother country, have laid this continent under the necessity of casting off the yoke of tyranny, and of forming independent governments upon equitable and liberal foundations, we flatter ourselves that we shall be freed from all the incumbrances which a spirit of domination, prejudice, or bigotry, hath interwoven with most other political systems. This we are the more strongly encouraged to expect, by the Declaration of Rights, so univerally applauded for that dignity, firmness and precision with which it delineates and asserts the privileges of society, and the prerogatives of human nature; and which we embrace as the magna charta of our Commonwealth, that can never be violated without endangering the grand superstructure, it was destined to sustain. Therefore we rely upon this Declaration, as well as the

justice of our honourable Legislature, to secure us the free exercise of religion according to the dictates of our consciences: and we should fall short in our duty to ourselves, and the many and numerous congregations under our care, were we, upon this occasion, to neglect laying before you a state of the religious grievances under which we have hitherto laboured; that they no longer may

be continued in our present form of government.

It is well known, that in the frontier counties, which are justly supposed to contain a fifth part of the inhabitants of Virginia, the dissenters have borne the heavy burdens of purchasing glebes, building churches, and supporting the established clergy, where there are very few Episcopalians, either to assist in bearing the expense, or to reap the advantage; and that throughout the other parts of the country, there are also many thousands of zealous friends and defenders of our State, who, besides the invidious, and disadvantageous restrictions to which they have been subjected, annually pay large taxes to support an establishment, from which their consciences and principles oblige them to dissent; all which are confessedly so many violations of their natural rights; and in their consequences, a restraint upon freedom of inquiry, and private judgment.

In this enlightened age, and in a land where all, of every denomination are united in the most strenuous efforts to be free, we
hope and expect that our representatives will cheerfully concur in
removing every species of religious, as well as civil bondage.—
Certain it is, that every argument for civil liberty, gains additional strength when applied to liberty in the concerns of religion;
and there is no argument in favour of establishing the christian religion, but what may be pleaded, with equal propriety, for establishing the tenets of Mahomed by those who believe the Alcoran;
or if this be not true, it is at least impossible for the magistrate to
adjudge the right of preference among the various sects that profess the christian faith, without erecting a chair of infallibility.

which would lead us back to the church of Kome.

We beg leave farther to represent, that religious establishments are highly injurious to the temporal interests of any community. Without insisting upon the ambition, and the arbitrary practices of those who are favoured by government; or the intriguing seditious spirit, which is commonly excited by this, as well as every other kind of oppression; such establishments greatly retard population, and consequently the progress of arts, sciences, and manufactories: witness the rapid growth and improvements of the northern provinces, compared with this. No one can deny that the more early settlement, and the many superior advantages of our country, would have invited multitudes of artificers, mechanics, and other useful members of society, to fix their habitation among us, who have either remained in their place of nativity, or preferred worse civil governments, and a more barren soil, where they might

enjoy the rights of conscience more fully than they had a prospect of doing it, in this. From which we infer, that Virginia might have now been the capitol of America, and a match for the British arms, without depending on others for the necessaries of war, had

it not been prevented by her religious establishment.

Neither can it be made appear that the gospel needs any such civil aid. We rather conceive that when our blessed Saviour declares his kingdom is not of this world, he renounces all dependence upon state power, and as his weapons are spiritual, and were only designed to have influence on the judgment, and heart of man, we are persuaded that if mankind were left in the quiet possession of their unalienable religious privileges, christianity, as in the days of the Apostles, would continue to prevail and flourish in the greatest purity, by its own native excellence, and under the all disposing providence of God.

We would also humbly represent, that the only proper objects of civil government, are the happiness and protection of men in the present state of existence; the security of the life, liberty, and property of the citizens; and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual. But that the duty which we owe our Creator, and the manner of discharging it, can only be directed by reason and conviction; and is no where cognizable but at the tribunal of the uni-

versal Judge.

Therefore we ask no ecclesiastical establishments for ourselves; neither can we approve of them when granted to others. This indeed would be giving exclusive or separate emoluments or privileges to one set (or sect) of men, without any special public services to the common reproach and injury of every other denomination. And for the reasons recited we are induced earnestly to entreat, that all laws now in force in this commonwealth, which countenance religious domination, may be speedily repealed—that all, of every religious sect, may be protected in the full exercise of their several modes of worship; and exempted from all taxes for the support of any church whatsoever, further than what may be agreeable to their own private choice, or voluntary obligation. -This being done, all partial and invidious distinctions will be abolished, to the great honour and interest of the State; and every one be left to stand or fall according to merit, which can never be the case, so long as any one denomination is established in preference to others.

That the great Sovereign of the Universe may inspire you with unanimity, wisdom and resolution; and bring you to a just determination on all the important concerns before you, is the fervent prayer of your memorialists.

Signed by the order of the Presbytery.

JOHN TODD, Moderator. CALEB WALLACE, P. Cl'k. In October, 1775, the Legislature passed a Law exempting dissenters from contributions for the support of the established church. At that time the policy of a general assessment for the support of religion was much discussed. In the law above mentioned this subject was referred to the people, for the purpose of ascertaining their sentiments. This reference gave occasion to the following address from the Presbytery of Hanover, at that time the only Presbytery in Virginia. The Rev. Samuel S. Smith, and the Rev. David Rice were the committee who draughted it.

MEMORIAL II.

To the Honourable the General Assembly of Virginia.

The memorial of the Presbytery of Hanover, humbly represents, That your Memorialists and the religious denomination with which we are connected, are most sincerely attached to the common interests of the American States and are determined that our most fervent prayers and strenuous endeavours shall ever be united with our fellow subjects to repel the assaults of tyranny and to maintain our common rights. In our former memorial we have expressed our hearty approbation of the Declaration of Rights, which has been made and adopted as the basis of the laws and government of this State; and now we take the opportunity of testifying that nothing has inspired us with greater confidence in our Legislature than the late act of Assembly declaring that equal liberty, as well religious as civil, shall be universally extended to the good people of this country; and that all the oppressive acts of parliament respecting religion which have been formerly enacted in the mother country, shall henceforth be of no validity or force As also exempting dissenters from all in this Commonwealth. levies, taxes, and impositions, whatsoever, towards supporting the Church of England as it now is or hereafter may be established. We would therefore have given our honourable Legislature no further trouble on this subject, but we are sorry to find that there yet remains a variety of opinions touching the propriety of a general assessment, or whether every religious society shall be left to voluntary contributions for the maintenance of the ministers of the gospel who are of different persuasions. As this matter is deferred by our Legislature to the discussion and final determination of a future Assembly, when the opinions of the country, in general, shall be better known; we think it our indispensible duty again to repeat a part of the prayer of our former memorial, "That dissenters of every denomination may be exempted from all taxes for the support of any church whatsoever, further than what may be agreeable to the private choice or voluntary obligation of every individual; while the civil magistrates no otherwise interfere, than to protect them all in the full and free exercise of their several modes of worship." We then represented as the principal reasons

upon which this request is founded, that the only proper objects of civil governments are, the happiness and protection of men in the present state of existence, the security of the life, liberty and property of the citizens, and to restrain the vicious and encourage the virtuous by wholesome laws equally extending to every individual: and that the duty which we owe our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is no where cognizable but at the tribunal of the uni-

versal Judge.

To illustrate and confirm these assertions, we beg leave to observe, that to judge for ourselves, and to engage in the exercise of religion agreeable to the dictates of our own consciences is an unalienable right, which upon the principles that the gospel was first propagated, and the reformation from popery carried on, can never be transferred to another. Neither does the church of Christ stand in need of a general assessment for its support; and most certain we are that it would be no advantage, but an injury to the society to which we belong: and as every good Christian believes that Christ has ordained a complete system of laws for the government of his kingdom, so we are persuaded that, by his providence, he will support it to its final consummation. In the fixed belief of this principle, that the kingdom of Christ, and the concerns of religion, are beyond the limits of civil control, we should act a dishonest, inconsistent part, were we to receive any emoluments from human establishments for the support of the gospel.

These things being considered, we hope we shall be excused for remonstrating against a general assessment for any religious purpose. As the maxims have long been approved, that every servant is to obey his master; and that, the hireling is accountable for his conduct to him from whom he receives his wages; in like manner, if the Legislature has any rightful authority over the ministers of the gospel in the exercise of their sacred office, and it is their duty to levy a maintenance for them as such; then it will follow that they may revive the old establishment in its former extent: or ordain a new one for any sect they think proper; they are invested with a power not only to determine, but it is incumbent on them to declare, who shall preach, what they shall preach; to whom, when, and at what places they shall preach; or to impose any regulations and restrictions upon religious societies that they may judge expedient. These consequences are so plain as not to be denied; and they are so entirely subversive of religious liberty, that if they should take place in Virginia, we should be reduced to the melancholy necessity of saying with the Apostles in like cases "judge ye whether it is best to obey God or man;" and also of acting as they acted.

Therefore, as it is contrary to our principles and interest; and, as we think, subversive of religious liberty, we do again most carnestly entreat that our Legislature would never extend any

assessment for religious purposes to us, or to the congregations under our care. And your memorialists, as in duty bound, shall ever pray for, and demean themselves as peaceable subjects, of civil government.

Signed by order of the Presbytery,
RICHARD SANKEY, Moderator.

Timber Ridge, April 25, 1777.

On the following paper it is quite unnecessary to say any thing, as it sufficiently explains itself. It is believed to be the production of Messrs Smith and Waddel.

Memorial of the Presbytery of Hanover in May, 1784.

To the Honourable Speaker, and House of Delegates of Virginia.

Gentlemen,

The united clergy of the Presbyterian Church in Virginia, assembled in presbytery, request your attention to the following representation. In the late arduous struggle for every thing dear to us, a desire of perfect liberty, and political equality animated every class of citizens. An entire and everlasting freedom from every species of ecclesiastical domination, a full and permanent security of the unalienable rights of conscience, and private judgment, and an equal share of the protection and favour of government to all denominations of christians, were particular objects of our expectation, and irrefragable claim. The happy revolution effected by the virtuous exertions of our countrymen of various opinions in religion, was a favourable opportunity of obtaining these desirable objects without faction, contention, or complaint. All ranks of men, almost, felt the claims of justice, when the rod of oppression had scourged them into sensibility, and the powerful band of common danger had cordially united them together against civil encroachments. The members, therefore, of every religious society had a right to expect, and most of them did expect, that former invidious and exclusive distinctions, preferences, and emoluments conferred by the state on any one sect above others, would have been wholly removed. They justly supposed that any partiality of this kind, any particular and illicit connexion or commerce between the State, and one description of christians more than another, on account of peculiar opinions in religion, or in any thing else, would be unworthy of the representatives of a people perfectly free, and an infringement of that religious liberty, which enhances the value of other privileges in a state of society.

We, therefore, and the numerous body of citizens in our communion, as well as in many others, are justly dissatisfied and uneasy, that our expectations from the Legislature have not been answered in these important respects. We regret that the prejudices of education, the influence of partial custom, and habits of thinking confirmed by these, have too much confounded the distinction between matters purely religious, and the objects of human

legislation, and have occasioned jealousy and dissatisfaction by injurious inequalities, respecting things which are connected with religious opinion, towards different sects of christians. That this uneasiness may not appear to be entertained without ground, we would wish to state the following unquestionable facts for the con-

sideration of the House of Delegates.

The security of our religious rights upon equal and impartial ground, instead of being made a fundamental part of our constitution, as it ought to have been, is left to the precarious fate of common law. A matter of general and essential concern to the people, is committed to the hazard of the prevailing opinion of a majority of the Assembly at its different sessions. In consequence of this, the Episcopal Church was virtually regarded as the Constitutional Church, the Church of the State, at the revolution; and was left by the framers of our present government, in that station of unjust preeminence which she had formerly acquired under the smiles of royal favour. And even when the late oppressive establishment of that church was at length acknowledged an unreasonable hardship by the Assembly in 1776, a superiority and distinction in name was still retained, and it was expressly styled the established church as before; which title was continued as late as the year 1778, and never formally disclaimed: our common danger at that time not permitting that opposition to the injustice of such distinction which it required and deserved.

But "a seat on the right hand of temporal glory as the established mother church" was not the only inequality then countenanced, and still subsisting, of which we now have reason to regret and complain. Substantial advantages were also confirmed and secured to her, by a partial and inequitable decree of government. We hoped the time past would have sufficed for the enjoyment of those emoluments, which that church long possessed without control by the abridgment of the equal privileges of others, and the aid of their property wrested from them by the hand of usurpation; but we were deceived. An estate computed to be worth several hundred thousand pounds in churches, glebes, &c. derived from the pockets of all religious societies, was exclusively and unjustly appropriated to the benefit of one, without compensation or restitution to the rest, who in many places, were a large majority of the inhab-

itants.

Nor is this the whole of the injustice we have felt in matters connected with religious opinion. The Episcopal church is actually incorporated, and known in law as a body, so that it can receive and possess property for ecclesiastical purposes, without trouble or risk in securing it, while other christian communities are obliged to trust to the precarious fidelity of trustees chosen for the purpose. The Episcopal clergy are considered as having a right, ex officio, to celebrate marriages throughout the State, while unnecessary hardships and restrictions are imposed upon other clergymen in the law

relating to that subject passed in 1780, which confines their exercise of that function to those counties, where they receive a special licence from the court by recommendation, for recording which they are charged with certain fees by the clerk; and which exposes them to a heavy fine for delay in returning certificates of mar-

riages to the office.

The vestries of the different parishes, a remnant of hierarchical domination, have a right by law to levy money from the people of all denominations for certain purposes; and yet these vestrymen are exclusively required by law to be members of the Episcopal church, and to subscribe a conformity to its doctrines and discipline as professed and practised in England. Such preferences, distinctions and advantages granted by the Legislature exclusively to one sect of christians, are regarded by a great number of your constituents as glaringly unjust and dangerous. Their continuance so long in a Republic, without animadversion or correction by the assembly, affords just ground for alarm and complaint to a people, who feel themselves, by the favour of Providence happily free; who are conscious of having deserved as well from the State as those who are most favoured; who have an undoubted right to think themselves as orthodox in opinion upon every subject as others, and whose privileges are as dear to them. Such partiality to any system of religious opinion whatever, is inconsistent with the intention and proper object of well directed government, and obliges men of reflection to consider the Legislature which indulges it, as a party in religious differences, instead of the common guardian and equal protector of every class of citizens in their religious as well as civil rights. We have hitherto restrained our complaints from reaching our representatives, that we might not be thought to take advantages from times of confusion, or critical situations of government in an unsettled state of convulsion and war, to obtain what is our clear and incontestable right.

But as the happy restoration of peace affords leisure for reflection, we wish to state our sense of the objects of this memorial to your honourable house upon the present occasion; that it may serve to remind you of what might be unnoticed in a multitude of business, and remain as a remonstrance against future encroachments from any quarter.' That uncommon liberality of sentiment, which seems daily to gain ground in this enlightened period, encourages us to hope from your wisdom and integrity, gentlemen, a redress of every grievance and remedy of every abuse. Our invaluable privileges have been purchased by the common blood and treasure of our countrymen of different names and opinions, and therefore ought to be secured in full and perfect equality to them We are willing to allow a full share of credit to our fellow citizens, however distinguished in name from us, for their spirit. ed exertions in our arduous struggle for liberty: we would not wish to charge any of them, either ministers or people, with open disaf-

fection to the common cause of America, or with crafty dissimulation or indecision, till the issue of the war was certain, so as to oppose their obtaining equal privileges in religion; but we will resolutely engage against any monopoly of the honours and rewards of government by any one sect of christians more than the rest; for we shun not a comparison with any of our brethren, for our efforts in the cause of our country, and assisting to establish her liberties, and therefore esteem it unreasonable that any of them should reap superior advantages for, at most, but equal merit. We expect from the representatives of a free people, that all partiality and prejudice on any account whatever will be laid aside, and that the happiness of the citizens at large will be secured upon the broad basis of perfect political equality. This will engage confidence in government, and unsuspicious affection towards our fellow citizens .-We hope that the Legislature will adopt some measures to remove present inequality, and resist any attempt, either at their present session or hereafter, to continue those which we now complain of. Thus by preserving a proper regard to every religious denomination as the common protectors of piety and virtue, you will remove every real ground of contention, and allay every jealous commotion on the score of religion. The citizens of Virginia will feel themselves free, unsuspicious, and happy in this respect. will be encouraged to share our freedom and felicity; and when civil and religious liberty go hand in hand, our late posterity will bless the wisdom and virtue of their fathers. We have the satisfaction to assure you that we are steady well wishers to the State, and your humble servants.

THE PRESBYTERY OF HANOVER.

In reference to the paper which follows, it is necessary that a few explanatory remarks should be made. The reader will perceive that it embraces two subjects; an incorporation of the clergy, and a general assessment for the support of religion. In the year 1784, the Protestant Episcopal Church was incorporated; and, as appears from the following memorial, it was proposed to incorporate the clergy "of certain other churches." The friends of the measure intended that the charter should be given to the clergy independently of the people with whom they were connected. The Presbytery set itself in direct opposition to this plan, and it must, I think, be acknowledged that the reasoning contained in their memorial is creditable both to their understanding, and their patriotism.

About the same time a general assessment for the support of religion was proposed, and was advocated by some of the most able and popular men in Virginia; and among others by PATRICK HENRY. The general belief was that the measure would be carried in spite of all opposition. Under this impression, the Presbytery resolved to attempt by remonstrances to the Legislature, so to modify the plan, as to make it as harmless as possible. With this view they presented the reasoning contained in the latter part of the memorial. The reader will be pleased to keep in mind this explanation.

MEMORIAL IV.

The Presbytery of Hanover, to the Assembly, in October, 1784.

To the Honourable Speaker and House of Delegates of Virginia.

Gentlemen,

The United Clergy of the Presbyterian Church of Virginia assembled in Presbytery, beg leave again to address your honourable house, upon a few important subjects, in which we find ourselves

interested as citizens of this State.

The freedom we possess is so rich a blessing, and the purchase of it has been so high, that we would ever wish to cherish a spirit of vigilant attention to it, in every circumstance of possible danger. We are anxious to retain a full share of all the privileges which our happy revolution affords, and cannot but feel alarmed at the continued existence of any infringement upon them, or even any indirect attempt tending to this. Impressed with this idea as men, whose rights are sacred and dear to them, ought to be, we are obliged to express our sensibility upon the present occasion and we naturally direct our appeal to you, gentlemen, as the public guardians of your country's happiness and liberty, who are influenced we hope by that wisdom and justice which your high station requires. Conscious of the rectitude of our intentions and the strength of our claims, we wish to speak our sentiments freely upon these occasions, but at the same time with all that respectful regard, which becomes us, when addressing the representatives of a great and virtuous people. It is with pain that we find ourselves obliged to renew our complaints upon the subject stated in our memorial last spring. We deeply regret that such obvious grievances should exist unredressed in a Republic, whose end ought to be the happiness of all the citizens. We presumed that immediate redress would have succeeded a clear and just representation of them; as we expect, that it is always the desire of our representatives to remove real grounds of uneasiness, and allay jealous commotions amongst the people. But as the objects of the memorial, though very important in their nature and more so, in their probable consequences, have not yet been obtained, we request that the House of Delegates would be pleased to recollect what we had the honour to state to them in that paper at their last sessions; to resume the subject in their present deliberation; and to give it that weight which its importance deserves. The uneasiness which we feel from the continuance of the grievances just referred to, is increased under, the prospect of an addition to them by certain exceptionable measures said to be proposed to the Legislature.-We have understood that a comprehensive incorporating act, has been and is at present in agitation, whereby ministers of the gospel as such, of certain descriptions, shall have legal advantages which are not proposed to be extended to the people at large of any denomination. A proposi-

tion has been made by some gentlemen in the House of Delegates, we are told, to extend the grace to us, amongst others, in our professional capacity. If this be so, we are bound to acknowledge with gratitude our obligations to such gentlemen for their inclination to favour us with the sanction of public authority in the discharge of our duty. But as the scheme of incorporating clergymen, independent of the religious communities to which they belong, is inconsistent with our ideas of propriety, we request the liberty of declining any such solitary honour should it be again proposed. To form clergymen into a distinct order in the community, and especially where it would be possible for them to have the principal direction of a considerable public estate by such incorporation, has a tendency to render them independent, at length, of the churches whose ministers they are; and this has been too often found by experience to produce ignorance, immorality, and neglect of the duties of their station.

Besides, if clergymen were to be erected by the State into a distinct political body, detached from the rest of the citizens, with the express design of "enabling them to direct spiritual matters," which we all possess without such formality, it would naturally tend to introduce that antiquated and absurd system, in which government is owned, in effect, to be the fountain head of spiritual influences to the church. It would establish an immediate, a peculiar, and for that very reason, in our opinion, illicit connexion between government, and such as were thus distinguished. The Legislature in that case would be the head of a religious party, and its dependent members would be entitled to all decent reciprocity, to a becoming paternal and fostering care. This we suppose, would be giving a preference, and creating a distinction between citizens equally good, on account of something entirely foreign from civil merit, which would be a source of endless jealousies, and inadmissible in a Republic or any other well directed government.—The principle too, which this system aims to establish, is both false and dangerous to religion, and we take this opportunity to remonstrate and protest against it. The real ministers of true religion, derive their authority to act in the duties of their profession from a higher source than any Legislature on earth, however respectable. Their office relates to the care of the soul, and preparing it for a future state of existence, and their administrations are, or ought to be, of a spiritual nature suited to this momentous concern. And it is plain from the very nature of the case, that they should neither expect nor receive from government any permission or direction in this respect. We hope therefore that the House of Delegates shares so large a portion of that philosophic and liberal discernment, which prevails in America at present, as to see this matter in its proper light-and that they will understand too well the nature of their duty, as the equal and common guardians of the chartered rights of all the citizens, to permit a connexion of this kind we have

just now mentioned, to subsist between them and the spiritual instructors of any religious denomination in the State.—The interference of government in religion, cannot be indifferent to us, and as it will probably come under consideration at the present session of the Assembly, we request the attention of the honourable House, to our sentiments upon this head.

We conceive that human legislation, ought to have human affairs alone for its concern. Legislators in free States possess delegated authority, for the good of the community at large in its political or

civil capacity.

The existence, preservation and happiness of society should be their only object; and to this their public cares should be confined. Whatever is not materially connected with this, lies not within their province as statesmen. The thoughts, the intentions, the faith, and the consciences of men, with their modes of worship, lie beyond their reach, and are ever to be referred to a higher and more penetrating tribunal. These internal and spiritual matters cannot be measured by human rules, nor be amenable to human laws. It is the duty of every man, for himself, to take care of his immortal interests in a future state, where we are to account for our conduct as individuals; and it is by no means the business of a Legislature to attend to this, for there governments and states as collective bodies shall no more be known.

Religion therefore as a spiritual system, and its ministers in a professional capacity, ought not to be under the direction of the State.

Neither is it necessary to their existence that they should be publicly supported by a legal provision for the purpose, as tried experience hath often shewn; although it is absolutely necessary to the existence and welfare of every political combination of men in society, to have the support of religion and its solemn institutions, as affecting the conduct of rational beings more than human laws can possibly do. On this account it is wise policy in legislatures to seek its alliance and solicit its aid in a civil view, because of its happy influence upon the morality of its citizens, and its tendency to preserve the veneration of an oath, or an appeal to heaven, which is the cement of the social union. It is upon this principle alone, in our opinion, that a legislative body has a right to interfere in religion at all, and of consequence we suppose that this interference ought only to extend to the preserving of the public worship of the Deity, and the supporting of institutions for inculcating the great fundamental principles of all religion, without which society could not easily exist.—Should it be thought necessary at present for the Assembly to exert this right of supporting religion in general by an assessment on all the people, we would wish it to be done on the most liberal plan. A general assessment of the kind we have heard proposed is an object of such consequence that it excites much anxious speculation amongst your constituents.

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We therefore earnestly pray that nothing may be done in the case, inconsistent with the proper objects of human legislation or the Declaration of rights as published at the Revolution. We hope that the assessment will not be proposed under the idea of supporting religion as a spiritual system, relating to the care of the soul and preparing it for its future destiny. We hope that no attempt will be made to point out articles of faith, that are not essential to the preservation of society; or to settle modes of worship; or to interfere in the internal government of religious communities; or to render the ministers of religion independent of the will of the people whom they serve. We expect from our representatives, that careful attention to the political equality of all the citizens, which a Republic ought ever to cherish; and that no scheme of an assessment will be encouraged which will violate the happy privilege we now enjoy of thinking for ourselves in all cases where conscience is concerned.

We request the candid indulgence of the honourable house to the present address; and their most favourable construction of the motives which induce us to obtrude ourselves into public notice. We are urged by a sense of duty. We feel ourselves impressed with the importance of the present crisis. We have expressed ourselves in the plain language of freemen, upon the interesting subjects which called for animadversion; and we hope to stand excused with you, gentlemen, for the manner in which it is executed, as well as for the part we take in the public interests of the community. In the present important moment, we conceived it criminal to be silent; and have therefore attempted to discharge a duty which we owe to our religion as christians; to ourselves as freemen; and to our posterity, who ought to receive from us a precious birthright of perfect freedom and political equality.

That you may enjoy the direction of Heaven in your present deliberations, and possess in a high degree the spirit of your exalted

station, is the prayer of your sincere well wishers.

THE PRESBYTERY OF HANOVER.

Whatever might have been the effect of this remonstrance, we know that the measure under consideration was arrested in its progress, after "A bill to provide for the support of Religion," had been engrossed for a third reading. This gave an opportunity for such an expression of public sentiment as completely decided the matter. There is in the office of the clerk of the House of Delegates a petition in the same hand writing with the original of the preceding memorial,* signed by 10,000 names, in favour of complete religious liberty. In the mean time however the Presbytery of Hanover met; and in the records of that session, is to be found the following minute:

"Bethel, May 19, 1785.

"A petition was presented to the Presbytery, from the session of Augusta congregation, requesting an explanation of the word

^{*} Believed to be the writing of the Rev. Jno. B. Smith.

liberal, as used in the Presbytery's memorial of last Fall; as also of the motives and end of the Presbytery in sending it to the Assembly. Messrs Hoge and Carrick are appointed a Committee to prepare an answer to the above petition, and report to Presbytery."

The answer to the petition does not appear on the records; but the above quotation is immediately followed by a decision very much

in point.

"On motion, the opinion of Presbytery was taken, Whether they do approve of any kind of an assessment by the General Assembly for the support of religion? Presbytery are unanimously against

such a measure."

The foregoing account completely explains a subject which has been considerably misunderstood by some, and misrepresented by others. It has been supposed from the latter part of the memorial now under consideration that the Presbytery of Hanover was in favour of an assessment of some kind; when in fact it was only their purpose, as before stated, to render a measure which they thought inevitable, as harmless as possible. If any doubt remains yet in the mind of any one, it will be completely dissipated by the following extract; which, in the records of Presbytery, immediately succeeds the preceding one.

"On motion, the opinion of Presbytery, and likewise of several members of different congregations present, was taken, Whether a general convention of the Presbyterian Body was expedient in our present circumstances? It was unanimously agreed to; and an invitation was accordingly signed by the ministers, and several private members of the Presbyterian church to the whole body, to send representatives to a convention proposed to be held at Bethel, on

the 10th day of next August."

The Convention here called, met at the time and place specified; and among other proceedings, adopted the following memorial; which was presented to the General Assembly at its next meeting, and supported in a most able manner by the Rev. John B. Smith, who was heard for three successive days, as I have been informed, at the bar of the house.

To the Honourable the General Assembly of the Commonwealth of Virginia.

The Ministers and Lay Representatives of the Presbyterian Church in Virginia, assembled in Convention, beg leave to address you.

As citizens of this State, not so by accident but choice, and having willingly conformed to the system of civil policy adopted for our government, and defended it with the foremost at the risk of every thing dear to us, we feel ourselves deeply interested in all the measures of the Legislature.

When the late happy revolution secured to us an exemption from British control, we hoped that the gloom of injustice and usurpation would have been forever dispelled by the cheering rays of liberty and independence.—This inspired our hearts with resolution in the most distressful scenes of adversity and nerved our arm in the day of battle. But our hopes have since been overcast with apprehension when we found how slowly and unwillingly, ancient distinctions among the citizens on account of religious opinions were removed by the Legislature. For although the glaring partiality of obliging all denominations to support the one which had been the favourite of government, was pretty early withdrawn, yet an evident predilection in favour of that church, still subsisted in the acts of the Assembly-Peculiar distinctions and the honour of an important name, were still continued; and these are considered as equally partial and injurious with the ancient emoluments. Our apprehensions on account of the continuance of these, which could have no other effect than to produce jealous animosities, and unnecessary contentions among different parties, were increased when we found that they were tenaciously adhered to by government notwithstanding the remonstrances of several christian societies. To increase the evil a manifest disposition has been shown by the State, to consider itself as possessed of supremacy in spirituals as well as temporals; and our fears have been realized in certain proceedings of the general Assembly at their last sessions. The engrossed bill for establishing a provision for the teachers of the christian religion and the act for incorporating the Protestant Episcopal Church, so far as it secures to that church, the churches, glebes, &c. procured at the expense of the whole community, are not only evidences of this, but of an impolitic partiality which we are sorry to have observed so long.

We therefore in the name of the Presbyterian church in Virginia, beg leave to exercise our privilege as freemen in remonstrating against the former absolutely, and against the latter under the re-

strictions above expressed.

We oppose the Bill,

Because it is a departure from the proper line of Legislation; Because it is unnecessary, and inadequate to its professed endimpolitic, in many respects—and a direct violation of the Declara-

tion of Rights.

The end of civil government is security to the temporal liberty and property of mankind, and to protect them in the free exercise of religion. Legislators are invested with powers from their constituents, for these purposes only; and their duty extends no farther. Religion is altogether personal, and the right of exercising it unalienable; and it is not, cannot, and ought not to be, resigned to the will of the society at large; and much less to the Legislature, which derives its authority wholly from the consent of the people, and is limited by the original intention of civil associations.

We never resigned to the control of government, our right of determining for ourselves, in this important article; and acting agreeably to the convictions of reason and conscience, in discharging our duty to our Creator. And therefore, it would be an unwarrantable stretch of prerogative, in the Legislature, to make laws concerning it, except for protection. And it would be a fatal symptom of ab-

ject slavery in us, were we to submit to the usurpation.

The Bill is also an unnecessary, and inadequate expedient for the end proposed.—We are fully persuaded of the happy influence of christianity upon the morals of men; but we have never known it, in the history of its progress, so effectual for this purpose, as when left to its native excellence and evidence to recommend it, under the all-directing providence of God, and free from the intrusive hand of the civil magistrate. Its divine Author did not think it necessary to render it dependent on earthly governments. And experience has shown, that this dependence, where it has been effected, has been an injury rather than an aid. It has introduced corruption among the teachers and professors of it, wherever it has been tried, for hundreds of years, and has been destructive of genuine morality, in proportion to the zeal of the powers of this world, in arming it with the sanction of legal terrors, or inviting to its profession by honours or rewards.

It is urged, indeed, by the abettors of this bill, that it would be the means of cherishing religion and morality among the citizens. But it appears from fact, that these can be promoted only by the internal conviction of the mind, and its voluntary choice, which

such establishments cannot effect.

We farther remonstrate against the bill as an impolitic measure:
It disgusts so large a proportion of citizens, that it would weaken
the influence of government in other respects, and diffuse a spirit
of opposition to the rightful exercise of constitutional authority, if
enacted into a law:

It partially supposes the Quakers and Menonists to be more faithful in conducting the religious interests of their societies, than the other sects—which we apprehend to be contrary to fact:

It unjustly subjects men who may be good citizens, but who have not embraced our common faith, to the hardship of supporting a system, they have not as yet believed the truth of; and deprives them of their property, for what they do not suppose to be of im-

portance to them:

It establishes a precedent for further encroachments, by making the Legislature judges of religious truth. If the Assembly have a right to determine the preference between christianity, and the other systems of religion that prevail in the world, they may also, at a convenient time, give a preference to some favoured sect among christians:

It discourages the population of our country by alarming those who may have been oppressed by religious establishments in other countries, with fears of the same in this; and by exciting our own citizens to emigrate to other lands of greater freedom:

It revives the principle which our ancestors contested to blood, of attempting to reduce all religions to one standard by the force of civil authority:

And it naturally opens a door for contention among citizens of different creeds, and different opinions respecting the extent of the

powers of government.

The Bill is also a direct violation of the Declaration of Rights, which ought to be the standard of all laws. The sixteenth article is clearly infringed upon by it, and any explication which may have been given of it by the friends of this measure in the Legislature, so as to justify a departure from its literal construction, might also be used to deprive us of other fundamental principles of our government.

For these reasons, and others that might be produced, we conceive it our duty to remonstrate and protest against the said bill; and

earnestly urge that it may not be enacted into a law.

We also wish to engage your attention a little further, while we request a revision of the act for incorporating the Protestant Episcopal Church: and state our reasons for this request. We do not desire to oppose the incorporation of that church for the better management of its temporalities; neither do we wish to lessen the attachment of any of the members of the Legislature in a private capacity, to the interests of that church. We rather wish to cultivate a spirit of forbearance and charity towards the members of it, as the servants of one common master who differ in some particulars from each other—But we cannot consent that they shall receive particular notice or favour from government as a Christian Society; nor peculiar distinctions or emoluments.

We find by the act, that the convenience of the Episcopal church hath been consulted by it, in the management of their interests as a religious society, at the expense of other denominations. Under the former establishment, there were perhaps few men who did not, at length, perceive the hardships and injustice of a compulsory law, obliging the citizens of this State by birthright free, to contribute to the support of a religion, from which their reason and conscience obliged them to dissent. Who then would not have supposed that the same sense of justice, which induced the legislature to dissolve the grievous establishment, would also have induced them to leave to common use, the property in churches, glebes, &c.

which had been acquired by common purchase.

To do otherwise was, as we conceive, to suppose that long prescription could sanction injustice: and that to persist in error, is to alter the essential difference between right and wrong. As christians also, the subject of Jesus Christ, who are wholly opposed to the exercise of spiritual powers by civil rulers, we conceive ourselves obliged to remenstrate against that part of the incorporating act, which authorizes and directs the regulation of spiritual concerns. This is such an invasion of Divine prerogative, that it is

highly exceptionable on that account, as well as on account of the danger to which it exposes our religious liberties. Jesus Christ hath given sufficient authority to his church, for every lawful purpose: and it is forsaking his authority and direction, for that of fallible men, to expect or to grant the sanction of civil law to authorize the regulation of any christian society. It is also dangerous to our liberties, because it creates an invidious distinction on account of religious opinions, and exalts to a superior pitch of grandeur, as the church of the State, a society which ought to be contented with receiving the same protection from government, which the other societies enjoy, without aspiring to superior notice or regard. Legislature assumes to itself by that law, the authoritative direction of this church in spirituals; and can be considered in no other light than its head, peculiarly interested in its welfare; a matter which cannot be indifferent to us-though this authority has only as yet been extended to those who have requested it, or acquiesced in it. This church is now considered as the only regular church in the view of the law; and it is thereby raised to a state of unjust preeminence over others. And how far it may increase in dignity and influence in the State, by these means at a future day, and especially when aided by the emoluments which it possesses, and the advantages of funding a very large sum of money without account, time alone can discover. But we esteem it our duty to oppose the the act thus early, before the matter be entangled in precedents more intricate and dangerous. Upon the whole, therefore, we hope that the exceptionable parts of this act, will be repealed by your honourable House; and that all preferences, distinctions, and advantages, contrary to the fourth article of the Declaration of Rights will be forever abolished.

We regret that full equality in all things, and ample protection and security to religious liberty were not incontestibly fixed in the constitution of the government. But we earnestly request that the defect may be remedied, as far as it is possible for the Legislature to do it, by the adopting the bill in the revised laws for establishing

religious freedom.

That Heaven may illuminate your minds with all that wisdom which is necessary for the important purposes of your deliberation, is our earnest wish. And we beg leave to assure you, that however warmly we may engage in preserving our religion free from the shackles of human authority, and opposing claims of spiritual domination in civil powers, we are zealously disposed to support the government of our country, and to maintain a due submission to the lawful exercise of its authority.

Signed by order of the Convention.

JOHN TODD, Chairman.

Attest, Daniel M'Calla, Clk.

Bethel, Augusta County,

13th August, 1785.

AN ACT FOR ESTABLISHING RELIGIOUS FREEDOM.

[Passed December 16, 1785.]

1. WHEREAS Almighty God hath created the mind free; that all attempts to influence it by temporal punishments or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his Almighty power to do; that the impious presumption of Legislators and Rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavouring to impose them on others, hath established and maintained false religions over the greatest part of the world, and through all time; that to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor, whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness, and is withdrawing from the ministry those temporary rewards, which, proceeding from an approbation of their personal conduct, are an additional incitement to earnest and unremitting labours for the instruction of mankind; that our civil rights have no dependence on our religious opinions, any more than our opinions in physics or geometry; that therefore the proscribing any citizen as unworthy the public confidence, by laying upon him an incapacity of being called to offices of trust and emolument, unless he profess, or renounce this or that religious opinion, is depriving him injuriously, of those privileges and advantages, to which, in common with his fellow-citizens, he has a natural right; that it tends only to corrupt the principles of that religion it is meant to encourage, by bribing with a monopoly of worldly honours and emoluments, those who will externally profess and conform to it; that though indeed these are criminal who do not withstand such temptation, yet neither are those innocent who lay the bait in their way; that to suffer the civil Magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on supposition of their ill tendency, is a dangerous fallacy, which at once destroys all religious liberty, because he, being of course judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own; that it is time enough for the rightful purposes of Civil Government, for its officers to interfere when principles break out

into overt acts against peace and good order; and finally, that truth is great and will prevail if left to herself; that she is the proper and sufficient antagonist to error, and has nothing to fear from the conflict, unless by human interposition disarmed of her natural weapons, free argument and debate, errors ceasing to be dangerous when it is permitted freely to contradict them:

2. Be it enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship, place, or Ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, er

affect their civil capacities.

3. And though we well know that this Assembly elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding Assemblies constituted with powers equal to our own, and that therefore to declare this act to be irrevocable, would be of no effect in law; yet we are free to declare, and do declare, that the rights hereby asserted, are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present, or to narrow its operation, such act will be an infringement of natural right.

["For the purpose of showing the similarity, or rather the sameness of opinion on this subject held by the Presbyterian Church in Virginia, and the Legislature of the State, we have been requested to insert immediately after these Memorials, the celebrated Act of the General Assembly of this State, entitled "An Act for establishing Religious Freedom" passed in the year 1785, and referred to in the last of these Memorials. Our correspondent also requests us to ask the reader to compare the Act just mentioned, with the preceding papers, and then form his opinion as to the sentiments of the Society of Christians from whom they emanated.]

Vol. IX. No. 1 .- Jan. 1826.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Messrs Carter and Adams, of Amherst, Mass. have in the press a volume of Sermons, suitable for evening meetings or the Sabbath, in the absence of a Gospel Ministry, by the Rev. Daniel A. Clark. This volume, will contain rising 300 pages octavo size, and in a style of execution not inferior to Dr Griffin's Park-street Lectures. The Church Safe together with its counterpart, Nothing safe but the Church, will constitute a part of the volume. The former discourse has gone through five editions in a pamphlet form, and more than 20,000 copies have been published.

A Hebrew tale, entitled Sephora, descriptive of the Country of Palestine, and of the Manners and Customs of the ancient Israelites, 2 vols. post 8vo may shortly be expected to appear.

Messrs Thomas B. Wait and Son, of Boston have issued proposals for a new periodical work to be entitled the "Journal of Education," to be published monthly, on fine paper and new type—each number 48 pages octavo—price three dollars per annum.

The Constitutional History of England, from the Accession of Henry VII, to the death of George II, by Henry Hallam, Esq. will soon appear in 2 vols. 4to.

A most important discovery has recently been made of Original Letters and Papers, written by Henry Hyde, second earl of Clarendon, and Lord Lieutenant of Ireland, during the reign of James II. These papers are for the most part addressed to the writer's brother, Lawrence Hyde, Earl of Rochester, and Lord High Treasurer of England; and will be found to contain much curious matter illustrative of the private and political history of Ireland, during the years 1675 to 1700. It is intended to publish them forthwith, in 4 vols. 8vo, uniformly with the last 8vo editions of "Clarendon's History of the Rebellion," and of "Burnet's History of his own time."

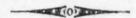
With the above have also been brought to light, a Series of Original Manuscript Note Books of Sir Edward Hyde, afterwards Earl of Clarendon, and Lord High Chancellor of Great Britain. They contain Reports of Debates in the House of Commons during the Interregnum, from the year 1656 to 1659, the contents of which have never yet appeared in any printed collection of parliamentary proceedings. The chasm which has long been lamented as existing in this most interesting period of the English Annals, will thus be filled. The MSS, will be published with explanatory Notes, in 2 vols. Svo, uniformly with the above.

There are six Universities in the Russian Empire. The cities in which they are established, are Moscow, Petersburgh, Casan, Dorpat, Ceerkof, and Wilna. The natives of Russia are not allowed to go and study in a foreign country, until having attended for at least three years one of the Russian universities. Nevertheless, the chairs are few in number, several subjects are entirely interdicted, and the vigilance of the censorship cramps the professors in treating those which are allowed. The students are under all kinds of restraint, especially at Dorpat and Wilna; where indeed disorders have occasionally taken place which required the interference of authority. The young Russians are not admitted into the military service until they have undergone an examination at one of these universities. That of Dorpat is principally attended by youth from the three Baltic provinces; and German is there the prevailing language.

A Monument is erecting in Glasgow, to the memory of John Knox. It is to be a Doric column, sixty feet in height. He is to be represented as preaching, leaning a little forward, his left leg advanced, and holding in his right

hand a small pocket Bible. In the energy of speaking, he has grasped and raised up the left side of the Geneva cloak, and is pointing with the forefinger of his left hand to the Bible in his right. This seems to us a singular mode of honouring the memory of such a man as John Knox.

Dr Barry, an English physician resident at Paris, in a memoir on the circulation of the blood, is said to have shown, to the satisfaction of the Royal Academy of Sciences in that city, first, that the blood in the veins is never moved towards the heart but during the act of inspiration : and, secondly, that all the facts known with respect to this motion in man, and the animals which resemble him in structure, may be explained by considering it as the effect of atmospheric pressure.



REVIEW OF RELIGIOUS INTELLIGENCE.

From the National Intelligencer.

AMERICAN COLONIZATION SOCIETY.

The Ninth Annual Meeting of the American Colonization Society, was held in the Supreme Court room, at the Capitol, Monday, January 9, 1826. Hon. HENRY CLAY, one of the Vice Presidents of the Society, took the chair.

Mr CLAY rose and said, it was with great regret he had to communicate, that the worthy and venerable President would be unable to attend on this interesting occasion, of the annual meeting of the Society; and in consequence of his absence, he had yielded, to what he had believed to be the wishes of some of his friends, and to a sense of the duty enjoined by the Constitution of the Society, to take the chair. Every one was so well apprized of the object of the present meeting, that it would be unnecessary to occupy their time by dwelling on it; it was well known to every one, that it was to disclose the transactions of the Society during the past year—to open prospects for the future, and to derive from the past, and the contemplation of the future, new animation in stimulating them to the great objects of the enterprise which had engaged their attention.

The following Delegates were present from several of the Auxiliary So-

cieties, appointed to attend the meeting:

Governor Bell, from the State Society of New Hampshire; Col. Allen M'Lane, Wilmington Auxiliary Society, Delaware; Mr Edward Kirk, Theological Seminary, at Princeton; Hon. C. F. Mercer, Auxiliary Society of Richmond and Manchester; Major Pillsborough, and Mr G. P. Disosway, Auxiliary Society of Petersburg; Hon. Wm. S. Archer, of Virginia; Hon. Samuel Lathrop, from Hampden county, Mass; and Hon. Wm. Smith, Greenbrier county Society, Virginia.

The Annual Report of the Board of Managers was read to the Society by Mr GURLEY.

On motion by Hon. C. F. MERCER,

Resolved, That the Report of the Board of Managers, just read, be adopt-

ed and that it be printed under their direction.
On motion by Wm. H. Fiтzhugh, Esq. of Virginia, the following Preamble and Resolutions were adopted:

Whereas prejudices have been found to exist in different parts of the United States, against the American Colonization Society, growing out of an evident misconception of its real character and objects; and whereas it has sometimes been charged with the extravagant idea of being enabled to effect the purposes of its creation by means of individual charity and individual exertions only: Therefore,

Messived, That the Society disclaims, in the most unqualified terms, the designs attributed to it, of interfering, on the one hand, with the legal rights and obligations of slavery, and on the other, of perpetuating its existence

within the limits of the country.

2. Resolved, That its only object is, what has been at all times avowed, the removal to the Coast of Africa, with their own consent, of such people of colour within the United States, as are already free, and of such others as the humanity of individuals, and the laws of the different States, may hereafter liberate.

3. Resolved, That the Society has, from its organization, looked to the powers and the resources of the nation, or of the several states, as alone ade-

quate to the accomplishment of this important object.

4. Resolved, That the period has arrived, when the Society feels itself authorized, by the efforts it has made, to apply to the Government of the country for the aid and co-operation essential to give success to these efforts.

5. Resolved, That a committee be appointed to prepare and present, as soon as possible, to the two Houses of Congress, memorials, praying such aid and assistance to the Society as Congress shall think proper to afford.

6. Resolved, That the Board of Managers of the Society be instructed to prepare and present to the Legislature of the several States, memorials, praying the adoption of such measures as may be calculated to encourage and facilitate the emigration of the free people of colour within their respective limits.

The Committee appointed under the 5th resolution, consists of Wm. H. Fitzhugh, Esq. Gen. Mercer, Gen. Jones, F. S. Key, Esq. and Gen. Mason. Mr CLAT then withdrew, and Gen. Mason was called to the Chair.

On motion by F. S. KEY, Esq.

Resolved, That the Society most sincerely feel the loss they have sustained by the death of ELIAS B. CALDWELL, Esq. their Corresponding Secretary; and that they highly appreciate the important services rendered by him to the Colonization cause.

On motion, by Rev. WILLIAM HAWLEY,

Resolved, That the thanks of the Society be given to Mr ASHNUN, Colonial Agent at Liberia, for his active and useful exertions in behalf of the Colony.

On motion, by G. P. DISOSWAY, of Virginia,

Resolved, That the thanks of the Society be given to the President, and to the Board of Managers, for their services during the past year.

On motion, by GEO. W. P. CUSTIS, Esq. it was

Resolved, That the thanks of the Society be given to those Clergymen who, on the last Anniversary of our independence advocated the cause of this society, and took up collections in its behalf; and that they be respectfully solicited to renew their exertions for the same objects on every future similar occasion.

A Committee was then appointed to nominate and recommend the officers of the Society for the ensuing year, consisting of Mr. Ker, Mr Fitzhuer, and General Jones.

The following gentlemen were nominated by the Committee, and elected officers of the Society for the ensuing year, viz:

Hon. BUSHROD WASHINGTON, President.

Vice-Presidents—General Lafayette; Hon. Wm. H. Crawford, Georgia; Hon. Henry Clay, Washington City; Hon. William Phillips, of Massachusetts; Hon. Henry Rutgers, of New York; Hon. John E. Howard, of Maryland; Hon. John C. Herbert, of Maryland; Hon. Daniel Webster, of Boston; Isaac M'Kim, Esq. of Maryland; General John Hartwell Cocke, of Virginia; General Charles F. Mercer of Virginia; Robert Ralston, Esq. of Pennsylvania; Right Rev. Bishop White, of Pennsylvania; Jeremiah Day, D.D. of

Yale College; General John Mason, District of Columbia; Samuel Bayard, Esq. of New Jersey; Wm. H. Fitzhugh, Esq. of Virginia; Hon. Richard Rush, of Washington City; Hon John Marshall, of Virginia.

Managers—Francis S. Key, Esq.; Walter Jones, Esq.; Rev. Dr Jas. Laurie; Rev. Dr S. B. Balch; Rev. Obadiah B. Brown; Rev. Dr. W. H. Wilmer; Rev. Wm. Hawley; Wm. Thornton, Esq.; Jos. Gales, Jun. Esq.; Rev. J. W. Campbell; Dr Thos. Henderson; Col. Henry Ashton.

John Underwood, Recording Secretary. Richard Smith, Esq. Treasurer.

R. R. Gurley, Agent.

The Society then adjourned.

COLONIZATION SOCIETY.

At a General Meeting of the RICHMOND AND MANCHESTER SOCIETY Auxiliary to the American Colonization Society, held at the Capitol, in Richmond, on Monday the 16th day of January, 1826.

The President having taken the Chair.

The Report of the Managers together, with the Treasurer's Account was read, approved and ordered to be recorded.—The said report is in the words and figures following, to wit:

Third Report of the Managers of the Richmond and Manchester Colonization Society. Presented to the Annual Meeting of the Society, January 16, 1826.

The Managers, in presenting their annual report to the members of the Richmond and Manchester Auxiliary Colonization Society, cannot forbear the expression of their undiminished confidence in the wisdom and philanthropy which originally planned the Parent Association: and judging from the success which has already crowned the experiment, they cannot permit themselves to doubt the complete and final, though perhaps distant accomplishment of their wishes. The latest authentic accounts represent peace, order and industry, as prevailing in the Colony,-the necessaries, and many of the conveniences of life were enjoyed in abundance; agricultural and other improvements were steadily progressing; an almost entire exemption from the diseases incident to a tropical climate, and to new settlements, had imparted fresh vigour to the operations of the settlers; and above all, there was manifested a strict regard to all the obligations of social, moral and religious duty. A valuable accession to the numbers, comforts and productive means of the Colonists, will be furnished by the vessel about to leave our own waters, freighted with the supplies which were generously granted by the last Legislature. The supplies from the State, in addition to those which the Society has been enabled to furnish, were judiciously selected by a committee under the direction of the Board with an express reference to the actual wants known to exist in the Colony. Besides this donation, the Board have contributed to the Funds of the Parent Society, the whole amount of their collections since the last annual meeting.

In addition to the propitious circumstances which distinguish the pre-sent condition of the Colony, it is believed, that the number of its friends, especially in this Commonwealth, is gradually increasing. Within the limits of Virginia alone, there are nearly twenty Auxiliary Societies in actual operation; and the progress of public opinion, has not been less favourable in many other parts of the Union. Some of our most distinguished citizens who have adorned the councils, and exalted the reputation of their country, have bestowed upon this institution, their calm and deliberate attention, and have enlisted with patriotic ardour, in the promotion of its benevolent designs. The Managers of the Parent Society, with a zeal which entitles them to honour, have accumulated a mass of interesting facts and details which have fully demonstrated, that the views of the friends of Colonization,

are not only consistent with humanity and sound policy, but tried by the severest test of calculation, are entirely practicable. Experience that unerring guide, has already proved, that notwithstanding its early discouragements and disasters, the success of the establishment at Liberia, is truly wonderful. Scarcely five years have elapsed since it was first planted on the African shore; and though not yet exempt from the perils of infancy the germ has already become a vigorous shoot, promising with but a reasonable support, to attain an early maturity.-What Colony under the same circumstances, has ever made so great an advance in so short a period of time? If we look back two centuries, history will inform us that the settlement of James Town, aided by the policy, the wealth, and the power of England, with a climate as favourable to human life, and the means of subsistence equally abundant, struggled for more than twenty years, to establish its existence. Now; Virginia, independent of her own population and resources, may, without hyperbole, be styled the mother of nations, having almost entirely peopled from her soil, distant and powerful Commonwealths. With such an example before us who can measure the magnificent results which ultimately crown the labours of our Society? revolutions may not be effected in commerce by the foundation of a new empire, on a continent abounding with the richest exchangeable productions? What sublime consequences may not be expected to follow the introduction of Christianity and civilization in a benighted and degraded region? Entertaining no visionary views of the ultimate destiny of this infant empire, we will advert more particularly to the evils among ourselves, which its foundation and success are designed to remove. This delicate and important topic may emphatically be said, to come home to the business and bosom of every man. We all perceive and bewail the existence among us, of an intermediate class, occupying the middle ground between freedom and slavery, without possessing the unrestricted enjoyment of the former, or the careless security of the latter condition. Despised and suspected by the white man, and envied by the slave, the free negro wanders a miserable outcast in the very midst of society. Subject to almost all the civil incapacities of the slave, he is deprived of that confidence and protection which the tie of interest or attachment inspires in the master.-Thus circumstanced, is it wonderful that we find that class with few exceptions, degraded and miserable? With benighted minds and depraved morals, deprived of the ordinary motives to virtuous actions, they pervert the shadow of liberty which they enjoy, into purposes of crime and self-abasement.

Shall such a class remain among us, if with their own consent, it is practicable to remove them? This question appeals powerfully to the understanding of the statesman, and the heart of the philanthropist. Should the charitable scheme which we espouse, be once accomplished, who can doubt but that our condition, as well as their's, will be materially benefited?—That whilst we shall be delivered from a creeping pestilence, which becomes more and more alarming in its progress, they will in all probability, become changed into respectable members of the social compact; ornaments to science and the arts, or chosen vessels for the propagation of the

word of life.

In enumerating the benefits likely to arise from the establishment of the American Colony, there is one, which must excite the deepest interest in every bosom alive to the feelings of humanity. In vain have the labours of the statesman, the patriot and the christian, been exerted to suppress the execrable traffic in human flesh. The slave-trade still remains a monument of the cruelty and rapacity of the civilized world. Notwithstanding the noble stand taken by our country, in her Federal councils, it is nevertheless feared that a portion of our citizens have but recently participated in the spoils of that iniquitous calling. By affording less criminal incentives

to the cupidity of the native African; by opening a new vent to the productions of his exuberant soil; by the intercourse, commercial as well as social, which will connect him with a christian community; he will no longer be the willing instrument of imposing servitude upon his own countrymen. To use the language of an eloquent writer, "When the African labourer can toil secure from the treachery of his neighbour, and the violence of the man-stealer, that continent will freight for legitimate trade, those ships which now carry thither chains, fetters, and scourges, to return home with the bones, the sinews, the blood, and the tears of her children. Her gold, her ivory, her beautiful dyes, her fragrant and precious gums, her healing plants and drugs, the various produce of her now forsaken fields and lonely forests, will be brought by a joyous and grateful people, to the nations who, once their plunderers and persecutors, will have at length become their protectors, friends and allies."

That our free coloured population will eagerly embrace the advantages set before them, is fully proved by past experience. Let the colony once gain a permanent foothold, let its benefits become manifest in the ameliorated condition of its inhabitants and the scruples of the timid and the prejudiced will yield to the light of reason and conviction. The grand inquiry, therefore, now presented to our most serious consideration, is this: What means are yet to be adopted to ensure the final success of so noble an enterprise? What labours and exertions are yet necessary to preserve the work commenced under such auspicious circumstances, from a slow and languid

prosecution, or from a final and ruinous abandonment?

It is undoubtedly of primary importance that the public mind should become fully enlightened on the subject.—Thousands who applaud our motives, are either yet doubting the expediency or the practicableness of the design; whilst, in the minds of others prejudices have been formed, not so deep rooted, but that truth and argument, if properly exerted, might dispel them.—Some, indeed, it is feared, from motives which we shall not impeach, if we cannot applaud: are decidedly hostile to the very existence of the Society; and it is not without surprise and regret, that we have occasionally seen our plan, in its whole scope or character, grossly misconceived and harshly misrepresented. If, in the discussion of the delicate topics connected with the scheme of Colonization, it were possible for mischief to arise, the consequence will rest upon them who heedlessly create unnecessary and groundless alarms.

As the necessary result of enlightening the public mind, may we not anticipate a more powerful and efficient aid, than the unassisted efforts of individuals, however zealous and patriotic, can possibly afford? Are the objects in view unworthy of the paternal and beneficent regard of the National Government? Is it not rather the peculiar province of that power which has charge of all our external relations, to extend the arm of protection, and to watch over the interests of the infant Colony? If, indeed, there are any difficulties arising out of the peculiar structure and relations of that government: If the constitutional charter, which has prescribed limits to its authority, forbids us to hope that its fostering care will be exerted in behalf of our establishment, promising so many blessings to present and future generations, we confess, we shall consider it a subject of serious and lasting regret.

From the justice and policy of our own Commonwealth, we may reasonably expect continued countenance and support. The deep solicitude always manifest in her councils: her momentous interests involved in the success of the scheme; her late liberal donation to the Colonists; are so many pledges, that she will continue to regard with the liveliest concern, an experiment so truly humane and magnificent in its consequences. It is with pride and pleasure, that we refer to the resolution passed by the Virginia

Legislature in 1816, requesting the aid of the Executive of the United States in obtaining a suitable Asylum on the coast of Africa or the shore of the North Pacific, for such free persons of colour as were then free and should desire the same; and also for those who should be thereafter emancipated

within this Commonwealth.

Virginia may be said indeed to have given the first momentum to this benevolent enterprise. Being herself more deeply interested than her sister States, she generously led the way, and by the influence of her name, undoubtedly contributed to the formation of the Colonization scheme. Would it then be consistent with her high character; her known generosity; her regard for her own interests, and the welfare of a numerous class of her population; now that the great problem of a new empire is about to be solved, and her aid, if ever it is to be granted, would be most beneficial, and its effects be more permanently felt; will she look back and shrink from the consequences of a policy, the responsibility of which, she has so long, willingly assumed? So far from anticipating such a result, we confidently hope and believe, that the Colonization Society, will shortly become a subject of grave and solemn deliberation in her councils; that it will arrest the profound attention of her wisest statesmen and legislators, and without presuming to point out the shape in which we conceive her aid would be most advantageously rendered, we will not despair of its being adequate to the wants and exigencies which so imperiously require it.

In order to complete this report, the following statement of the treas-

to the last annual meeting exhib There has been received from	ited a meml	balance bers for	of life, the	sum o	f	\$ 352 34	
From annual members,	•					74	
From the State of Virginia,	-			-		500	
And from other donations,			In Post			254	92
And there has been dishursed	hv th				S S	1,215	85
And there has been disbursed by the treasurer, (as per satis factory vouchers produced by him,) the sum of						1,200	67
		r the su			-	\$ 15	

On the motion of the Rev. Mr Turner.

Ordered, That 500 copies of the said Report and Account be printed in a pamphlet, for circulation, and that the several Editors of Newspapers published in this city, be requested to insert the same, in their papers respectively.

On the motion of Mr Forbes,

Resolved, That the members composing the Board of Managers, for the past year, be a Committee, to prepare a Memorial to the Legislature of this State, now in Session, in pursuance of the idea presented in their Report, to this meeting, if they deem such a measure expedient.

The meeting then proceeded to the appointment of Officers for the ensuing year, and the following persons were unanimously elected, to wit:

JOHN MARSHALL, President.

James Pleasants, 1st Vice President. John Tyler, 2d Vice President. Thos.

C. Howard, Secretary. Benjamin Brand, Treasurer.

And William H. Fitzwhylsonn, Robt. G. Scott, John Rutherford, Hall Neilson, James Blair. William Crane, Willis Cowling, James E. Heath, Wm. Barrett, Young Pankey, Charles J. Nicholas, and David I. Burr, other Managers. THOS. C. HOWARD, Secretary.





For the Lit. and Evan. Magazine.

REMARKS ON THE LIFE OF CAIN .- CONCLUDED,

THE life of Cain, though briefly and imperfectly sketched, does yet furnish us with some very useful and impressive reflections.

I. This, as it is the first, so it is one of the most striking instances of disappointment in parents, respecting the birth of a child that has ever occurred. Never has there a son been since born which gave rise to higher expectations and more pleasing hopes. The highest sphere of usefulness and honour which imagination could conceive were assigned him. I have gotten a man, said his mother, in the fondest anticipations of her heart. If she had, from experience or otherwise, correct ideas of affliction, here is one to sooth her in this affliction. If she anticipated the infirmities of declining years, here is the prop and solace of these years. If she looked forward to the hour of death, here is one to sympathize with her during the anguish of the last moments, with filial affection to close her eyes, and give her a decent interment. But she seems to have hoped that this son was more than man: I have gotten a man. the Lord. This child is given, not only to rejoice the parent's heart, but to convey blessings over the world; to bruise the serpent's head; to efface, in some degree, those stains of sin with which human nature is contaminated; to check that current of evil which has commenced its course; to procure for the whole species the blessing of the divine favour, recently forfeited by transgression. These were the delightful prospects, these the pleasing anticipations which lightened the pressure of that maternal solicitude which sustained and protected his helpless infancy. The mind would feast itself by passing over these scenes a thousand times. The mere workings of the childish mind will be observed and construed into presages of that greatness which will soon fulfil these hopes and realize the joyful prospects. The first appearance of wayward passion, and even the first indications of evil, viewed in the light which parental affection would shed around them, would be readily excused. It would be with extreme reluctance, not till ingenuity had exhausted all her resources of charitable constructions, extenuations, apologies and excuses for those things which others would call wicked, that the heart would be driven from the pleasing delusion. This, however, must at length be the case. Like every other scene of earthly delight, this too is but short lived. However re-Vol. IX. No. 2.-Feb. 1826.

luctantly, the heart must at length sicken at beholding those exhibitions of decisive wickedness, for which even a mother's fondest partiality can find no excuse. This child, advancing from childhood to youth, and from youth to manhood, destroys one hope after another, till the heart is not merely left in desolation, but crushed with the deepest disappointment, pierced with the keenest anguish, bruised and broken with successive This man, the tread of whose foot, the sound of whose voice, was to have cheered the sad hours of affliction and distress, becomes himself the greatest affliction, rolls, with his own hand, on the parental heart a weight of distress from which the grave promises the only relief. He was expected to be the honour and the joy of his family; and he becomes the disgrace and the blight of his parents and his According to fond anticipation he was to protect the weak and the helpless, and sooth, as far as possible, the anguish of a dying bed; and by the hand of violence he buries the murderous club in the temples of a brother, is himself the guilty cause of the first death, the steps of which he hastens by several centuries. This man, it was hoped, would be instrumental in destroying the works of the devil, would procure blessings to a sinful and miserable world, would lead the humble and the contrite to the fountain of mercy, and mark out, by his example and instructions, the path to heaven; and behold, the pride, the malice, the envy, the unbelief, the impenitence of his heart prove him to be of that wicked one, an active and zealous agent in promoting the designs and the works of Satan. He rejects the authority of God, and exhibits an example of such daring and outrageous wickedness that even the patience of heaven can bear with him no longer. wanders through the earth, under the blasting curse of God. a terror to himself, and the reproach and the grief of his kind. His parents expected a pleasant exhilerating draught, and receive a cup of bitter and deadly poison. These hopes were shaken, in all probability, before the birth of Abel. His birth, at least, as his name indicates, gave rise to very different feel-The disappointment, perhaps, experienced in Cain, suggested the name of her second son; he is called Abel; that is, vanity. Every vestige of these pleasing expectations was swept away before the birth of Seth. At this event Cain is recognised, by our common mother, only as the murderer of

This disappointment, overwhelming as it was, has not taught wisdom to parents in subsequent ages. Thousands have fallen into the same mistake, and have paved the way for

their own bitter disappointment. It is a wise appointment of the Creator that parents should feel the most tender affection for their helpless offspring; but the same wisdom has given judgment and discretion to regulate this affection. It is, however, a melancholy proof of human weakness that parents will form expectations of the future greatness, respectability and usefulness of their children, for which not the shadow of reason can be given but merely that they are their own. It is astonishing, and sometimes mortifying to witness the proof which parents will obtrude on public attention, that these expectations are not vain. This proof may be nothing more than the playfulness, or even freaks of the children, and may have no more connexion with future consequence than the morning vapour drifting before the wind; yet, in the parent's eye, these are the presages of future greatness. This affection, uncontroled by discretion, often degenerates into a blind partiality, a spurious tenderness which withholds from the child all salutary correction and restraint, and indulges it to the full extent of its desires. Thus many children, not more untoward and harsh in their disposition than others, are ruined by this cruel tenderness. Growing up without proper discipline, accustomed to every indulgence, they are peevish, dissatisfied, headstrong and ungovernable; and more frequently than otherwise, they are the vexation, perhaps the terror of society, instead of the blessing and the ornament; the grief and the shame of their parents, instead of their comfort and their honour.

There are too many instances of youth who imitate the example of Cain in disappointing the hopes and grieving the hearts of parents. Friendship can never bind the heart of a young man who has grown up in habits of disregarding the desires of a mother, to whom he is more indebted than he can ever be to any other human being. He who violates these obligations, so peculiarly tender, may make professions of friendship and love to others; but the writhings of a mother's heart will tell in what estimation these professions are to be If his first strides to what he calls independence have been through the tears of an afflicted mother; if he can indulge his licentious passions at the expense of her peace, you may as soon expect him to regard his professions, as the hungry wolf to regard the bleatings of the defenceless lamb. In this development of character he has given a pledge how much he will contribute to the happiness of society; and especially he has given a pledge to the hapless female, destined to be his wife, of the long days and nights of unpitied grief which lengthen out before her.

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II. It pleased the moral Judge and Governor of the universe to make an example of Cain, and leave his case on record for a solemn warning to men in all subsequent ages. His character and conduct would have rendered him notorious for wickedness at any period of time; but considering the circumstances in which he is placed, he is so in a peculiar degree. He receives with haughty resentment the decision of his Judge; with deliberate design he murders a brother; a brother too, as far as we know his character, respectful, inoffensive, amiable and pious; he plunges his parents into the deepest sorrow; he dares to insult the majesty and purity of heaven with imputations of partiality and injustice. The moral history of man is now commencing; events of the deepest interest have recently taken place. We have a short, but pleasing view of man in a state of innocency and happiness; and immediately we are hurried away to witness his fall into guilt and condemnation. We behold the offended Sovereign more fully displaying his character by placing the guilty race under a dispensation of mercy, offering them pardon, and calling them to accept of life as a free gift. Cain deliberately rejects the gracious offer, refuses to make the confession which implies that he is a sinner and worthy of death. The patience of God waits with him, and mercy continues to invite him. For his encouragement the happy effects of repentance and faith, in the acceptance of Abel, are offered to his consideration. This grieves and provokes him to resentment, which issues in the murder of his brother. But even now, after the blood of Abel has raised its supplicating cry to heaven for immediate vengeance, if we correctly understand the brief narrative, the voice of God addresses him with the design of moving him to reflection and repentance, assuring him that the door of hope is yet open for his reception. But the forbearance of his Judge is abused, the gracious overture is rejected, and he boldly denies that he needs a sin-offering which implies that he is guilty and polluted. He denies that he is worthy of punishment, though the earth has drank the blood of a brother from his hands. Thus he has taken his stand. and publicly announced his determination never to submit to the mercy of God. He furnishes the most undeniable proof that he is incorrigible. Not another invitation is, therefore, given; not another effort is made to lead him to repentance. The forbearance of God waits with him no longer; the compassion of God yearns over him no more; the mercy of God has offered her last pardon; he is now resigned to the hands of inexorable justice; the sentence of irreversible and eternal condemnation is pronounced on him. He has gradually advanced to that degree of hardness of heart for which there is no remedy, and committed that sin for which there is no forgiveness, neither is this world nor in the world to come. Instead, however, of being cut off by death, and removed to suffer behind that curtain which hides the world of spirits from the vision of mortals, he is left, for a number of years, to demonstrate how miserable is man, whose soul is pierced and blasted by the curse of God. The earth refuses her increase to his toil; society frowns and shrinks from his presence; his mind is dissatisfied, disquieted and gloomy; heaven marks him out as the victim of her insulted and righteous indignation. Cut off from the enjoyments of earth, and too proud and too wicked to seek the consolations of mercy, he is held up as a warning to every age, and made to teach mankind that it is a fear-

ful thing to fall into the hands of the living God.

This is one of the facts of the moral government of God, recorded for the instruction and warning of all ages. At, or very near the commencement of the dispensation of the gospel, the Great Head of the Church was pleased to give, in the example of Saul of Tarsus, an instance of his long suffering, for a pattern to them who should hereafter believe on him to life everlasting. By this instance of forbearance and mercy, it was intended to characterize the dispensation under which it occurred, and to preserve, in all ages, the very chief of sinners from despair. So the Moral Governor of the world, at this early period, was pleased to make this notorious offender an example of his inflexible purpose to visit with deserved punishment all those, in every age, who neglect the revelation of will, abuse his mercy, and reject the only Saviour of sinners. In the divine forbearance, so long exercised towards Cain. and then in the just indignation of heaven, at length, fixing upon him, we see illustrated and confirmed the character of Jehovah as proclaimed to Moses. The Lord, the Lord Gop. merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means spare the guilty.

III. Loud and impressive as this warning is, it is not always effectual. Multitudes, in all ages, have gone, and

multitudes are still going, in the way of Cain.

Such was the Pharisee who went up to the temple to pray; he thanked God that he was not as other men. He had no sins to confess, for which he ought to repent, or needed pardon. Instead of crimes, for which he needs the mercy of God he

repeats the duties he has discharged, the services he has rendered, the account of which he appears to have kept with great accuracy, and for which he, no doubt, expects to be rewarded. He perceives nothing in his character or his conduct which he considers sinful, or worthy of punishment; he therefore makes no penitential confession, nor asks for the pardoning mercy of God. His worship is entirely an offering of thanksgiving; and even this is more properly a self-gratulation on account of his own excellence, and of the services he had rendered his Maker. He retires, no doubt, with the utmost self-complacency, and with the full conviction that himself and his worship were accepted. Had any person, whose office and character would have given weight to his decision, met him returning from the temple, and assured him that the publican, whom he despised, was accepted; that his offering was an abomination, that he himself was considered a vile wretch, and that both were rejected; this would, no doubt, have raised, in no small degree, the resentment of the Such were the feelings awakened in this sect by the mild, though just reproofs of the Saviour; feelings which never slept, but continued to rage till the earth had drank. from their hands, the innocent blood of their reprover. this man had the book of God in his hands, in which he professed to believe; in which the decision would meet his eye, that if he regarded iniquity in his heart the Lord would not heur him; in which he was plainly taught that, the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.

The young ruler mentioned in the gospel, is like Cain in the principles and motives of his religious character. The correct knowledge and sincere belief of divine revelation is not the principle which transforms his heart and regulates his life; to promote the divine glory is not his supreme desire: love to God is not the source from whence his obedience flows. This young man is aiming to secure the divine favour, not according to the revealed will of God, not by accepting the sacrifice which implies that he is a helpless sinner and worthy of death, but by rendering such services as would merit eternal life: What good thing must I do that I may inherit eternal life? He seems to have no doubt but that himself and his services will be accepted of God. In asking for instruction he only desires to hear something that will confirm his own views and approve his own plan. Truth was not the object of his inquiry. But He to whom the inquiry was directed never encouraged delusion, and never spake any

thing but truth, however unwelcome it might be. When the decision is heard, he is greatly disappointed; it prescribes a sacrifice not embraced in his plan, which he does not consider necessary, and which he has no disposition to offer. Though disappointed, his character, naturally mild and gentle, is too amiable for his feelings to assume the rude and hateful aspect of anger and resentment; but he went away very sorrowful.

Multitudes, at the present day, are imitating the example of Cain, because they resemble him in all the prominent features of their character. Unbelief, is the great principle which regulates their heart and their conduct. They are ignorant, culpably ignorant of the word of God. The worship in which they engage is not the worship prescribed in the Bible; it is not ascertained by prayerful attention to the sacred pages, but from custom, from their own inclination and their own convenience. In this worship they will use the terms sin, repentance, grace, mercy, &c. but the ideas which these words express no more enter their mind, than do the ideas of light and colours enter the mind of a blind man. Was any person to explain the meaning of the word sinner, and with seriousness apply it to them, they would consider it an insult, and resent the application with no little warmth. The language of confession may escape from their lips, but that contrition which gives meaning to this language never enters their hearts. They acknowledge the goodness of God, it may be, in the blessings of providence which they enjoy; and are willing, at least verbally, to offer him their gratitude. They are impressed with the wisdom displayed in the beauty, the harmony and grandeur of the universe, and are willing to offer him the homage of their glowing admiration. They will, if convenient, attend the house of God, at least once, on the Lord's day, provided the preacher will gratify their taste and please their imagination with exhibitions of talents, learning and eloquence. They will sometimes receive the consecrated memorials of the Saviour's body and blood; but you are not to suppose that, by this solemn act, by this public profession, they intend to cherish the spirit and live the life of sincere piety. The very next day, perhaps the next hour, they will indulge the passions of anger, resentment and revenge; they will slander their neighbour, and without hesitation, and with the highest relish, engage in the sinful pursuits and amusements of the world. The temper of their minds and their life explain what, in their opinion, is meant by this holy ordinance, and by a public profession of religion. Whatever the gospel may require, this, and such as this, is all the

worship they offer to God; and they seem to expect, as they are perfectly satisfied with themselves, that God will accept of their services. That voice, however, which demolished the groundless hopes of Cain, will very soon pronounce a sentence, widely different from these expectations, on all such worshipers: Depart from me, ye workers of iniquity; for

I never knew you.

There are, again, not a few who admit that God ought to be worshiped, and that he has given a revelation of his will, in which this worship is prescribed. But they avail themselves of their privilege, and put their own construction on this revelation. The Bible is construed in such a light as not to slander human nature with the charge of native depravity. The only delinquencies which they are required to acknowledge are the effect of the circumstances in which they were placed, rendering them more the objects of commiseration than This amount of guilt can be disposed of without the shedding of blood, without a sacrifice of such a nature as implies that they are worthy of death, and must accept of life as the gift of God. The doctrine of atonement through the death of a Saviour is rejected as disgraceful to christianity. The offering, therefore, which they bring to God is more honourable to man, and more consistent, as they suppose, with the divine perfections. They have no sin which needs the atonement of a divine Saviour's death; and their worship consists. in part, in extolling their own excellence, and in thanksgiving to the great Ruler for the goodness of his providence. More than this, they allege. God does not require; of course, according to their belief, this will be accepted. They are not more confident, however, than Cain was; and yet, as he rejected as altogether unnecessary the bloody sacrifice, both he and his offering were justly condemned. If these modern worshipers are told that neither they nor their worship are acceptable to God; that they are not worthy the name of christian; their resentment will manifest itself by bringing against those who deny them this character the charge of bigotry, and a want of charity and liberal sentiments. The rejection of Cain and his offering stands on the pages of sacred history; the rejection of those, who will not receive the Lord Jesus Christ as an atoning sacrifice for sin, will stand on the records of eternity. He that honoureth not the Son, honoureth not the Father which hath sent him.

IV. In Cain we have an undeniable proof of haman depravity. Man, it is alleged, is the creature of circumstances: surround him with those circumstances which will excite him

only to virtue, and he will be virtuous: if he is vicious, it is because the circumstances in which he was placed have made such impressions on his mind as could lead to no other result. We admit the truth of this allegation to a considerable degree; that example and instruction will do much in forming the youthful character; but we deny its truth in that universal extent in which it is urged on our attention; and we appeal to Cain as furnishing demonstration to the contrary. During the minority of Cain, when first impressions are made, and the character begins to form, Adam and Eve were the whole community; so far as his character received its complexion from example, it was from their example alone. If it be supposed that there were other children born soon enough to be his companions, yet he was the first-born, and, of course, would exert a much greater influence in forming their character, than they could in forming his. There is reason to believe that Adam and Eve, though they were the first transgressors, were also the first penitents of the human race; that their hearts were brought under the reforming influence of divine mercy; of course, that they set before Cain an example of consistent piety, and aimed to train him up in the fear of God. All that we know of Abel is in favour of his sincere piety; his example would, of course, exert a similar influence. So far, then, as example and instruction can secure the result, his character must not only be virtuous, but also pious. Many of the vices which now afflict and disgrace mankind could not prevail in a community consisting of so few members. We cannot conceive of circumstances more favourable for the formation of a good and virtuous character than those in which Cain spent his childhood and his youth; and yet he was of that wicked one; in all the features of his moral character he manifested a striking resemblance to Satan; in pride, in envy, in malice, in revenge, in daring rebellion This character is not the result of circumstanagainst God. ces, but is formed and matured in opposition to their combined influence. It is not possible to account for it on any other principles than those of the Bible: it is the luxuriant growth. the bitter fruit of those seeds of sin which are found in every human heart, and which will develop themselves, with more or less violence, under even the most favourable circumstances. unless the power of divine truth is employed to purify the heart.

Philosophers and Reformers may amuse themselves and the public with plausible theories; they may propose to retrieve the character of man from the reproach of native depravity

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by forming communities and arranging all circumstances so as to exhibit specimens of perfectly virtuous character, not only without the aid, but in refutation of the Bible. They may consider that celebrated line of the poet as sufficient authority for this expectation: "Just as the twig is bent, the tree's inclined." But we can assure them, on higher authority than that of the poet, that if this bending is the result of merely human effort, characters perfectly virtuous in the sight of God, who is certainly the best judge in the case, will never be formed. They may bend the thorn-twig into any shape they please; they may clip its branches according to any given pattern of beauty; but it will be a thorn still; from its branches, however gracefully formed, they never will gather grapes. These Reformers are aware that infidelity, publicly avowed, is not so popular as it was some twenty or thirty years ago; without making this public avowal, they would bring into operation the principles of this cold and cheerless system—a system always profuse in promises, but perfectly bankrupt in performance—and thus silently refute the Book of divine revelation. It is a fact, well known to the world, that they never yet have succeeded. What has prevented their success? Why is it that, at this moment, they are preparing to make the first experiment; that the individuals who are to form this community are now being selected? That native depravity, which they consider a libel on our species, will mock the attempt, and cover with shame the men who expect to form virtuous characters without the aid of the grace and truth of God. He who sitteth in heaven will laugh to scorn the folly of attempting to control and modify the spirit of man by motives of mere human origin. These attempts, we repeat, never have succeeded; and, while the history of Cain is a part of the sacred record, we believe they never will succeed: Mark these words; THEY NEVER WILL SUCCEED.

For the Lit. and Evan. Magazine.

ESSAYS ON THE GOVERNMENT AND DISCIPLINE OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

No. II. ON THE CHURCH.

THAT Society which Jesus Christ has established on the earth; of which he is the Head; which receives his doctrine; and is governed by his laws, is called the Church. But it is proper in this place to quote the form of Government of the Presbyterian Church, that it may be seen what her doctrine

is on this subject. I shall just observe that the first chapter in this book contains a number of general principles, to which reference will be made hereafter. Chapter second is entitled, "Of the Church," and is in the words following.

1. "Jesus Christ, who is now exalted far above all principality and power, hath created in this world, a kingdom,

which is his church."

2. "The Universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws."

3. "As this immense multitude cannot meet together, in one place, to hold communion, or to worship God, it is reasonable and warranted by scriptural example, that they should be divided into many particular churches."

4. "A particular church consists of a number of professing christians, with their offspring, voluntarily associated together, for divine worship, and godly living, agreeably to the holy scriptures; and submitting to a certain form of government."

A view of this subject substantially the same, is given in the Articles of Faith, chap. xxv. Only in that place, the compilers entered more into particulars, among other things, they thought it necessary to state that, "There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself, in the church, against Christ, and all that is called God."

This account of the Church, agrees in substance with that given by all the Protestant churches, as it would be easy to show by a quotation of their several confessions. But it is unnecessary.

I shall offer such remarks on the several distinct propositions contained in the passage just transcribed, as appear to me suited to bring this important subject fully before my

readers.

1. That society which Jesus Christ has established in the world, usually termed the church, is also called his kingdom. This term as every one knows, is fully justified by the usage of scripture. The phraseology is introduced here for the purpose of keeping in view the truth stated in the Confession of Faith, that the Lord Jesus Christ is the ONLY HEAD OF THE CHURCH.

It may be proper to observe here, once for all, that in drawing up formularies of faith, and in stating principles of church

government, it has always been found expedient to adopt particular modes of expression for the purpose of guarding against particular errors. In the present case the intention is to guard against the error of Papists and others, who attribute to man, power and authority in the church, which Jesus Christ has never given; and which cannot be exercised without violating the fundamental laws of Christ's kingdom. This common Protestant doctrine is supported by such passages of scripture as the following. Eph. i, 22. "And hath put all things under his feet, and gave him to be head over all things, to the church, which is his body." In explaining scripture it is unsound and dangerous to press figurative language too far; but it is not at all strained or unnatural to observe that considering the church as the body of Christ, it is monstrous to suppose that this body has more than one head. But according to the text, Christ is that head. In Eph. iv, 15. The apostle employs a similar figure, when he speaks of christians "growing up in all things into him who is the head, even Christ." Also in chap. v, 23, he says as the husband is the head of the wife, even so Christ is the head of the church." Here it is an obvious remark, that the church ought no more to have two heads, than a woman to have two husbands. Col. i, 18, it is said of our Lord, "And he is the head of the body, the Church."—Other passages of similar import might be adduced; but these are sufficient.

The truth now maintained by Protestants, in relation to this point, was held by the primitive christians. This is manifest from the writings of all the early fathers, who treated of this subject. Quotations for proof would be useless to the unlearned reader; and for the learned they would be unnecessary. It will, however, presently appear, that ample evidence may

easily be adduced in support of our position.

They who maintain that there is a head of the church under Christ, endeavour to support their opinions by numerous arguments,—such as the excellency of a monarchial government; the necessity of a visible head to preserve the unity of the church, and prevent schism, &c. &c.—which in this country would justly be regarded as unworthy of notice. Their main dependence is placed on our Lord's declaration to Peter, Matt. xvi, 18, 19. "I say also unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven."

This passage of scripture is so interpreted as to make it give the primacy of the whole church to Peter. It is next assumed that Peter was hishop of Rome. And finally, it is contended that the bishops of Rome are successors of Peter, and in virtue of that succession, visible heads of the church of Christ on earth.

Let us first examine the meaning of this portion of the word of God. Catholic commentators vary in their interpretations; but generally concur in making Peter the rock, on which the church was to be built. Protestants also differ from each other; but there are two expositions, one or the other of which is received by almost all the expositors of note. The first makes the rock mean, the truth contained in Peter's confession that Jesus Christ was the Son of God. The common reader ought to know that Peter's name in Greek (Tielooc) means a rock; and that there is here a sort of play on the words. "Thou art Peter, (i. e. Rock, a bold firm man:) and upon this rock, (i. e. the truth which thou hast thus boldly confessed.) I will build my church."* It has been well observed, in confirmation of this opinion, that, "a supposition of Peter's person bring the rock here intended, is highly derogatory from the honour of the person of Christ, and lays a very insufficient basis for a spiritual building. It likewise appears strangely uncouth to suppose, that so transient an act as his

* The Greek is Συ εί Πέλρος, Και επι ταύλη τη πέλρα, Κ. λ. λ. The language in which our Saviour spoke, the Latin, French and Italian admit of the very same paranomasia (if it may be so called) which we find in the Greek. But it is not so in English. Some translators have therefore given the signification of Peter's name, instead of the name itself, making the passage read thus, "Thou art named Rock, and upon this rock I will build my church." But this does not present a perfect image of the original, because of the change from $\Pi \tilde{\epsilon}/\rho o \zeta$ to $\pi \tilde{\epsilon}/\rho \alpha$. Too much stress ought not to be laid on this change; still, however, it deserves some notice. If our Lord had intended Peter, instead of the truth then acknowledged by him, why should he not have used the personal pronoun, or continued the same word? St. Austin in Retract, lib. i. cap. 21, seems to think that there is some force in this remark. He says, "Dixi in quodam loco de apostolo Petro, quod in eo, tanquam in *Petra* fundata sit ecclesia, qui sensus cantatur in ore multorum in versibus beatissimi Ambrosii. Sed scio me postea sepissime sic exposuisse, quod a Domino dictum est; Tu es Petrus et super hanc petram ædificabo ecclesiam meam; ut super hanc intelligeretur quem confessus est. Petrus, dicens, tu es christus filius Dei vivi. Non enim dictum est illi, tu es petra, sed tu es Petrus: petra autem erat Christus, quem confessus, Simon dictus est." This celebrated father gives the same sense to this passage in several other parts of his works .- Gregory Nyssa explains the text in the same way, namely, that the church is built on the truth confessed by Peter, and says expressly "the rock is Christ."—Chrysostem in his 83d Homily on Matt. says, "Christ founded his Church on the confession of Peter." And so of many others.

confession, or his afterwards preaching the gospel, and not the person or doctrine contained therein, should be the foundation of the church."—It may be added, too, that it is a little surprising that a confession like this, from Peter, should be the occasion of bestowing such distinguished honour on him, when something equivalent had been done by others before him. In John i, 40, 41, we read that Andrew, Simon Peter's brother findeth his own brother Simon, and saith unto him, we have found the Messiah, which is, being interpreted, the Christ." And in verse 49, we read that Nathaniel said to Jesus, "thou

art the son of God, thou art the king of Israel."

The other interpretation advanced by Protestants, agrees with that of the Catholics, in making Peter the rock on which the church was to be founded; but it differs in this, that the words of our Lord to Peter are not to be understood as conferring on him any thing like official superiority; but only as a declaration of his gracious intention to employ the instrumentality of this Apostle in laying the foundation, or making a beginning of the church, after He himself should have risen from the dead. And it is said that the promise to Peter was amply fulfilled, according to the record contained in the second, and tenth chapters of the Acts of the Apostles. For it appears from these portions of scripture, that Peter was first employed to preach the Gospel to the Jews, which he did with wonderful success on the day of Pentecost; and that he was sent on the first mission to the Gentiles, in the case of Cornelius the centurion. It deserves remark, however, that the very truth which Peter confessed, when our Lord made the declaration, which we are now considering, was the truth mainly insisted on by Peter, when preaching both to Jews and Gentiles. In Acts ii, 36, he says, "Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ." It seems most manifest that, on this interesting occasion, Peter had no thought of his supremacy, or of himself as the foundation of the church; but only of the dignity and glory of Him, whom he had acknowledged as "the Christ, the Son of the living God." Nor did Peter ever put in the shadow of a claim to the dignity, which his pretended successors have conferred on him. On the contrary, when he writes to the Presbyters of the churches he styles himself "a fellow-presbyter." (συμπρεσβύλερος.) This was no affectation of humility put on, while others acknowledged his superiority to the rest of the Apostles. For the Apostle Paul lets us know, that, when Peter's firmness gave way in the

presence of the sticklers for the Jewish law, he rebuked him openly to his face. See Gal. ii, 11. This does not seem as though Peter were Pope while he lived! It ought to be added that in the council held by the Apostles and Elders at Jerusalem, James and not Peter, was appointed President. Would this have been so, had the Apostles known that their master

intended to give the supremacy to Peter?

We have seen, as far as is necessary for our present purpose, what is the meaning of the 18th verse in the passage under consideration. But to this it is immediately subjoined. "And I will give unto you the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven," &c. This has always been a favourite passage with high churchmen of every description. It is important, therefore, that it should be so interpreted, as to place its true meaning before all who read the Bible. The language of the text is highly figurative; and it is necessary, in the first place, to ascertain the meaning of the figures employed. The kingdom of Heaven," no doubt means the church of the Lord Jesus. He had spoken of building his church on a rock, in allusion to the custom of the Jews, who sought a firm foundation for the erection of their houses. With this figure still in mind, even when speaking of the church under another aspect, he refers to another custom among the Jews of distinction; namely, that of appointing door-keepers to whom the keys of the house were committed. Now the door-keeper sustains the office of admitting or excluding any who apply. according to the pleasure of his master. When therefore our Lord says to Peter, "I give you the keys of the kingdom of heaven," He commits to him, in relation to his church, the office which the owner of a mansion commits to his porter. It is Peter's business to receive or exclude persons from the kingdom of heaven, according to his knowledge of the Lord's good pleasure on this subject.

But it is added, "Whatsoever thou shalt bind on earth, shall be bound in the heavens: and whatsoever thou shalt loose on earth, shall be loosed in the heavens." The figure here is kept up, and the allusion is made to the ancient mode of fastening doors by means of ropes; binding, means fastening the door; and loosing, means the opening of it. The whole sense of the passage then is, Whatsoever you do, in discharge of your office, according to my will, that I, as head of my church, and exercising all power and authority in it,

will ratify.

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There is another interpretation of this passage, which it will be well to notice. The keys are regarded as an emblem

of power and authority; and binding and loosing, as the exercise of that authority. But this does not appear so consistent in all its parts, as the other interpretation. It, however, amounts to nearly the same thing. Our Lord here gave to Peter, the authority to administer the discipline of the church. But this very same trust was committed to the other They also were the foundation of the church in Apostles. every sense in which it can be shown that Peter was the foundation. This will be most apparent to every one, who will take the trouble to examine the following passages of scripture. Matt. xviii, 18. "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven." &c. John xx, 23. "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." See also the xv. ch. of Acts, in which the Apostles conjointly exercise the authority given by their Lord. Eph. ii. 20. "And are built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Rev. xxi. 14. "The wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb."-I will just add, that from 1 Pet. v, 1-5, we may get a good idea of the manner, in which this Apostle understood the grant of power made to him and his brethren by the great Head of the church. The scripture, then, gives no support whatever to the primacy of Peter.

In the next place, there is not satisfactory evidence that Peter was bishop of Rome. We shall not undertake to show that, according to scripture, the office of an Apostle was incompatible with that of bishop. This perhaps will appear in the sequel. Our present purpose is to refer to the history of the church; and from this source to prove that the opinion of the Romanists, and their adherents is unsupported by his-

torical truth.

In the first place, then, there is nothing whatsoever in the history of the church, as far as it is recorded in the New Testament, which warrants the opinion that Peter was bishop of Rome. In this negative evidence there is considerable weight. Because, if it had been the known will of Christ, that the unity of the church should consist in Peter's being its visible head after the ascension of Jesus, it is in the highest degree probable, had Peter founded the Roman church, that it would have been recorded as one of the most memorable events in the first planting of christianity. Indeed there is not the slightest intimation in sacred history, that Peter ever was at Rome. It is true some have supposed that by the church at Babylon

(1 Pet. v, 13,) is meant the Church at Rome; but this is a mere idle fiction. The Apostles, when speaking of Rome in their Epistles, spoke of it freely and without concealment. Nor does there occur any exception to this remark, save only in the Apocalypse, a book written about forty years after the death of Peter, and differing wholly in its character from the plain and simple letters written by the Apostles to their brethren.

In the next place there is no evidence from Ecclesiastical History, that Peter was at Rome until near the time of his martyrdom. Indeed, some men of great ability have maintained that he never was at Rome at all. But this, perhaps, cannot be established. There is a tradition of early date, that this Apostle was at that city in the second year of the emperor Claudius; A. D. 42. But the New Testament gives no support to this notion. Luke does not give the slightest hint of Peter's visit to Rome. Paul in his Epistle to the Romans does not intimate that Peter, or any other Apostle was there or ever had been there, Now this letter was written about the year 58. About 62 or 63, Paul was sent prisoner to Rome, where he was detained two whole years. From this place he wrote a number of letters, and in them sent many messages of affection from even obscure persons, but makes no mention at all of Peter. Whence it is fairly concluded, that Peter had not visited Rome as late the year 64 or 65. And within about three years afterwards, that Apostle suffered martyrdom. Whence it may be seen what credit is due to the story that Peter was bishop of Rome for 25 years.

Finally; the notion that the bishops of Rome are successors of Peter, and as such primates of the whole christian church, wholly falls to the ground. It will hereafter be shown that an Apostle, as such, can have no successor. It may then be affirmed that not a single part of the whole Romish system of church polity has any support. It is beyond all doubt true that Jesus Christ is the only Head of the Church on earth or in heaven.

A PRESBYTER.

For the Lit. and Evan. Magazine.

ON TWO DIFFERENT KINDS OF PREACHING.

WHILE all consistent Protestants maintain the sufficiency of the Scriptures, they admit the importance and necessity of Preaching for the promotion of religion. The appointment of ministers by Christ and his Apostles is sufficient authority for this opinion. And the whole history of the church offers an ample commentary on the wisdom of this appointment. No helps furnished by the ingenuity of man, have ever afforded an adequate substitute for an evangelical ministry. Scriptures were not written in systematic order, almost all churches have, for the benefit of their members, drawn out from the Bible brief systems of doctrine and discipline; that the people might the more easily learn what they must be and do, that they may be saved. The Book of Common Prayer is intended in part to assist in the right understanding of the Word of God. Now it is an established fact, that with this book and the Bible too, people who live under an anti-evangelical ministry, remain from age to age almost totally ignorant of the real character of the christian religion. The history of religion in England and in this country furnishes decisive evidence of this fact. Nay, it is easy to put a case still stronger. The Confession of Faith of the Presbyterian Church presents a system of religion drawn out much more in detail, than that in the Book of Common Prayer. And yet while people have this book and the Bible; but are destitute of a really evangelical ministry, they will remain sadly ignorant of vital piety. The history of religion in this country and in Scotland affords sufficient evidence in this case. is far from my purpose here to make invidious comparisons. The only object is to show that the state of religion among the people depends very much on the character of their preachers, and the style of preaching. I mean the internal style; that which characterizes the spirit of a sermon.

Now this is so much the case, that I have often thought the spiritual condition of a people might be pretty accurately determined by hearing a few sermons from their pastors .-With this view of the subject, it occurs to me that it may not be unprofitable to institute a brief comparison between two modes of preaching chiefly prevalent in some parts of our country. The one is usually called experimental, the other practical preaching. Experimental preaching is by far the most popular, and therefore the most common of the two: Yet in some congregations it is very odious; while practical

preaching is greatly admired.

In attempting to let the reader distinctly understand these two modes of sermonizing, it is better to give descriptions than definitions.

It is the object of the experimental preacher to exhibit the mental exercises of a christian from the beginning to the end of his course. To this end, he usually takes the sinner as he is, infatuated by the world, and careless of spiritual interests; and shows how, by some dispensation of providence, or by some word dropped from the pulpit, he becomes convinced of his sin and misery. In the next place, there is a vivid description of the distress and terror inflicted by a roused up conscience; an account of the various expedients adopted by the unhappy man to obtain relief, of his external reformation, his prayers, his fastings, his vows, his attempts to keep the divine law, and thus "work out a righteousness of his own;" and a detection of the pride, self-sufficiency, and unbelief, which prevent his submitting himself to the "righteousness of God." All these expedients however prove ineffectual; distress increases, and darkness deepens, until the unhappy creature is brought to the very borders of despair. Indeed he is made to

creases, and darkness deepens, until the unhappy creature is brought to the very borders of despair. Indeed he is made to despair of obtaining salvation by any efforts of his own.

It is then, and not before, that he turns to a Saviour.—

By the influence of divine grace, the lost soul is enabled to see the adaptation of the provisions of the gospel to its actual condition as then felt; to see how God can be just, and justify

condition as then felt; to see how God can be just, and justify him that believeth; and to rely entirely on Jesus Christ alone for salvation. Then, despondency gives way to hope, and sorrow to joy. And we have an impassioned exhibition of the delightful change, with its raptures and triumphs. But this scene of bliss does not continue very long. The soul is now converted, but not wholly delivered from sin. Evil passions are not yet subdued, and bad habits not yet extirpated. He, who not long ago, walked on the confines of heaven, now finds that he is in a world of temptation. He loses his com? forts; doubts, darkness and sorrow succeed. These may last long, and they hang heavy about him. But at length he looks to the original source of his comfort; again finds relief, and is filled with joy. Thus he goes on alternating between hope and doubt, joy and sorrow, until the last mortal conflict. Then, after perhaps some dreadful assault of the enemy, some fearful struggle, he is enabled to "cast all his care on the Lord:" he finds his God faithful: leaves this world in triumph: and is ushered, in unutterable transport into heaven, where he dwells in glory and happiness forever.—This is experimental preaching. It forms the subject of every sermon delivered

by the experimental preacher; and one who is acquainted with his manner; can usually go before him, and state all the leading ideas which he will introduce in the course of his sermon.

In the next place let us see what is commonly meant by practical preaching among those who think it the only tolerable kind. It may be described both by negatives and positives. The man who is called a practical preacher touches rarely, and for the most part lightly on those doctrines of christianity, which, in the most marked manner, distinguish it from natural religion. He seldom treats of the purity. spirituality, and extent of God's law; of the apostacy and depravity of human nature; of the necessity of conversion; of justification by faith; of salvation by grace. These terms are, in his judgment, cant phrases, and the doctrines expressed by them are held to be rather methodistical. On the other hand, he delights in vague declamation respecting the beauty of virtue and the deformity of vice; he speaks often of the goodness and but little of the justice of God; gives glowing descriptions of charity; recommends moderation in the pursuit of pleasure; and often insists on the faithful discharge of relative and social duties. His discourses are addressed much more to the imagination than to the conscience. In a word, they are so framed as to prevent his hearers from being offended with him, while he keeps them in good humour with themselves. And the conclusion which, in general, they form respecting religion is this; that if they are kind to their neighbours, just in their dealings, not excessively addicted to pleasure, and punctual in performing their devotions at the proper times, all will be well!

This is what many call practical preaching. Let us now endeavour to make a fair estimate of the moral effects of these two different modes of performing ministerial service.

In the first place; there is no doubt but that the former method will take a much more powerful hold on the feelings of promiscuous assemblies than the latter. In experimental preaching, the most awful truths are presented in bold relief, and urged with a vehemence and passion, that move the hearers as the trees of the forest are moved by a mighty wind. Its effect, then, on the people at large, will be much greater than that produced by the other mode. Under the ministrations of the practical preacher, every thing will be calm and still, and unchanged: while under those of the other, many will be often affected even to tears:—Some pierced to the heart will cry out, "what must we do to be saved?"—and others, be ready to shout aloud for joy, in anticipations of heavenly glory.

If we follow the disciples of these respective teachers from their places of worship into the world; we shall find such differences as these. The one has adopted a system of morals generally thought severe. He denounces amusements and worldly pleasures; and maintains that happiness ought to be sought exclusively in the things of religion. The other is, in many respects, more liberal—he holds that there can be no harm in a little party of pleasure, a civil game of cards, a visit to the theatre sometimes, occasional exhileration from wine, and peccadillos of this sort: provided people take care not to go to excess.* The one insists more earnestly on the importance and necessity of habitual devotion: The other thinks that the set times for it are quite sufficient. The one speaks much most frequently of his religious feelings: the other of his actions.

It is easy to see, from these remarks, which of the two modes of preaching is most in accordance with the gospel, and is most likely to accomplish the great end for which the gospel is preached, the bringing of men to repentance, and to the knowledge of the truth as it is in Jesus. The practical preacher will only make men self-sufficient moralists: while the other will often be the humble instrument of "delivering his fellow creatures from darkness;" and causing them to feel the lifegiving influences of divine truth.

Yet the last point in the contrast just drawn deserves most serious consideration—The one speaks most frequently of his

feelings; the other of his actions.

It is the tendency of experimental preaching to direct the attention chiefly to the feelings, or emotions. While the preacher is describing the various workings of the heart in an awakened sinner, or in a doubting or rejoicing christian: the hearer is, all the time, thinking of what he has felt; and he forms, or at least he may form the habit of judging of his own state, entirely by what he feels. But there is something dangerous in this. The philosophy of human passions and affections is very imperfectly understood by most people. is true, they are the stimuli of the soul; which, when manacts, prompt him to action. It is therefore indispensably necessary that religious feelings should be excited. When men live "in the frozen zone of christianity," all within them is as dark and cold, as spiritual death can make it, Yet it ought to be well understood that the passions may, and often do consume themselves, or become spent in their own violent excitement. In this case, they are like the summer clouds,

* And excess is always beyond the line to which he goes.

which appear dark with rain, and promise copious showers; but yet are dissipated by the wind, and leave the earth parched and barren. We see this very often exemplified in the young, whose sensibility expends itself in a flood of tears shed over fictitious distress, instead of being carried out into active benevolence. We see it often in men, and oftener in women, who are easily moved, but yet soon talk away their excitement; while others of a contrary character, reserve their feelings to be expended in action. Now what takes place in common life, also takes place in religion; for religion violates none of the laws of the human mind. It does not change the nature of any human passion or affections; but only gives them a new direction. It does not alter the constitutional temperament, so as to render a man naturally of a cheerful and lively disposition, melancholy:-and so in other cases. The experimental preacher ought to be aware of this; and to take measures to guard against the evils which may arise from his uniform mode of preaching. This caution is the more urgent, from the actual state of the church in many parts of the country. To a very great extent all is motionless as death. In this age of christian exertion; when the world lies open as the field in which benevolence may perform her labours of love; when the angel which bears the everlasting gospel blows his trumpet in the midst of heaven. and summons the whole host of God's elect to the work of the Lord; when christian brethren have started up at the sound, and as they go forth, invite the co-operation of all; many, who profess to love the Saviour, and the church which he has purchased with his own blood, are as inactive as They do not seem ever to have thought that they were obliged to do any thing; or to have formed the least conception of their duty. When they read the Bible, or hear the gospel preached; when they pray, and when they go to the Lord's table, their attention is directed altogether to their own feelings. If these are comfortable, they are satisfied; if otherwise, they doubt and are wretched. Their religion is strangely selfish; and they often, in consequence, walk in darkness .- Sometime ago, a student in one of our Theological Seminaries became very doubtful of his personal religion. This rendered him extremely unhappy. He read, and prayed; conversed with his fellow students, and consulted his professors, but nothing afforded him relief. His doubts increased, his melancholy grew worse; and he began to think seriously of abandoning his pursuits, and changing his course of life. In this state of mind, he was prevailed

on to attend a missionary meeting. He became deeply interested in the subject; his sympathy for perishing souls was powerfully excited, and he was made to feel a deep concern for the increase of the Redeemer's kingdom, and earnest desire to do something for this great cause. The result was, before he was aware, his doubts and fears vanished, and he was made to rejoice in the blessed hope of the gospel.

This anecdote finely illustrates the subject. That sort of preaching, which turns the attention entirely to internal feelings, is not favourable to religious comfort, to active

benevolence.

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There is another point of view, in which this subject may be regarded. Habitual attention to one's feelings, and a perpetual seeking for comfort, increases our natural selfishness. This is eminently true in regard to the affairs of this world. It may also be true in regard to religion. I have generally observed that the people who hear nothing from Sabbath to Sabbath, but "an experience of grace," are the people who do least for the support of the gospel among themselves; and almost nothing for its extension to others. They have no idea of the self-denial which they ought to exercise, or of the sacrifices which they are bound to make, for the honour of their Redeemer, and the good of their fellow creatures. And there is reason to fear that, when the light of eternity shall break in upon their consciences, they will be convinced then of omissions of duty, of which they seem now to have no conception. See Matt. xxv, 41, 44.

Let us now look a little at the effects of what is called practical preaching in contrast with the particular view of the other subject just given. The disciples of the practical preacher, it was said, speak most of their actions. This assertion needs a little qualification.-They speak much of what they don't do. They don't make long faces, and carry sanctimonious looks—they don't spend time in praying, which ought to be spent at work—they don't drag in religion at unseasonable times, nor are they righteous over much-and many other things of similar kind. At the same time, they never quarrel about mysterious doctrines—only they hate to hear of regeneration and depravity; of faith and justification, &c .-But they delight in the exercise of charity; they pay their debts, and show kindness to their neighbours-they say prayers every Sunday, and generally go to church:—in a word they endeavour to be good citizens, to provide for their own, and enjoy life with gratitude to their great benefactor!

Now, while I do not deny that there are many things estimable in their character; yet when compared with the

gospel of Jesus Christ, they are deplorably deficient. It is not my present purpose to state their deficiencies at length; but only to notice some curious points of coincidence between the conduct of these people, and those just described. bustling and ever eager pursuit of the world; and the indulgences in which they allow themselves, strengthen their selfishness. Their benevolence never goes beyond the supply of a few temporal necessities. Their principles lead to the opinion that he "who does his best," whether Jew or Gentile, Infidel or Christian will be saved. We therefore find the same inactivity, not to say hostility, in relation to all the benevolent exertions of the present day among these practical christians, that we found among those, who by way of distinction, called themselves experimental christians. Causes of a very different character produce the same effect; that is, strengthen, as was before said, the natural selfishness of the human heart.

There must then, be something wrong in both these modes of affording religious instruction. It is by no means intimat-

ed that both are equally wrong. Far from it.

In regard to the point now under consideration, the leading mistake of the one class is, that it is sufficient to preach the doctrine of Scripture in such a way as to excite the feelings: that of the other class is, that religion is mainly intended to regulate the conduct, while it has but little to do with the heart. The one supposes that, although man is totally depraved, nothing is necessary to make him act as he ought but that excitement of which we have just spoken; the other denies the doctrine of total depravity, and the necessity of conversion, and takes it for granted that if man is instructed in his duty, he will do it.

The defect of the experimental preacher is, that he does not expound the Scripture, and bring the whole truth to bear on the understandings and hearts of his hearers: he does not make use of the emotions which he awakens to prompt men to the discharge of all the duties enjoined in the gospel: and indeed, he does not preach in such a way as to enable the people to see the full extent of their obligations.

On the other hand, the practical preacher does not dwell on those great truths, which are intended and adapted to lay hold on the heart as with the grasp of omnipotence; which excite feelings that overpower the love of this world; and

rouse men to the most vigorous exertion.

And thus it is, that under these opposite kinds of ministration, very defective characters are formed, in some respects indeed widely dissimilar, but in others, precisely alike. The kind of preaching which I would approve, is that in which Scripture is so unfolded as to let all who hear, understand what they must FEEL and what they must bo, in order that they may be consistent christians.

Perhaps this subject may be resumed hereafter.

ALIQUIS.

For the Lit. and Evan. Magazine.

READING FOR YOUNG PEOPLE.

I have often thought, and sometimes have said that parents and instructors might, by a right use of Religious Magazines and Newspapers, procure for young people more improvement at less expense, than in any other way whatever. Few, I fear, give to this opinion the credit that it deserves. Otherwise, such publications would not droop and languish for want of adequate support. The reasoning, by which I have attempted to support my position is of this kind. These publications contain a number of Essays on interesting subjects, in which the writers give their best thoughts to the public. By a diligent perusal of these, the minds of the young are stimulated, and put into vigorous exercise. They are brought into contact with many of the most cultivated understandings

in the country. And this is no small advantage.

But in the next place, these periodical publications contain a great deal of interesting missionary intelligence, both foreign and domestic. Now the reports of really enlightened domestic missionaries, give a more complete exhibition of the moral and intellectual condition of the several parts of the country in which they labour, than we have the means of obtaining in any other way. And surely this is knowledge of considerable value. And as for the foreign missionaries; they have advantages of knowing the people among whom they spend their lives, and the countries where they reside, much better than the passing traveller. The missionary learns the language of the people to whom he is sent; sees their domestic manners; knows their customs; meets with their prejudices; is obliged to study their religion, laws, institutions, and traditions; feels the influence of their climate; and becomes intimately acquainted with the productions of their soil, and the mode of their agriculture. So that he is prepared to give accurate and authentic information. All that he tells us then, is much more worthy of credit, than the report of the traveller, often made on slight authority. The reader of foreign missionary intelligence becomes well acquainted with Vol. IX. No. 2.-Feb. 1826.

human nature in various forms, and with foreign countries which he never can visit. It is really surprising, when we come to think of it, how much missionaries, without by any means making this their principal object, have extended our knowledge of the world. They might, indeed, as I think, have done much more in this way than they have done. But

still, we ought to be thankful for what we have.

It is now obvious how the publications of the day, when rightly used, afford intellectual improvement not only to the young, but to the mature. In the next place, these good men are sent on an object of pure and exalted benevolence. It is hard to conceive how persons, by education as well fitted to rise to notice and distinction among us as most who stay behind, can be actuated by any other motive, in leaving country and friends forever. Their object is to do good—the greatest possible good. The reader, then, when he traces the route of the missionary, and accompanies him over the mountains of Judea or the plains of Hindostan; the perpetual snows of the north, or the burning sands of the south, associates with all these labours, with the places visited, and the people described, the lofty benevolence of this voluntary exile. The young learn to enter into these feelings; they have more extended views of the common brotherhood of mankind; they conceive the desire and form the purpose of doing good. Narrow and sordid feelings, and local prejudices are made to give way to universal philanthropy. And by and by, the youth goes forth with the noble resolution of becoming, as far as possible a benefactor. In this way, well written Missionary Journals and Reports exert a fine moral influence.

But missionaries have to tell us of the polluting and degrading influence of false religion; of the horrid rites of Paganism; of the burning of widows; the murder of children; the exposure of parents; and thus teach the young to prize more highly the blessings of pure christianity as it is taught in this

most favoured of all lands.

Once more: these same useful teachers often detail to us the miseries of arbitrary government and oppression; and it is not possible for us to read the missionary intelligence, which we have every month, or every week, without loving our country with increasing ardour, and resolving with additional firmness to support, as we can, our own happy institutions. This effect will unavoidably be produced on a child of ordinary intelligence and sensibility by the perusal of the religious publications, which issue at short periods from the press.

This reasoning has always appeared to me conclusive. But, as was said before, I fear that it has no weight on the world, and very little on the church. I have, therefore, thought of another method by which I hope to give experimental proofs of the truth of my opinions.-My plan is this. I will pursue to some extent the route of a foreign missionary; trace him as far as is necessary for my purpose in his journies; go with him in his excursions from the station where he is placed; and connect with these movements such facts in history. natural science, &c. as are to be met with in his journals, or as may easily be derived from other sources; and offer the whole under the title of Reading for the Young. The plan I am sure is good—But I have to lament that my means of executing it, according to my own notion of what the thing ought to be, are very limited. In a different situation, it would be easy to satisfy any just expectations which may be raised by my promise. Perhaps I shall only be able to show what I would do if I could. At any rate, I hope that you will receive my attempt as evidence of a cordial desire to promote the improvement of your junior readers.

EPSILON.

For the Lit. and Evan. Magazine.

LETTER I.

To the President and Directors of the Literary Fund.

GENTLEMEN,—Ever since the establishment of the Literary Fund of Virginia, I have observed its management, and the manner in which it has been appropriated, with intense interest. I have remarked, with the pain and shame peculiar to a native citizen, the decline of Virginia in learning and science, and the general inferiority of our literary institutions. It was my hope that through the instrumentality of the Literary Fund, much might be done to supply our deficiencies, But these hopes have not yet been realized; and, what is worse, my anticipations, at present, are of disappointment and failure, I did not, indeed, expect that great institutions could be built up, and brought to perfection in four or five years; or that a whole state after half a century of neglect and indifference, could, at once, be wakened up from its slumbers, and imbued with a high spirit of improvement. My apprehensions arise from the character of the measures pursued. They do not appear, in my judgment, to be adapted to the ends proposed. And, if this be so, the dermination every year evinced, to pursue the plan which has been marked out, warrants all

these forebodings.

Under these convictions, and feeling it to be my duty as a citizen, to contribute whatever I can to the forming of right opinions on a subject of the greatest importance, I have determined to address a short series of letters on the management of the Literary Fund, to you its appointed guardians. I intend to be courteous and respectful; but free and firm. The benefit of the state is my sole object; truth the only instrument which I intend to employ.

It is taken for granted, gentlemen, that in the Reports, which from time to time, you are required to make to the Legislature, you may, without being thought assuming, suggest improvements in the mode of distributing that Fund, as well as means for its increase. Be this as it may; any thing respectfully addressed to you, will doubtless claim the atten-

tion of the Members of the General Assembly.

The Literary Fund, it is well known, was chiefly derived from the pockets of the people. It is their money. And they have a right to expect that its proceeds should be appropriated for the general benefit. Nay, they have a right to demand that the wisdom of the state should be tasked to devise the method best suited to ensure the greatest possible advantage.

It is admitted that the accumulation of large funds is necessary for the accomplishment of many important measures of improvement. But it is understood by the judicious and reflecting part of the community, that such accumulation creates a patronage, which calls for jealous vigilance; and exposes men to temptations against which they ought to guard themselves with the utmost care. Much money subjects legislative morality to sore trials. Different parties, as they have their favourite schemes, may have their favourite funds; and these may be appropriated more in the spirit of compromise between conflicting interests, than with a single view to the general good. The people begin to understand this; and some of our rigid moralists are more than half-convinced, that the danger of corruption overbalances the prospect of good. Should this conviction become complete and general the people will rise up in their strength, and by a word of their mouth put down all the organized plans of internal improvement, from which so much advantage has been anticipated. The management of these funds, then, requires much prudence, delicacy, and disinterestedness, in order to secure the great objects for which they were instituted; and prevent the moral and political evils which may easily result from their establishment.

These general remarks are thrown out for the purpose of showing, that some at least, of the people, who have no ambitious views, and feel no interest in these matters but what arises from love of their country, keep the permanent funds of the state under observation, inquire into their management, and diligently note the effects produced by them on the

prosperity and character of the community.

The plans of those who have had the direction of the Literary Fund, appear to me to have been raised above or depressed below the true mark. Some have had it chiefly, if not exclusively, in their view to raise a great Charity Fund for the education of the poor. While others, dazzled by the splendid institutions of other countries, which it has been the work of centuries to rear, have desired to signalize at once their genius and their patriotism, by raising up, as though by magic, institutions of equal splendour and magnificence at home. Thus the actual condition, and real improvement of the great body of the people, have been neglected for extensive schemes of philanthropy which do little good, or vast projects, which suit the circumstances of the wealthy alone.-But in my judgment, the middle class of society furnishes, not only "the bone, and brawn, and sinews," but the best part of the native intellect of our population. This is the main stay of the republic. On the intelligence and virtue of what, in greater accordance with the language of aristocracy than I like, are called the common people, depend the permanence of our free institutions. Beyond a doubt then, in the appropriation of the Literary Fund, principal regard ought to be had to them.

This is demanded not only by policy but by justice. It is the common people who chiefly pay the taxes. It is their money which has constitued the fund. They bear the chief part of every burden, both in peace and in war. Their bodies form the living rampart, which defends the sanctuary of our liberty from hostile invasion. Their economy and industry constitute the riches, and their numbers, the strength of the

State.

I know that every institution which promotes learning and science either directly or indirectly, advances the general good. But I must be pardoned for saying, that I am not satisfied with measures which only in an indirect way, benefit the most valuable part of our community.—That such is the true character of the administration, thus far, of the Literary Fund, will be made apparent before these letters are brought to a close.

In my next, I shall endeavour to present to your view the real condition of the common people, whose cause in my humble manner, I am endeavouring to plead.

With the highest respect, I am gentlemen, your fellow citizen.

PHILODEMUS.

FOR THE LITERARY AND EVANGELICAL MAGAZINE.

MR EDITOR,—There is an evil in our country, of portentous aspect, and growing magnitude, which I am much surprised that neither you, nor any of your correspondents have noticed. It is the intemperate use of ardent spirits by our coloured population. The evil, sir, is an enormous one, and it increases so as to threaten destruction to the best hopes both of the philanthropist, and of him who values his slaves merely as property. Yet I do not see a single effort made to check its growth.

It is not my purpose to attempt, in this communication to point out a remedy; but merely to rouse feeling and excite

attention.

The free habitual use of ardent spirits weakens man's mus-

cular powers, and so far disqualifies for labour.

It impedes the progress of population; and may even hurry a race to extinction, as is evident from the history of the ab-

origines of America.

Perhaps no vice so effectually destroys moral feeling. It burns out the conscience. It prepares the lower orders more completely than any other, for lying, theft, brawling, and fighting.

The habit of drunkenness is the most difficult of all habits to break down and subdue. A man, when once brought under its bonds, unless he have unusual strength of mind, and vigour of principle, may be considered as delivered over to destruc-

tion.

Yet with all these known, established facts, staring our countrymen in the face, there is an apathy in relation to this subject truly surprising. The evil is visible, and not a finger is moved to check it. Nay; there are persons in our community, who make a trade of increasing the evil, who are, if not connived at, yet tolerated.—Houses are in almost every neighbourhood, kept open on the sabbath, for the sale of whis, ky to negroes. There are men too, who will trade off their cheap, filthy stuff to these poor wretches, for any thing they may bring. A peck of corn; a few pounds of tobacco, or cotton—any thing of this kind will serve just as well as the

money to procure the intoxicating liquor. Thus men live in defiance of law, on the corruption of the servants in the neighbourhood. Many a little tavern is in this respect a perfect nuisance to society. The evil is felt both in town and in country—and, I repeat it, no effort is made to check it.

I am conscious that the subject has made me warm. I cannot think of it without indignation mingled with sorrow. But the object of writing at present is answered. I only intended, in pretty strong terms to bring this matter before the reflecting and moral part of the community, with the hope that the bare mention of it would awaken thought and feeling, and ultimately rouse to action. I am, &c. A NATIVE.

PRIZE TRACT.

THE DUTY OF PROFESSORS OF RELIGION TO CONSECRATE THEIR PROPERTY TO THE SPREAD OF THE GOSPEL. BY REV. DANIEL A. CLARKE.

NOTE.—A premium of fifty dollars proposed by a generous individual, was recently awarded by the Publishing Committee of the American Tract Society, to the author of this Tract.

YE disciples of the Lord Jesus Christ, your Saviour has set up a church in this world, has promised that the gates of hell shall not prevail against it, and that it shall one day embrace all nations; and calls upon you to consecrate your property to the diffusion of that Gospel, by which he brings men into his kingdom, and makes them happy. Will you hear me, while I offer a few arguments to induce you to obey him, in this reasonable requisition. I will enter upon the point without detaining you a moment, and when I have done

you must act as you think proper.

The first argument is that "the earth is the Lord's and the fulness thereof," and hence he has a right to make this draft upon you. If I fail of establishing this point, you may lay down the book, and not read another line. You acknowledge God as the Creator of all things. Here I found his claim, it is prior to all others. He who built all worlds, and peopled them, and gave that people all their good things, may make a demand upon them, to any amount, with the certainty that it cannot be protested. His are all the "the beasts of the forest," "and the cattle upon a thousand hills." The same is true of your silver, your merchandise, your children, your servants, and all you have. If not, then name the good thing that you can be sure will be yours to-morrow. Begin, if you please, at the bottom of the catalogue of your comforts, and ascend through the whole series, to the wife of your bosom, your health, and your life, and tell me which of the whole will be yours tomorrow. Dare you name nothing? Then whosesoever they are they surely are not yours. For he who has nothing that he can

hold a day, has nothing but what is borrowed. And if the good things you possess are not yours, they are the Lord's; or whose are they? And what was the Lord's at first, because he made it, he has carefully watched over and preserved. Not merely could we have had nothing, if God had not made it; but we could have kept

nothing, if God had not preserved it.

There is no kind of independence about us; we should have been beggars if God had not cared for us. There was an eye that watched more narrowly than we did or could, or our wealth had long since taken to itself wings and had flown away. It was the blessed God that watered our fields and gave success to our commerce, and health to our children; that guarded our house from fire, and our lives from danger; else we should have been beggars, or should years ago have perished. How many once as wealthy as you, are now poor; or as healthy as you, are now in the grave; had a home as you have, but it burned down; had children, as perhaps you have, but the cold blast came over them, and they died. And was it not the kindness of God, that saved to you what you have? May he not then claim as much of your wealth as he pleases?

But I am not through the argument. God has never alienated his rights. He has suffered Satan to be styled the God of this world, the prince of the power of the air; but he owns nothing. The territories that he promised the Lord Jesus, if he would fall down and worship him, were not a foot of them his. And though men are permitted to hold under God certain rights, and which they sometimes term unalienable, still God never has renounced his right to dispose at pleasure of all that we term ours, and he never will. In a moment, if he pleases, day or night, he puts us out of our possessions, and the places that knew us, know us no more, for ever.

Hence, we can serve God only with what is his already; what he has never alienated. "Of thine own, we give thee."—Now, that which God has put into our hands, and the right to which he has never relinquished, we may not, without the charge of fraud, ap-

propriate otherwise than as he shall command us.

But I have not done. God has often asserted his claim to what we term ours. Once he claimed the whole world, and by a sudden and fearful dispensation, displaced every tenant that had ever occupied its soil. And none will say that God went without his own dominions, to lay a world waste that was the property of another.

When he burned the cities of the plain, he only asserted, though loudly and fearfully, his rights; and pressed home to the bosom and the conscience of foe and friend, his claim to be served and honoured, in every valley that he had made fertile, and by every people whom his kindness had made prosperous

whom his kindness had made prosperous.

In the ruin of all the ancient monarchies, God is seen in the attitude of asserting his claim to the kingdoms of men, as sections of his own empire, to which he will send other rulers and other subjects whenever he shall please. The desolating pestilences, by which he has dispeopled towns and cities, and the thousand nameless sweeps of death, written in our gloomy history, had all their commissions from heaven, to take back the life, and health, and comforts he had loaned to men. There was one kingdom we read of, whose whole population went seventy years into bondage, because their land had not been allowed to keep its Sabbaths, and they had not paid their tithes, and emancipated their servants, at the appointed Jubilee.

The storms that have wrecked our merchandise, and the fires that have devoured our cities, and all the misnamed casualties that have ruined our fortunes, have been so many claims put in, by the rightful owner of all things, to what we had appropriated too exclusively to our use. And the occurrences of every day are of the same character.

I know this is not the world of retribution, and that "no man knoweth either good or evil, by any thing that is done under the sun;" but let us not deny, that God is, "known by the judgment that he executeth." Will he not, by repeated demands, keep men in mind that they cultivate his territory, and feed on his bounty, and are happy under his auspices? In thus asserting his claim to be served with talents that he loans, he shows that one unchangeable law of his kingdom is, that he never alienates what was once his own.

I shall not offend the good man, when I claim, that this has been a disastrous because a disobedient world. Perhaps the aggregate of property, lost by the various calamities that God has sent upon this world, would have exactly met the claims he made upon its charity. Had that wealth been expended as he directed, it would have made the world wise and happy. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." We read again, "There is that withholdeth more than is meet, but it tendeth to poverty."

It is impossible to say how much more prosperous this world might have been, if men had expended their wealth as God would have them; how much more frequently the showers had fallen, or more genial our sun, or more gentle our breezes, or mild our winters, or fertile our soil, or healthful our population, if we had been a better people, and had served the Lord with our substance. His promise must have failed or he would have "filled our barns with plenty," and caused our "presses to burst out with new wine."

As the churches shall wake to their duty, and give the world the Gospel, I hope, and if infidelity scoffs, still I will hope, that much of the curse will be removed from this ill-fated world, and God kindly "stay his rough wind, in the day of the east wind." How many o its plagues will be cured, its wars prevented, its heaths made fer

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tile, and its earthquakes stilled; and what the amount of blessings bestowed upon this world, when it shall become more loyal and more benevolent, none but God can know. I cannot believe, that when we shall do as he bids us, he will so often rebuke us. When we cease to waste his goods, he will allow us to continue longer in the stewardship; when we shall be faithful in the few things, he will

make us rulers over many things.

If you will now consider me as having established the divine claim, to you, and all that you have, I will proceed to offer the second argument; which is, that christians, who have the means, should contribute to disseminate the Gospel, because they are heirs of God, and joint heirs with Jesus Christ. They belong to that kingdom which the Gospel was intended to establish. This fact is quite enough to give the cause I plead a strong hold upon every pious heart. Ye disciples of the Lord Jesus, read once more the charter of your hopes; and while it warms your heart, tell me if you have done half your duty. "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ's is God's." Then it seems God and his people have but one inter-Hence, when he commands them to spread his Gospel, he but bids themselves buy blessings, bids them foster their own interest, and make their own kingdom happy. The christian has by his own act identified his whole interest with that of the church of our Lord Jesus Christ. If God is honoured, he is happy; and God is honoured in the salvation of sinners, and in the joy of his people. Hence God can command his people to do nothing but that which will bless themselves.

Now, when did you know of a king's son who would not joyfully expend his father's treasures, to enlarge, and strengthen, and beautify the kingdom to which he was heir? He thus polishes his own crown, and blesses his own future reign. What believer has not the same interest that God has, in lengthening the cords, and strengthening the stakes of Zion? He is one of the little flock to whom it is his Father's good pleasure to give the kingdom. He is to be a king and a priest to God and the Lamb forever, and has he still an interest distinct from this heavenly Father? If not he will hold all he has at the control of God. He will need only to know

his duty, and will perform it most cheerfully.

The third reason why Christians, who have the means, should contribute to disseminate the Gospel, is, that they are merciful, as their Father in heaven is merciful. Over that mass of misery which the apostacy has produced, their pious hearts have long bled in And their charity is not of that kind that it can content itself with saying, "Be ye warmed and be ye filled." They have read, and have strongly felt, that cutting interrogation of the apostle. "Whosoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And there is no man so needy, as he who has not the bread of life. The good man would render all men happy His charity is warm, like that which beat in the heart of the Son of God; and to do his duty is his meat and his drink. This makes him like his Master; and to this he aspires. He cannot hope to rejoice eternally in the achievements of redemption, unless, moved by the same pity for the miserable that he felt, he is prepared to come up promptly, and offer the Saviour any ser-

vice he requires.

I appeal then, ye disciples of Jesus Christ, to the kindness of your heart, when I ask you to contribute of your wealth to render the world happy. Would you not cure some of the plagues that sin has generated, and that have so long preyed upon the blessedness of man? Would you not quench the funeral pile, and save the young, and beautiful, but infatuated widow, that she may nurse her imploring infant, and live to rear it up to life! Would you not free one half of the human family, the female sex, from that servitude to which paganism has subjected them! Would you not snatch ten thousand infants from the altars of devils, where they now lie, bound and weeping, waiting till you speak a word of mercy for them! Would you not teach the vast herd of idolaters, that there is a kinder, and more merciful God, than those they worship? Would you not break in upon the delusions of the false prophet, and tell his misguided followers, that you have read of a holier heaven than they hope for? Would you not file off the chains, that have been fastened, so many centuries, upon poor afflicted Africa? Would you not stry the progress of war, and save the thousands that are marching, warm and weary, toward the field of death? Oh, would you not, were it possible, bring back this base world to its home and its Maker? Have you then a purse, into which God may not thrust his hand, and take thence what he has there deposited, with a view to make this wretched world happy?

Bear with me ye followers of the Lamb, a little longer, and I will say, that you have covenanted to be workers together with God, in achieving the purposes of redemption, and must now employ your energies, to widen the boundaries of his holy empire, or forfeit your promise. It was in you a voluntary compact; and you pledged in that hour your prayers, your influence, your farm, your merchandise, your purse, your children, and all that you have. And heaven has recorded that vow, to be brought up against you, if it be violated, in the day of retribution. It was wholly at your option, whether you would enter into that sweeping covenant, whether you would swear; but you have entered, you have sworp, and and cannot go back. You then relinquish for ever your personal rights, and have had, ever since, but a community of interest with God and his people. Now, God is employed in doing good, and his people too, if they are like him. How then will it correspond with your oath, to stand aloof from the calls of the church? and disregard the command of God? and let the waste places lie desolate? and let the heathen die in their pollution? and let the captives perish in their chains? and let almost the whole of that territory, purchased with the blood of the Lord Jesus Christ, lie under the usurped dominion of the prince of hell? and let a whole condemned world go on to the judgment, with all its blood upon it unsanctified? Oh, how will your broken vows rise and haunt you, in that day when the wealth you have saved shall be weighed in the balance with the

souls it might have been the instrument of redeeming.

I offer you one reason more. You have been sanctified, as you hope, through the truth; and hence have some experience of the value of that Gospel, which we urge you to promulgate. Once you were ignorant of God, and were unhappy. You were in somewhat the same forlorn condition with those whose cause I plead; you had forsaken God, the fountain of living water, and had hewn out to yourselves broken cisterns, that could hold no water. And you remember that dark period. Your mind travelled from object to object, through all the round of created good, and in search of bles-

sedness, found no end, in wandering mazes lost.

And there is a world of intelligent, immortal beings, seen panting and weary in the same fruitless chase. It was the blessed Gospel that arrested you, and saved you. Your heedless steps it guided; your dark mind it enlightened; your erring conscience it rectified; your insensibility it aroused; your hard heart it softened; your selfishness it expanded; your pride it humbled; your wayward course it changed; your covenant with death, and your agreement with hell, it disannulled. And here you stand, redeemed, regenerated; your whole character changed, and your final destiny altered, through the influence of the blessed Gospel. The curse is removed, you are a child of God, and an heir of glory, and shall one day see the King in his beauty: and the Gospel has done it .- It has given you peace of conscience, joy in the Holy Ghost, a firm hope of Heaven, and the soul reviving assurance, that all things shall work together for your good, till you rise to be where Christ is, behold his beauty, and rejoice in his love for ever.

Now the question is, whether you will contribute of your wealth to save those who are perishing, as you so lately were? I now plead with you by all that religion has been worth to you, by all the joys it has brought you, by all the woes it has cured, by all the hopes it has raised, and by all the transformation it has wrought in your character and your condition.—For what price would you return into the darkened, and dreary, and hopeless condition in which the Gospel found you? For what would you barter away all the delightful prospects that open before you? and calculate on no more precious sacramental seasons? no more communion of saints? no more delightful hours in your closet? nor Pisgah views of the fields of promise? nor fellowship with the Father, and with his son Jesus Christ? At no price would you part with these? Then know how great are the blessings which you have it in your power

to confer, on those who are perishing for lack of vision.

Bo you say, they can purchase the privileges of the Gospel as you have? No they will not. They know not their value; and will die in their sins, ere they will give a shilling for the light of the Gospel. Not the whole of India, if it would save them all from hell, would be willing to support a single missionary.

Will God send them the Gospel by miracle? No, he once did thus send it to the lost, blessed be his name! but he now commands us to send it to those who are perishing for lack of vision. We know our duty, and God will require it of us. Can we meet the heathen in the judgment, if we have done nothing to promote their salvation.

I will plead no longer: but let me tell you in parting, that when you see the world on fire, your wealth all melting down, and those who have perished through your neglect, calling upon the "rocks and mountains to fall on them, and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb," and shall know that you might have been instrumental in saving them, there will be strong sensations. If you are saved yourself, and you cannot be if you remain indifferent to the salvation of others, you will wish a place to weep over your past neglects, before you begin your everlasting song; and if lost yourself, then indeed there will be weeping, and wailing, and gnashing of teeth forever!

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LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

The Atheneum Company of Baltimore, have purchased a lot of land, in that City, for the purpose of erecting a splendid edifice; the upper part of which is designed to be prepared as a Gallery of the Fine Arts.

A Work entitled, Sketches Political and Historical of Algiers; containing an account of the Geography, Population, Government, Revenues, Commerce, Agriculture, Arts, Civil Institutions, Tribes, Manners, Languages, and Recent Political Events of that Country, by William Shaler, American Consul at Algiers, is in the press.

CAREY and LEA, Philadelphia, propose to publish by subscription, a new work, to be entitled, American Biography or Historical Dictionary of eminent Americans. By Robert Walsh, Jr.

WASHINGTON IRVING'S works, in 10 volumes, were published in Paris, on the 28th Nov. by A. & W. Galignani.

An account of the Life, Writings and Speeches of William Pinckney, by Henry Wheaton, Esq. is about to be published.

The Edinburgh Geographical and Historical Atlas is preparing for publication. This work, which will be printed in Royal folio, the Maps on full sheet Drawing Royal, will contain all the Maps usually given in a General Atlas, with some peculiar to itself; and will exhibit, in juxtaposition with

each Continent, State, or Kingdom, delineated, a Geographical Description of its Boundaries and Extent, an account of its Natural Productions, a view of its existing Moral, Political, and Commercial Condition, together with a comprehensive outline of its History.

A Work under the title of the 'Reign of Terror' is announced, containing a collection of authentic narratives, by eye witnesses of the horrors committed by the Revolutionary Government of France, under Marat and Robespierre.

The following is an account of the number of students in the six Universities of the kingdom of the Netherlands:—At Louvain, 326; Liege, 446; Ghent, 286; Utrecht, 377; Leyden, 402; Groningen, 290; Total, 2,117.—To show to what an extent education is encouraged and patronized by government, the fact may be stated, that 242,246 florins are annually appropriated to this object, and that out of a revenue by no means over-abundant. This amount is entirely independent of provincial and local expenditures for the same purposes.

THE following minute account of an earthquake is given by Professor Ferrara, of Catania, who seems to have been in the most favourable situation for the observation of such a phenomenon. On Wednesday the 5th of March, 1823, at twenty-six minutes after five, P. M. Sicily suffered a violent shock of an Earthquake. I was standing in the large plane before the palace, in a situation where I was enabled to preserve that tranquility of mind necessary for observation. The first shock was indistinct, but tending from below upwards; the second was undulatory, but more vigorous, as though a new impulse had been added to the first, doubling its force; the third was less strong, but of the same nature; a new exertion of the force rendered the fourth equal, on the whole, to the second; the fifth like the first, had an evident tendency upwards. Their duration was between fifteen, sixteen, and seventeen seconds; the time was precisely marked by the second hand of a watch, which I had with me. The direction was from north-east to south-west. Many persons who run towards me from the south-west at the time of this terrible phenomenon, were opposed by the resistance of the earth. The spear of the vane on the top of the new gate connected with the palace, and upon which I fixed my eye, bowed in that direction, and remained so until the Sabbath, when it fell; it was inclined to the south-west in an angle, of twenty degrees. The waters in the great basin of the botanical garden, as was told me by an eye-witness, were urged up in the same direction by the second shock; and a palm tree, thirty feet high, in the same garden, was seen to bow its long leafless branches alternately to the north-east and south-west, almost to the ground. The clocks in the observatory, which vibrated from north to south, and from east to west, were stopped, because the direction of the shock cut obliquely the plane of their respective vibrations, and the weight of one of them broke its crystal. But two small clocks in my chamber kept their motion, as their vibration were in the direction of the shock. The mercury in the sismometer preserved in

the observatory was put into violent motion, and at the fifth shock it seemed as much agitated as if it were boiling.

Damp Detector.—An ingenious instrument bearing this name, has been invented in London. It consists of a small ivory box, containing a needle on a pivot, like a pocket compass. Being set at a certain point, it either advances or recedes as the surrounding atmosphere is moist or dry. It will be useful to travellers; for in a moment it will detect dampness in bed clothes.

FROM the last number of the Missionary Herald, we extract the following interesting and curious account of a new alphabet, recently invented by an unlettered native Cherokee.

A form of alphabetical writing, invented by a Cherokee named George Guess, who does not speak English, and was never taught to read English books, is attracting great notice among the people generally. Having become acquainted with the principle of the alphabet; viz. that marks can be made the symbols of sound; this uninstructed man conceived the notion that he could express all the syllables in the Cherokee language by separate marks, or characters. On collecting all the syllables, which, after long study and trial, he could recal to his memory, he found the number to be eighty-two. In order to express these, he took the letters of our alphabet for a part of them, and various modifications of our letters, with some characters of his own invention, for the rest. With these symbols he set about writing letters; and very soon a correspondence was actually maintained between the Cherokees in Wills Valley, and their countrymen beyond the Mississippi, 500 miles apart. This was done by individuals who could not speak English, and who had never learned any alphabet, except this syllabic one, which Guess had invented, taught to others, and introduced into practice. The interest in this matter has been increasing for the last two years; till, at length, young Cherokees travel a great distance to be instructed in this easy method of writing and reading. In three days they are able to commence letter writing, and return home to their native villages prepared to teach others. It is the opinion of some of the missionaries, that if the Bible were translated, and printed according to the plan here described, hundreds of adult Cherokees, who will never learn English, would be able to read it in a single month. Either Guess himself, or some other person, has discovered four other syllables; making all the known syllables of the Cherokee language eighty-six. This is a very curious fact; especially when it is considered that the language is very copious on some subjects, a single verb undergoing some thousands of inflections.

On the subject of this alphabet, Mr Worcester, who has lately joined the Cherokee mission, gives some additional particulars, in a letter to the Assistant Secretary. It will be observed, that Mr Worcester spells the name of the inventor in a manner, unlike that, which has been hitherto customary.

It is well worthy of notice, that Mr Guyst, the inventor, is a man past the middle age. He had seen books, and I have been told, had an English

spelling-book in his house; but he could not read a word in any language, nor speak the language at all. His alphabet consists of eighty-six characters, each of which represents a syllable, with the exception of one, which has the sound of the English s, and is prefixed to other characters when required. These eighty-six characters are sufficient to write the language, at least intelligibly. The alphabet is thought by some of the Cherokees to need improvement; but, as it is, it is read by a very large portion of the people, though I suppose there has been no such thing as a school in which it has been taught, and it is not more than two or three years since it was invented. A few hours of instruction are sufficient for a Cherokee to learn to read his own language intelligibly. He will not, indeed, so soon be able to read fluently: but when he has learned to read and understand, fluency will be acquired by practice. The extent of my information will not enable me to form a probable estimate of the number in the nation, who can thus read, but I am assured, by those who had the best opportunity of knowing, that there is no part of the nation, where the new alphabet is not understood. That it will prevail over every other method of writing the language, there is no doubt. If a book were printed in that character, there are those in every part of the nation, who could read at once; and many others would only have to obtain a few hours instruction from some friend, to enable them to do so. They have but to learn their alphabet, and they can read at once. If on the other hand, it were printed in the English character, it would be necessary to spend considerable time at school, in order to be able to read; which scarcely any but children, and, doubtless for years to come, but a very small part of them, could do. Probably, at least twenty, perhaps fifty, times as many would read a book printed with Guyst's character, as would read one printed with the English alphabet.



REVIEW OF RELIGIOUS INTELLIGENCE.

BRIEF VIEW OF THE MISSIONS UNDER THE DIRECTION OF SOCIETIES
IN THE UNITED STATES.

I. AMERICAN BOARD OF FOREIGN MISSIONS.*

Missions at Bombay—in Ceylon—among the Cherokees, the Choctaws, and the Cherokees-of-the-Arkansas—at the Sandwich Islands—Malta—in Syria—in Palestine—and at Buenos Ayres. Measures have also been taken to ascertain the religious and moral state of Chili, Peru, and Colombia.

Bombar.—The third of the British Presidencies in India; about 1,300 miles, travelling distance, west of Calcutta. Population of the island about 200,000; of the countries, in which the Mahratta language is spoken, about 12,000,000.

Commenced in 1813. Stations at Bombay, Mahim, and Tannah.

* The View of the Missions of this Board is taken from the last Report of the Prudential Committee, and from documents received since the date of that Report.

Bombay.—A large city on an island of the same name, and the capital of the Presidency.

Rev. Gordon Hall, and Rev. Edmund Frost, Missionaries; James Garrett, Printer; and their wives.

Mahim.—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, Missionary, and Mrs Graves.

Tannah.—The chief town on the island of Salsette, 25 miles from Bombay.

Mrs Elizabeth Nichols, widow of the Rev. John Nichols.

Mr and Mrs Frost arrived at Bombay, June 28, 1824; and Mr Nichols died Dec. 9th, of the same year.—The amount of Printing done at the *Mission Press* from July 1, 1820, to Dec. 31, 1823, three years and a half, was as follows:

The Four Gospels, published separately, 2,500 copies of each,		10,000
Third edition of the Mahratta school-book,		4,000
Other small books and tracts, comprising many extracts from		
Scripture,	-	41,980
Circular papers relating to the Mission,	-	380
		56,360
Printed in Hindoostanee for the Mission, by one of the native		-0,000
presses, (the Missionaries not having the necessary types,)		
the tract called The Heavenly Way, -		5,600
Total of books and tracts published by the Mission for its own		
use.		61,360
Printed by the mission press for the Bombay Committee of		
the British Society for promoting Christian Knowledge,		16,500

77.860

The cost of the 61,360 copies, was about \$2,500. The Bombay Bible Society has engaged to take copies of parts of the Scriptures, to the amount of \$1,800, most of which will probably be left with the missionaries for distribution; and the British and Foreign Bible Society has presented to the mission 100 reams of paper; probable value \$400. Of Native Free Schools there are 35, containing 1,855 scholars. About \$1,300 were subscribed for these schools by the British residents at Bombay. Among the subscribers were the governor, and other persons high in office. The Mission Chapel is of special service to the mission.—The following paragraphs, extracted from the last Report of the Prudential Committee, furnish matter for encouragement.

"In March, 1824, Mr Graves exchanged labours with Mr Hall, for a short time. While thus employed, he expresses, in a letter, his encouragement on seeing the degree of knowledge of the Gospel, and the degree of impression in its favour, which exist among the people of Bombay." Again,

"A thorough acquaintance with the heathen world leads to the conclusion, that fear and custom are the only great supports of any particular form of idolatry. The people love those sins, which are countenanced and authorized by every system of polytheism; but they have no attachment to the burdensome rites, which are imposed, and the stupid ceremonies, which are practiced. There is nothing in the whole round of services, which can speak peace to the conscience, or comfort to the heart. The weak and timid minds of the beguiled multitude dare not desert the custom of their fathers. They fear to be singular, and they have some vague apprehensions of injury from their offended deities. But every year weakens the influence of these causes. Intelligence is gaining ground; the number of readers is increasing. Christianity is more and more known as a speculative system, if not in its spiritual influences; and the conviction is becoming

general among well informed men, that the monstrous superstructures of sin and folly must tumble to the ground, before another generation shall have fully passed away."

CEYLON.—A large Island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar. Length 300 miles breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The missionaries of the Board are in the northern, or Tamul division of

the island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

Tillipally .- Nine miles North of Jaffnapatam.

Rev. Henry Woodward, Missionary; and Mrs Woodward.

Nicholas Permander, Native preacher.

Batticotta.-Six miles North-west of Jaffnapatam.

Rev. Benjamin C. Meigs, Missionary; Rev. Daniel Poor, Missionary and Principal of the Central School; and their wives. Gabriel Tissera, Native Preacher.

Oodooville .- Five miles north of Jaffnapatam.

Rev. Miron Winslow, Missionary; and Mrs Winslow. George Koch, Native Medical Assistant.

Panditeripo.-Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M. D. Missionary and Physician; and Mrs Scudder.

Manepy .- Four miles and a half north-west of Jaffnapatam.

Rev. Levi Spaulding, Missionary; and Mrs Spaulding.

The number of native children boarding in the families of the missionaries is 155. The number of natives belonging to the church is 73. The number of native free schools is 59. The number of boys in these schools is 2,414, and that of girls, 255; total 2,669. Two revivals of religion were experienced during the year 1824; and 41 natives, the first fruits of the first revival, were admitted to the church on the 20th of Jan. last. Speaking of the first revival, the Prudential Committee in their Report say:

"This was one of the most remarkable exhibitions of divine grace, which the history of missions presents to the mind. Much the greater part of the pupils, in all the boarding schools, were at one time anxious, prayerful, and inquiring what they should do to be saved. Of about half the number hope was entertained, that they had been renewed by the Holy Spirit. Several other natives in the neighbourhood of the mission and some in the town of Jaffna, were partakers of the same happy influences. It was a time of joy, and animated labour, and grateful praise, on the part of the missionaries, and a time of salvation to many heathen youths, and to some natives of a riper age, who, without the influence of this mission, would have remained in the darkness of paganism. In several instances, the deep seriousness of the youthful inquirers, the simultaneous manner of their conviction, and the whole progress of their experience were such as to offer irresistible proof of divine agency. Missionaries of different denominations, some of them from continental India, as well as Christian friends in Jaffna, united with our beloved brethren in thanksgiving for this signal token of God's favour.

Again, in respect to the diminishing prejudices of the natives.

"It is very evident that the prejudices of the natives are giving way before the influence of truth. Two very noticeable instances are those, which relate to female education, and to eating on the mission premises. A few years ago it was difficult to find a single parent, who was willing to have his daughters learn to read. Now more than 250 girls are taught in the schools of the American mission. At first, it seemed as though both parents and children would obstinately refuse to eat on Christian ground, or with natives

of a low cast. Now these superstitious scruples are gradually disappearing; and very few of the people retain all their original tenacity in this respect. The impression made upon their minds is, that Christianity must increase, and that idolatry must decrease."

THE CHEROKEES. - A tribe of Indians inhabiting a tract of country included within the chartered limits of the States of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000.

Commenced in 1817. Stations at Brainerd, Creek-Path, Carmel, High-

tower, Willstown, Haweis, and Candy's Creek.

Brainerd .- Within the chartered limits of Tennessee, on the Chickamaugah creek, 2 miles N. of the line of Georgia; 7 S. E. of Tennessee river; 240 N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.

Rev. Samuel A. Worcester, Missionary, John C. Ellsworth, Teacher and Superintendent of Secular Concerns, Henry Parker, and John Vail, Farmers, Ainsworth E. Blunt, Farmer and Mechanic, and their wives; Josiah Hemmingway, Farmer; Sophia Sawyer, Teacher.

Carmel .- Formerly called Taloney; 60 miles S. E. of Brainerd, within the

chartered limits of Georgia, on the Federal Road.

Moody Hall, Teacher, and Mrs Hall; William Hubbard Manwaring, Far-

Creekpath.—One hundred miles W. S. W. of Brainerd, within the chartered limits of Alabama.

Rev. William Potter, Missionary, Dr Elizur Butler, Teacher, Fenner Bos-

worth, Farmer; and their wives; Erminia Nash.

Hightower.—On a river named Etow-ee, corrupted into Hightower; 80 miles S. S. E. of Brainerd, and 35 W. of S. from Carmel.

Isaac Proctor, Teacher, and Mrs Proctor.

Willstown.—About 50 miles S. W. of Brainerd, just within the chartered limits of Alabama.

Rev. Ard Hoyt, Rev. William Chamberlain, Missionaries, and their wives; Rev. Daniel S. Butrick, Missionary, Sylvester Ellis, Farmer, and Mrs. Ellis. Haweis — About 55 miles a little W. of S. from Brainerd, within the chartered limits of Georgia.

Frederick Ellsworth, Teacher and Farmer, and Mrs Ellsworth.

Candy's Creek .- About 25 miles N. E. of Brainerd, within the chartered limits of Tennessee.

William Holland, Teacher and Farmer, and Mrs Holland.

Mr and Mrs Dean have been obliged to leave Brainerd and come to the north, on account of Mrs Dean's declining health. The number of pupils in the schools, the past year, was less than it had been some preceding years; but the good effected was probably not less than in any past year. About 16 members were added to the churches. In September 1824, the churches at Brainerd, Carmel, Hightower, and Willstown, were received into the Union Presbytery of East Tennessee; and in October last the Presbytery of West Tennessee held its meeting at Creek Path.

"The death of John Arch, who was mentioned in the last Report as an interpreter, is a severe loss to the mission. This event took place on the 18th of June, at Brainerd, where he became hopefully pious about five years ago. During the whole time, which has elapsed, since his conversion, the evidence, which he gave of love to God and man, was much beyond what is common, in the best organized Christian communities, and where the Gospel has been faithfully preached from generation to generation. His character was amiable and excellent to a very high degree. Patience, kindness, and benevolence marked his conduct, on the bed of languishing, and his death was a striking illustration of the power of religion.—He had resided principally at Creek-Path; and was taken seriously ill, while accompanying Mr Chamberlain, on a preaching tour."

A translation of the New Testament into Cherokee has been commenced by Mr David Brown, with the occasional assistance of two or three of his countrymen, who are more thoroughly acquainted, than he is, with that lan-

THE CHOCTAWS.—A tribe of Indians, residing between the Tombigbee and Mississippi rivers, almost wholly within the chartered limits of Mississippi,

with but a small part in Alabama. Population about 20,000.

Commenced in 1818. Station at Elliot, Mayhew, Bethel, Emmaus, Goshen, likhunnuh, and at three other places not yet named. All these stations are

within the chartered limits of Mississippi.

Western District.-ELLIOT.-Situated on the Yalo Busha creek; about 40 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; 140 from the Walnut Hills, on the Mississippi river, and from Natchez, in a N. N. E. direction, about 250 miles.

John Smith, Farmer and Superintendent of Secular Concerns; Joel Wood, Teacher; and their wives; Zechariah Howes, Farmer and Mechanic; Anson

Dyer, Catechiet; and Lucy Hutchinson.

BETHEL.-On the old Natchez road, about 60 miles S. E. of Elliot, and the same distance S. W. of Mayhew.

Stephen B. Macomber, Teacher, and Mrs Macomber; Philena Thatcher. CAPT. HARBISON'S .- Near Pearl river, more than 100 miles south-easterly from Elliot.

Anson Gleason, Teacher.

North-East District.-MAYHEW .- On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, 90 miles E. of Elliot, and 18 W. of

Rev. Cyrus Kingsbury, Missionary and Superintendent of the Choctaw Mission; Dr Wm. W. Pride, Physician; Calvin Cushman, Farmer; and their wives; Wm. Hooper, Teacher; Anna Burnham, Teacher.

MOOSHOOLATUBBEE's.—About 20 miles from Maybew, in a south-easterly

Adin C. Gibbs, Teacher.

I-IK-HUN-NUH.—A settlement about 30 miles west of Mayhew.

Rev. Cyrus Byington, Missionary; David Wright, Teacher, and Mrs Wright; Mrs Moseley.

South-East District. - EMMAUS. - About 140 miles, in a south-easterly direction from Mayhew, near the western line of Alabama.

Moses Jewell, Mechanic; David Gage, Teacher; and their wives. Ma Juzon's .- About 100 miles south-easterly from Mayhew.

Orsamus L. Nash, Teacher.

GOSHEN.-About 115 miles S. by W. from Mayhew, and about 25 from the southern limits of the nation.

Rev. Alfred Wright, Missionary; Elijah Bardwell, Teacher; and their wives; Ebenezer Bliss, Farmer; Eliza Buer.

Within the past year the mission has experienced a severe loss in the death of Mrs Hooper. She died June 4th, in a very happy state of mind. Mr Stewart has been constrained to visit the north on account of ill health. The average number of children in the several schools, during the past year, was about 170. Respecting Mr Byington's progress in the language, the Report contains the following notice:

"It has been mentioned, that Mr Byington's labours are directed to the enlightening of the Choctaws, wherever he can gain access to them. A year ago last May he began to preach in that language by written sermons, prepared with the aid of an interpreter. Six months later he was able to write sermons alone, which were intelligible to the people, and well received. During the first year of his labours in this way, he had preached in Choctaw 176 times, having 30 written sermons in that language. Ten hymns are also in use, which assist much in public instruction. Mr Byington's health is good, and he has been able to study more of late than at any previous time since he left Andover. He is greatly interested in the study of

the language."

THE CHEROKERS OF THE ARKANSAS.—Cherokees, who, from the year 1804 to the present time, have removed from their residence E. of the Mississippi, to a tract of country on the N. bank of the Arkansas river, between longitude 94° and 95 W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

Commenced in 1820. There is only the station of

DWIGHT.—On the west side of Illinois creek; four miles north of the Arkansas river; 500 miles from the junction of the Arkansas with the Mississippi, following the course of the river; and about 200 miles in a direct line from its mouth.

Rev. Alfred Finney and Rev. Cephas Washburn, Missionaries; George L. Weed, M. D. Teacher and Physician; Jacob Hitchcock, Steward; James Orr, Farmer; Samuel Wisner and Asa Hitchcock, Mechanics; and their

wives; Ellen Stetson, Teacher; Cynthia Thrall.

"The school for boys, and the school for girls have made very encouraging progress. The children are contented, and their parents are satisfied. Nearly one-fourth of the pupils were so far advanced, as to have commenced the study of geography about a year since. Many read the Scriptures intelligibly. As a general thing, the pupils are docile in their dispositions, quick in their apprehension, prompt in obedience, active in their sports, and diligent in their studies. The missionaries declare it to be their deliberate opinion, that they would not suffer by a comparison with most schools in a civilized land, and that they would not disgrace respectable gentlemen and ladies in passing for their sons and daughters. These children were but a little while ago, wandering in the forest, totally without mental or moral cultivation.

"The preaching of the Gospel has been more effectual than during any former period of this mission. Some of the natives have been hopefully converted; a considerable number have been deeply serious; and the people generally are desirous of learning what the Gospel is, and how they may derive benefit from it. A sermon is preached once a week for the special benefit of the children, who have paid very solemn attention on these occasions, and some of whom have given reason to hope, that an abiding impression was made upon their hearts."

THE SANDWICH ISLANDS.—A group of islands in the Pacific Ocean, between 18° 50 and 20° north latitude, and 154° 55 and 160° 15 west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E.—Hawaii [Owhyhee] being the south-eastern island. The estimated length,

breadth, and superficial contents, of each island, are as follows:

	Length.		Breadth.	Square Miles.		
Hawaii,	97 miles	78		4,000		
Maui,	48	1.	29	600		
Tahurawa,	11	1.7	8	60		
Ranai,	17		9	100		
Morokai,	40		7	170		
Oahu,	46		23	520		
Tauai,	28		32	520		
Niihau,	20		7	80		
T						

Taura, Morokini, Little more than barren rocks,

Established in 1820. Stations on Oahu, at Honoruru; on Tauai at Waimea; on Maui at Lahaina; on Hawaii, at Kairua, Waiakea, and Kaavaroa. Oahu.—Hononunu.—On the southern side of the island.

Rev. Hiram Bingham, Missionary; Elisha Loomis, Printer; Abraham Blatchely, M. D. Physician; and their wives; Levi Chamberlain Superin-

tendent of Secular Concerns.

Tauai.—WAIMEA.—On the western end of the island.

Samuel Whitney, Licensed Preacher and Missionary, and Mrs Whitney; George Sandwich, Native Assistant.

Maui .- LAHAINA .- On the western end of the island.

Rev. William Richards, and Rev. Charles Samuel Stewart, Missionaries; and their wives; Betsey Stockton, coloured woman, Domestic Assistant.

Hawaii .- KAIRUA .- On the western side of the island.

Rev. Asa Thurston, and Rev. Artemas Bishop, Missionaries, and their wives; John Honorii, Native Assistant.

WAIAKEA .- On the north-eastern side of the island.

Joseph Goodrich, Licensed Preacher and Missionary; Samuel Ruggles, Teacher; and their wives.

KAAVABOA.—On the western side of the island, 16 miles south of Kairua. James Ely, Licensed Preacher and Missionary, and Mrs Ely. Thomas

Hopu, Native Assistant.

The reasons for the visit of the Rev. William Ellis and his wife (English missionaries in these islands) to this country and to England, were given in the Herald, vol. xxi, p. 289. Auna, the Society Island Chief, who accompanied Mr Ellis to the Sandwich Islands, had been obliged to return to the Society Islands, on account of the sickness of his wife. He was much beloved and respected. Taua, the other Society Island Chief, remained.

The death of Keopuolani, queen of the islands, in September 1823, and of Taumuarii, king of Tauai, in May 1824, has deprived the mission of kind patrons. A memoir of the former has been published; and one of the lat-

ter is in a course of preparation.

The press at Honoruru is pouring forth its blessings. Two thousand copies of a hymn book have been distributed, and 6,000 elementary sheets, containing the alphabet of different sizes, and specimens of spelling of from one to ten syllables. The people are calling for books, slates, and above all for the Bible.

Eight churches have been erected for the public worship of the true God, chiefly by the native chiefs. In some of them large congregations assemble.

The schools flourish. On every part of Maui they have been established, and Kaikioeva, governor of Tauai, has expressed a determination to establish them in all the districts of that island. On Ranai there are also schools. At the stations on Hawaii they prosper; and at Honoruru the number of pupils-children and adults, chiefs and people, - was about 700. Fifty natives, who have been taught to read and write by the missionaries, were, at the latest dates, employed as schoolmasters. Between two and three thousand individuals, of both sexes, and all ages and ranks, were receiving regular instruction in the schools.

The number of natives, who attend regularly to the duty of secret prayer, is gradually increasing. At Lahaina alone, there are supposed to be at

least seventy.

The civil war on Tauai has been wholly suppressed, and has tended to the furtherance of the mission. Nor are any disturbances known to have arisen from the death of Rihoriho.

Malra.—An island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 50 miles from Sicily. On this island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

Rev. David Temple, missionary, and Mrs Temple.

Previous to August 20, 1824, thirty-eight tracts had been printed at the Mission Press, and eight had passed to a second edition. The whole number of copies printed, is not far from 40,000. Besides these tracts, which were printed on account of the Board, the Pilgrim's Progress, translated into Modern Greek, and a spelling book in the same language, have been printed for the London Missionary Society. The spelling book has gone through two editions. From Malta, as a centre, these publications have been widely circulated.

SYRIA.—Syria is said, by writers on geography, to be the whole space lying between Alexandretta or Scanderoon on the north, and Gaza, on the borders of the Arabian desert; and is bounded S. E. and S. by the desert of Arabia, and W. by the Mediterranean. Its northeastern and eastern limits are not well defined. In this larger sense it includes Palestine. It seems proper, however, that these two interesting tracts of country should be considered as separate and distinct. In Syria there is but one station.

Beyroot.—A sea-port town, at the foot of Mount Lebanon, in the Pashalic of Acre. E. long. 35° 50' N. lat. 33° 49'. Population not less than 5,000. Rev. Wm. Goodell, and Rev. Isaac Bird, Missionaries, and their wives.

The press, which, in the last survey, was said to be on the way to Beyroot,

was retained at Malta,

"The principal employment of the missionaries, during the year embraced within the periods here mentioned, has been the acquisition of languages. Short excursions have been made to other places; many opportunities have been embraced of conversing with the people; some acquaintances have been formed with individuals, who promise to be extensively useful; schools have been established; and very considerable advances have been made in preparations for future labours."

PALESTINE OR THE HOLY LAND .- Including all the territory anciently pos-

sessed by the Israelites.

Jerusalem.—The capital of Palestine. Population estimated at from 15,000 to 20,000.

Rev. Pliny Fisk and Rev. Jonas King, Missionaries.

In a year previous to May 1824, Mr Fisk had spent seven months in Jerusalem, a longer period than any Protestant missionary had ever spent there before. At the latest dates, both of these missionaries were at Beyroot, and Mr King was on the point of leaving that place for Smyrna, the three years for which he engaged to serve in this mission having expired.

BUENOS AYRES .- One of the South American Republics.

Rev. Theophilus Parvin, Missionary.

Mr Parvin has established an Academy in Buenos Ayres, containing about 70 scholars, all above ten years of age, and some of them children of men high in rank. The Bible is one of the reading books. Several children have been placed by their parents in the family of Mr Parvin, and submitted entirely to his care and counsel.

In September, a bill passed the Legislature declaring, that the right which man has to worship God according to his conscience, is inviolable in that Pro-

vince.

CHILI, PERU, AND COLOMBIA.—Republics in South America.

Rev. John C. Brigham, Travelling Agent.

Mr Brigham sailed from Boston, in company with Mr Parvin, July 25, 1823. After acquiring the Spanish language, he crossed the continent to Valparaiso; spent some time in Chili; and, at the latest dates, had arrived at Lima, in Peru. From thence he expected to pass to Guiaquil, Quito, Bogota, and Caraccas, in Colombia. He may reach the United States during the present year.

Foreign Mission School.-Situated in Cornwall, Connecticut, Establish-

ed in 1816.

Rev. Amos Basset, D.D. Principal.

About 60 heathen youths, from various nations, have, at different times.

been members of this school. A large proportion of these youths became hopefully pious, while members of the school. The present number of scholars is 14.

SUMMARY.—Whole number of Preachers of the Gospel from this country, 34. Native Preachers and Interpreters, 6. Labourers from this country, including missionaries, and male assistants, 73. Females including the wives of the Missionaries, 69. Stations, 35. Churches organized, 13. Schools, about 150. Pupils, about 7,500.

II. UNITED FOREIGN MISSIONARY SOCIETY.

Missions among the Osages-of-the-Arkansas—the Osages-of-the-Missouri—Indians at Tuscarora, Seneca, and Cataraugus, on the western borders of the State of New York—at Mackinaw, in Michigan Territory—at Maumee, in the State of Ohio—and among the American Emigrants in the island of Hayti.

THE OSAGES.—A tribe of Indians in the Arkansas and Missouri Territories. Population about 8,000. Missions at Union, Hopefield, Harmony, and Neosho. Union.—Among the Osages of the Arkansas, on the West bank of Grand river, about 25 miles north of its entrance into the Arkansas. Commenced in 1820.

Rev. William F. Vaill, Missionary; Dr Marcus Palmer, Physician; Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, Assistant Missionaries, Farmers and Mechanics; and seven females.

Hopefield.—About four miles from Union. Commenced in 1822.

Rev. Wm. B. Montgomery, Missionary; C. Requa, Superintendent of Secular Concerns.

The number of pupils in the school at Union is 26. Hopefield is an agricultural settlement containing eleven Indian families, all attentive to religious instruction, and acquiring the habits and customs of civilized life.

Harmony.—Among the Osages of the Missouri, on the north bank of the Marias de Cein, about 6 miles above its entrance in the Osage river, and about eighty miles southwest of Fort Osage.

Rev. Nathaniel B. Dodge, Missionary; Dr Wm. Belcher, Physician; Daniel H. Austin, Samuel Newton, Otis Sprague, and Amasa Jones, Teachers, Farmers and Mechanics; and six females.

Neosho.—On a river of that name, about 80 miles southwest of Harmony. Commenced in 1824.

Rev. Benson Pixley, Missionary; Samuel B. Bright, Farmer; and two females.

Neosho is an agricultural settlement, containing ten Indian families. The number of children in the school at Harmony, is 46.

INDIANS IN NEW YORK.—The remains of the Six Nations. Stations at Tuscarora, Seneca, and Cataraugus.

Tuscarora.—About four miles east of Lewiston, Niagara county. Transferred to the U. F. M. S. in 1821; established by the New York Missionary Society about 20 years before.

Rev. David M. Smith, Temporary Missionary. The mission church contains 17 members.

Seneca.—About four or five miles from Buffalo, near the outlet of Lake Erie. Commenced by the New York Miss. Soc. in 1811; transferred in 1821. Rev. Thomas S. Harris, Missionary.

The mission church at this station contains four Indian members. The school consists of 43 members.

Cataraugus.—A few miles east of the shore of Lake Erie, and about 50 miles from Buffalo. Commenced in 1822.

William A. Thayer, Superintendent; and Gilbert Clark, and H. Bradley, Assistant Missionaries.

A meeting-house has lately been erected by the Indians, and dedicated to the worship of Almighty God. The school is reported to contain 40 scholars.

INDIANS IN THE MICHIGAN TERRITORY .- Mackinaw .- On the island of Michilimackinack. Commenced in 1823.

Rev. William M. Ferry, Missionary; Martin Heydenburk, Assistant Missionary; and three females.

Mr H. under date of April 30th, gives the following account of the prospects of this mission.

"From the present appearance, the mission is gaining more and more the confidence of the people. We have now fifty children, and could have fifty more, if we could accommodate them. But neither our means of support, nor accommodations will justify such additions to our number. Yet it is truly painful to be under the necessity of refusing the means of life and comfort to perishing souls, when this is our professed object in this place. O! when will the church awake to the interest of the Redeemer's kingdom, that the word of life and salvation may be sent to the thousands of immortal beings who are now perishing without knowledge and without hope.

"When we consider that this is the seat of the Indian trade, the resort of thousands yearly, the place that must and will give character to all the surrounding country, and consequently the channel through which all moral and religious instruction must be sent to these perishing souls, we feel that our mission is inseparably connected with the interests of the Redeemer's kingdom in this place."

INDIANS IN Onio.—Maumee.—On a river of that name, near Fort Meigs, Wood county.

This mission was established by the Synod of Pittsburgh, and, on the 25th of October was transferred to the U. F. M. S. Its school contained 25 scholars. The names of the missionaries are not known.

HAYTI.—Commenced in 1824, among the coloured people who have lately removed from the United States, estimated at more than 5,000.

Rev. Benj. F. Hughes, Superintendent; and Rev. Wm. G. Pennington, Assistant missionary.

GENERAL REMARKS.—We have not had the means of knowing who of the missionaries of this Society are married men. It is understood, however, that most of them have wives; and that there are besides eight unmarried females connected with the missions.

The Directors make these general remarks in reference to their missions. "In closing their Report, your managers would express their undissembled gratitude to the Great Head of the Church for the blessings bestowed upon their arduous and complicated labours. Under this protection and guidance, your debt has been nearly cancelled; your missions have been sustained; new fields have been opened to your view; additional labourers have been sent forth to the harvest; an accession of more than one hundred children has been made to your missionary schools; several adult Indians have been added to the communion of one of your infant churches; and at other stations, a number are living professedly in the belief, and apparently under the influence, of the Gospel of Christ. In view of these signal favours, your Managers discover much to call forth their fervent acknowledgments, and to prompt them to continued and vigorous exertion."

Number of stations, 10. Number of labourers, male and female, (as stated in a late official survey,) 55. Number of pupils in the schools, 230.

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III. AMERICAN BAPTIST BOARD OF MISSIONS.

Missions in Burmah-Western Africa-among the Cherokees-the Creeksand the Indians in Michigan and Indiana.

BURMAH.—An empire of southern Asia, supposed to extend from long. 92° to 102° E. and from lat. 9° to 26° N. It is about 1,200 miles from N. to S. but varies much in breadth. Population estimated at 17,000,000. In religion, the Burmans are the followers of Boodh, and have numerous temples and idols. Commenced in 1814. Stations at Rangoon and Ava.

Rangoon and Ava.—The former of these places is the principal seaport of the empire, on the north bank of the eastern branch of the Ah-ra-wah-tee river, 30 miles from its mouth. Population 30,000.—Ava is the seat of gov-

ernment. It is on the Ah-ra-wah-tee, 350 miles above Rangoon.

Rev. Adoniram Judson, D.D., Rev. Jonathan D. Price, M.D., Rev. George H. Hough, Rev. Jonathan Wade, and Rev. George D. Boardman, Missiona-

ries ; Mr Hough is also a Printer.

The war in Burmah has interrupted this mission for the two years past, and great fears were entertained with respect to the safety of Dr Judson and his wife, and Dr Price. But, as was stated at the close of our last volume, these fears are now happily removed. Dr Judson and his wife, with others, having been sent to the English army, by the government of Burmah to obtain a peace. The late interruptions, disturbances, and perils, will probably be overruled to the furtherance of the mission.

Western Africa.—Monrovia.—In Liberia, the residence of a Colony of free coloured people, planted by the American Colonization Society.

Commenced in 1821.

Rev. Lott Carey, coloured man, Missionary.

The Rev. Calvin Holten was lately ordained at Beverly, Mass. with a view to labouring as a Missionary among the natives near the colony.

The Cherokees .- VALLEY TOWNS .- On the river Hiwassee, in the S. W.

corner of North Carolina.

Rev. Evan Jones, Missionary; Thomas Dawson, Steward and Superintendent of Schools; Isaac Cleaver, Farmer and Mechanic; James Wafford, Interpreter; Elizabeth Jones, Mary Lewis, and Ann Cleaver, Teachers.

The following extracts of a letter from Mr Jones, dated Oct. 4, 1825, is of sufficient interest to justify its insertion in this place. After stating that two persons had become hopefully the subjects of renewing grace, he proceeds:

"One is a white young woman, who came to assist for a short time, in the household business, while her sister, who is engaged with us, went to see her friends Soon after she came, I had occasion to relate an account of the death of our dear brother, John Arch, who was known and beloved by almost all our pupils and family. The account of his death, and a few thoughts in which we indulged on the glorious change which he had now realized, appeared to melt the whole of our little company under a sense of the unspeakable love of God in Christ, in providing mansions so glorious, for creatures so unworthy, so deeply fallen, and so completely depraved, as we all seemed then to view ourselves. The thought of a full Indian, with whom we were all acquainted, who a few years ago, was enveloped in gross heathen darkness, now admitted into that city, in which "the Lamb is the light thereof," appeared to have a powerful effect on the minds of the Indian youths, and at the same time, conviction fastened so effectually on the mind of our young sister, that she resolved to seek the same Saviour that had done such great things for our departed friend. Last week she related to the church God's dealings with her soul, and no one could, had they been disposed, forbid water, that she should not be baptized. The other is our own little daughter, aged twelve and an half years.-We have reason to believe, that she has experienced a change of heart for more than a year; but on account of her youth, we judged it prudent to give the most ample room for showing, by her walk and conversation, the fullest evidence that the work was real. You, my dear Sir, will easily believe that the conversion of a dear child must occasion to her mother and myself the most lively feelings of gratitude to God, and humiliation before him. There are now several others on whose minds the Spirit of God appears to be at work. We have now applications for the admission of more pupils than our limits allow; several from 90 or 100 miles distant. The friends of the children, who are capable of judging, express much satisfaction with their improvement.

Nottle.—Sixteen miles from the Valley Towns, and the site of a school. The Creeks.—A tribe of Indians in the western part of Georgia, and the eastern part of Alabama. Population about 16,000. Commenced in 1823. WITHINGTON.—On the Chatahooche river, within the chartered limits of

Georgia. Commenced in 1823.

Rev. Lee Compere, Missionary; Mr Simons, and Miss Compere, Teachers. Indians in Michigan.—These Indians are the Putawatomies and Ottawas. Carex.—On the river St. Josephs, 25 miles from Lake Michigan, and 100 N. W. of Fort Wayne. Commenced in 1822.

Rev. Isaac M'Coy, Missionary; Johnston Lykins, and William Polke,

Teachers; Fanny Goodridge, Teacher.

The number of Indian pupils is 70—46 males, and 24 females.—With respect to the progress of the mission, Mr M'Coy thus writes, under date of May 3, 1825, to a clergyman of Boston.

"The whole number baptized since November last, is 21; thirteen of whom are Indians, who, with three formerly baptized, make the number of

natives now connected with us by spiritual ties, sixteen.

"Our congregations from the neighbouring natives increase. There is among them a growing attention to the Sabbath. A considerable number who, till lately, knew not how to reckon Sabbaths, have learnt to know the day, and regularly appear at our house, some bringing their children, who are as neat in appearance as their poverty will allow. Among them is a chief who is very punctual in his attendance."

THOMAS .- A station among the Ottawas, about 120 miles N. E. of Carey,

and the site of a school.

Indians of Indiana .- These Indians are the Miamies and Shawnees.

FORT WAYNE.—At the junction of St. Mary's river with the Maumee, opposite the mouth of St. Joseph's. A mission was commenced here by the Rev. Mr M'Coy, in 1820; but he removing to Carey, this station is now vacant.

IV. AMERICAN METHODIST MISSIONS.

The American Methodists have Missionaries among the CREEKS, CHEROKEES, WYANDOTS, and MOHAWKS.

The Creeks.—Cowera.—In Georgia. Commenced under the direction of the South Carolina Conference, in 1821.

Rev. Isaac Smith, Missionary; Andrew Hammil, Teacher.

More than a year ago, there was a school here of 40 scholars. The pre-

sent state of the mission we have not the means of knowing.

The Cherokees.—There are three stations among the Cherokees, called the Upper, Lower, and middle missions. The names of the missionaries are not known.

The Choctaws.—A mission has been established by the Mississippi Conference among the Choctaws.

Rev. William Winans, Superintendent.

The Wyandots. - Indians in the northern parts of the state of Ohio.

UPPER SANDUSKY.—On Sandusky river, about 40 miles south of the bay of the same name. Commenced in 1821.

Rev. James B. Finley, Missionary.

Bishop Soule, in giving an account of his visit to this mission in November 1824, thus speaks of the progress of this tribe in improvement.

"A large majority of the nation have renounced their old religion, and embraced the Protestant faith, and they generally give ample proof of the sincerity of their profession by the change of their manner of life. Those especially who have joined the Society, and put themselves under the discipline of the church, are strictly attentive to all the means of grace, so far as they understand them, in order to obtain the spiritual and eternal blessings proposed in the Gospel: and the regularity of their lives, and the solemnity and fervency of their devotions may well serve as a reproof to many nominal christian congregations and churches. As individuals they speak humbly, but confidently, of the efficacy of divine grace in changing their hearts, and of the witness of the Spirit, by which they have the knowledge of the forgiveness of their sins, and of peace with God, referring others to the outward and visible change which has taken place, as the evidence of the great and blessed work which God has wrought among them. The happy effects of the Gospel are becoming more and more obvious. Their former superstitions have almost entirely yielded to the force and simplicity of truth. The wandering manner of life is greatly changed, and the chase is rapidly giving place to agriculture, and the various necessary employments of civilized life. The tomahawk, and the scalping knife, and the rifle, and the destructive bow, are yielding the palm to the axe, the plough, and the sickle.'

The Mohawks.—GRAND RIVER.—In Upper Canada. Rev. Alvin Torry and Rev. William Case, Missionaries.

Mr Case thus writes to the Society, in July last, respecting the mission. "The prosperity of the work is considerable in this and the upper district. The Indian mission is beyond all calculation prosperous. It is contemplated that four schools must go into operation the ensuing fall, if the means can be obtained. Our influence with the Indians, with the popularity of the school, is daily increasing. They are almost every where offering their children for instruction. A great work is still going on among these people on the Grand river. Twelve of them, it is said, were hopefully converted lately.—The number in society is increased to seventy."

V. PROTESTANT EPISCOPAL CHURCH.

GREEN BAY.—In Michigan Territory. The principal tribe of Indians is that of the Menonimees. A number of the New York Indians have lately removed thither. Commenced October, 1824.

Rev. Mr Nash, Missionary; Rev. Eleazer Williams, Agent; Albert G.

Ellis, Catechist and Schoolmaster.

By the following extract of a letter from Mr Williams, dated April, 1825, it will be perceived that the smiles of heaven have attended the enterprise.

"For two months past, an increasing attention to religion, has been gaining upon the minds of the New York Indians, who are settled here, and some instances of deep conviction have been manifested by individuals,

which, we hope, have terminated in saving conversion.

"I would mention, as a particular instance, the conversion of Christine, a woman 72 years old.—She had before been, as she expressed herself, "a pagan at heart, and a disbeliever of the Christian faith,"—she had resisted the preaching of Dr Edwards, Mr Occum, and Mr Sergeant; but now finds it impossible to resist the influences of the Divine Spirit. With uplifted hands she exclaimed, 'it is wonderful that I should be brought to know God, and find mercy in Redeeming grace at this late period.'

"Another woman upwards of seventy, and another about sixty, have,

we hope, passed from death unto life.

"This attention to divine things seems to be general; the young, as well as the aged, are beginning to inquire after the things that belong to their eternal peace."

VI. UNITED BRETHREN.

Spring-place .- Among the Cherokee Indians, within the chartered limits of Georgia, and about 35 miles S. E. of Brainerd. Commenced in 1801.

Rev. John Renatus Schmidt, Missionary.

Oochelogy.-About 30 miles from Spring-place, in a southerly direction. Commenced in 1821.

Rev. John Gambold, Missionary; John G. Proske, Teacher.

The Moravian Church in this nation contains from 20 to 30 Indian members; and the school at Spring-place about 30 scholars.

New Fairfield.—A settlement in Upper Canada.

The following brief history of this branch of the Brethren's missions, is

extracted from their quarterly publication.

"Before the American Revolutionary war, the Brethren had three flourishing settlements on the river Muskingum, Salem, Gnadenhuetten, and Schoenbrunn. In 1782, these places were destroyed, and the inhabitants partly murdered, partly dispersed. Fairfield, in Canada, was built by such of the Indian converts as were again collected by the missionaries. In 1798, the land belonging to their former settlements on the Muskingum, having been restored to the Brethren, by an act of Congress, a Colony of Christian Indians was sent thither to occupy it, and a new town built on that river, called Goshen. The greater part of the Indian congregation, however, remained at Fairfield, the missionaries entertaining hopes, that from thence the Gospel might find entrance among the wild Chippeway tribe inhabiting those parts. During the late war Fairfield was destroyed; but the inhabitants being again collected in one place, they built a new settlement higher up the river, and called it New Fairfield."

Goshen is not now to be reckoned as one of the Brethren's missionary stations, the few Christian Indians who were there having joined their

brethren at New Fairfield.

The United Brethren's Society exists chiefly in Europe. It commenced its foreign operations nearly a century ago, and has now about 30 settlements, 170 missionaries, and 30,000 converts.

VII. SYNOD OF SOUTH CAROLINA AND GEORGIA.

Monroe. - Among the Chickasaws; a tribe of Indians, whose country is included within the chartered limits of the States of Mississippi and Alabama: population about 6,500. Rev. T. C. Stewart, Missionary.

GENERAL SUMMARY.

From the preceding Survey, it appears that the number of stations, missionaries, &c. under the patronage of Societies in the United States, (at least, so far as we have the means of knowing,) is as follows:

Number of Stations, 64 Number of male missionaries (of all classes,) 127 Number of Pupils in the Mission Schools, about

The number of converts from heathenism, who have been admitted to the fellowship of the several mission churches, and who adorn their profession, we have reason to believe is very considerable; but on that, as on many other points, the statistical reports of the missionaries are very deficient. It should be stated, however, to the glory of divine grace, that, within the two years past, several of the missions, comprehended in this Survey, have enjoyed the special visitations of the Spirit of God, and many of the heathen have been hopefully converted. No former period in the history of American missions, has been so fraught with success, as the past two years; and at no period were the prospects of future success on the whole so flattering, as they are at the present time. It should be added, moreover, that

never would a diminution of liberality and effort, in the American churches, be attended with such disastrous consequences to the spiritual everlasting interests of the heathen world. Never would the shock have been so

great; never would it have been felt in so many places.

Let individuals, let Churches, let the whole Community, then, not relax, but increase, their efforts-not diminish, but augment, their contributions. And let prayers be offered without ceasing to the Author of Redemption, that the tidings of His love may soon be sent to every nation, and the efficacy of his atonement be soon known and experienced by all the inhabitants of the earth.

TABULAR VIEW OF PROTESTANT MISSIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

Compiled from the London Missionary Register for January and February, 1925, and from the

1					
	Stations.	Mission- aries.	Native Assistants.	Pupils in Schools.	Members of the Church.
Western Africa,	19	26	23	3,460	603
South Africa,	27	50	6	683	367
African Islands,	3	7	1	245	
Mediterranean,	4	16			
Black and Caspian Seas,	3	14			
Siberia,	1	3			
China,	1	1	1		
India beyond the Ganges,	5	11	1	150	
India within the Ganges,	56	120	240	22,240	495
Ceylon,	18	28	29	12,164	381
Indian Archipelago,	15	21		250	
Austral Asia and Polynesia,	35	63	93	7,586	2,000*
South American States,	1	2			
Guiana and the West Indies,	59	104		2,322	33,680†
N. American Indians,	35	88		900	200
Labrador,	3	14			193
Greenland,	4	16		Side of the second	matt.
The transposited by the	289	584	394	50,000	37,919

The above tabular view is as perfect as can well be expected. Still it is very defective in some of its parts; especially in reference to the number of Native Assistants employed, the number of Pupils in the Schools, and the number of communicants in the churches. In several instances, in the principal survey from which the table was compiled, the Native Assistants connected with missionary stations are said to be "many," and in other instances it is only stated in general that there are native assistants. The whole number may be 500 .- In estimating the number of pupils, we have adhered to the documents embodied in the above named surveys. But it falls far short of the truth; as may be seen from the following fact. In a general view of the Wesleyan missions in Ceylon, it is said, on the authority of one of the missionaries in that island, that the whole number of pupils connected with those missions, is between 9,000 and 10,000: but, in the survey of the several stations, owing to the want of documents, we find the mention of only about 2,000. Other similar instances of deficiency might be pointed out. Nearly a hundred schools were also mentioned, without any notice of the number of scholars, which they contain. Probably the whole number

^{*} Mr Ellis estimates the number of communicants in the Society Islands at 2,000.
† Upwards of 25,000 of these are coloured people in connexion with the Methodist denomination.

About 4,000 are members of the Baptist Church.

of pupils in the schools established by missionaries, falls not much short of 100,000.—But the deficiency in the statement respecting the number of Communicants in the mission churches, is believed to be far greater, than in respect either to the Native Assistants, or the pupils. From but few stations do any returns appear. Had we time to make, ourselves, an extensive examination of documents, we might doubtless approximate much nearer to the real number of those, who, from unevangelized nations, have publicly professed the Christian faith. The Moravians estimate the converts connected with their missions at 30,000.—It should also be added, that in the above table all the male labourers at the missionary stations are reckoned: but the ordained missionaries amount to but little more than 400.—Missionary Herald.

FROM the Missionary Herald for February, we find the following notices of the state of religion in South America from a journal kept by Mr Brigham while on a tour from Buenos Ayres across the continent to Mendoza and Chili.

Mendoza, Nov. 8, 1824. After a delay of several weeks, on account of Indian hostilities in the interior, I left Buenos Ayres, Oct. 22d, and reached this place Nov. 5th. The company in which I came, consisted of twenty-two persons, and of as great a variety of character, as that number will admit of. The patron, or superintendent of the party, was Don Lucas Gonsalez, a wealthy merchant of Buenos Ayres, who carries on a considerable trade with Mendoza, where his father, brother, and other relatives reside. He was born in old Spain, but came early to this country, and is, as regards energy, intelligence and kindness, one of the first men, whom I have met with in South America.

Mr Brigham describes several of his fellow travellers. We insert only a few notices of this kind. The first respects an ecclesiastic of the company.

Having learned that I bore some clerical character, he once in our journey inquired very particularly respecting it, and wished to know if I was a Lutheran, or Calvinist, or Baptist, or Quaker. I told him that I was neither strictly, but a Presbyterian; and explained to him something of the nature of that system. Seeing that I manifested some little reserve, he said, that I need not be afraid of communicating what I pleased to him, that he was not like some of his brethren, but had got his eyes open by reading "el Siglo de Rason, escrito por su paisano, Tomas Paine," "the Age of Reason, written by your countryman, Thomas Payne." He evidently said this thinking toplease me, ignorantly supposing, as many here do, that Protestanism and infidelity are much the same thing. He thus leaked out what I feared were his real sentiments, and which I have reason to believe are secretly cherished by many of the fashionable clergy, who have dabbled a little in French literature. I was more confirmed in the belief that such were his sentiments, when I saw him, every night in the journey, gambling with some of the company, and when I heard him use expressions, which, translated into English, would be gross profaneness.

The next extract relates to a soldier; and its interest is very much heightened, if we suppose the man to represent a numerous class in Southern America.

A fifth companion was a Peruvian colonel, who had been eleven years in the Patriot army. He is a man of very considerable intelligence, and gave me much information respecting Peru. I was, in all respects, pleased with him, except that he was, as he honestly confessed, a skeptic in religion. I conversed with him much on this subject, telling him that I thought his doubts were produced from his not having seen Christianity exhibited in its plain simple form. He said, that, as he had seen it, his credulity and his feelings were shocked, and added, that he wished for an opportunity of reading the Scriptures for himself. I then gave him a copy of the New Testament in Spanish, for which he seemed truly grateful. I afterwards answered many of his inquiries respecting it, and also respecting the nature and mode of worship in North America. I find that there are very many in this country, whose religious views are similar to his. They do not seem to be attended, however, with bitterness, but with a disposition to treat religion with respect, leaving me to hope, that if they could see Christianity exhibited in its simple purity, and its professors living agreeably to its rules, they would become speculative believers at least.

Our third and last extract, of this character, concerns a young Friar of Peru, who had been a chaplain in the Patriot army. Mr B. represents him as quite poor, and as having the power of appearing extremely meek. Commiserating his poverty, he presented him with an article of dress.

I learned, however, soon after, that, with all his apparent meekness, he was in reality a coarse, vile, licentious wretch; that, on the very night before I gave him the garment, he was gambling till after midnight with some gauchos, and lost his clothes, bed, sheets, and money, and that, on that very morning, he had been fighting with our marine officer, and had his last coat torn from his back. These facts were first revealed while we were all at dinner, and I could not but reprove him sharply to his face, saying that it was by such ungodly ministers Christianity was disgraced, and immorality and skepticism occasioned. Several of the company observed that it was a serious fact, and that the country abounded with those of the same character.

THE New Baptist Theological Seminary, at Newton, near Boston, has commenced its operations under the direction of Rev. Ira Chase, the professor of Biblical Theology. Rev. Francis Wayland, Jr. has been appointed professor of Pastoral Theology.

THE General Synod of the Evangelical Lutheran Church in the United States, at their late session in Fredericktown, Md. voted unanimously to establish a Theological Seminary, and elected the Rev. S. S. Schmucker to the first professorship. Mr S. is known to the public as the translator of Storr's Theology. The Rev. Mr Kurtz, of Hagarstown, has been appointed to visit Germany and England, for the purpose of soliciting contributions. Professor Schmucker is to visit New England, and other gentlemen, the Southern and Middle States, for the same purpose. The Lutheran Church contains about one thousand congregations and nearly two hundred ministers.

THE American Tract Society is in fair progress. It has sanctioned since its organization, upwards of one hundred Tracts of which more than seventy are either already stereotyped or in hands at the foundry. Before the meeting in May, it is expected double the number will be in press. Applications have been made from various missionary stations at home and abroad; 20,000 pages appropriated for the use of the Sandwich Island Mission, and 10,000 for the Missions of the Baptist Convention in the State of New York. Of the Members of the Publishing Committee, no two are of the same denomination, and no Tract is published except by unanimous agreement.



For the Lit. and Evan. Magazine.

A CALL TO THE MINISTRY OF THE GOSPEL.

If thy presence go not with me carry us not up hence-Exod. xxxiii. 15.

To many, who have entered the ministry and to all, who are, seriously, inquiring whether it is their duty to enter the question, What constitutes a call to that sucred office, is felt to be one of difficulty, delicacy and importance. It is evident, that, if we thrust ourselves in without being called by the Head of the Church; our labours will not only be useless to others, but comfortless to ourselves. Even uncertainty on this subject must produce no little uneasiness in the breast of a conscientious man. And we have reason to believe, that a failure to examine this subject, at first, with sufficient seriousness and prayer, has to some ministers, laid the foundation of a habitual despondency for life.

But, when the minister of Christ feels assured, that he has been called to the work, it affords him inexpressible delight,—gives him confidence and encouragement in all his labours, and support in all his trials: but if he fears he has not been truly called, his trials will seem to be chastisements sent in anger, because he has given the Ark of the Lord an unhallowed touch: and if he is almost convinced, that he is an intruder into the sacred office, his energies will be deadened, and

his discouragements will be, almost, insupportable.

The question, What constitutes a call to the gospel minis-

try, will now be discussed

The call, in question, has been divided into external and internal. The external call consists in the opinions which others entertain of us. When by an ecclesiastical Body bearing authority in such matters, we are judged qualified to be put into the ministry; or when in the opinion of a congregation, we are supposed capable of edifying them, we are said to have the external call. But it is plain, from the history of every church, that all these may be deceived; for they cannot judge the heart. The internal call can never exist without the external, but the external may exist without the internal. The question, then, is, what constitutes this internal call? We answer,

I. Negatively; it does not consist in any extraordinary or miraculous influence on the mind. Such indeed was the call of the Apostles, and probably of many in early times. When the old dispensation was about to be abolished, and a new order of things established, many perplexing questions would

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naturally arise: such as, for example, how far the Old Testament was to remain a rule of faith and practice, and how far not; and what was to be the nature of the new order of things which Christ intended should be set up by the Apostles? And as no part of the New Testament was, as yet, written, the Apostles were endowed with miraculous gifts, that the church might have an *infallible* guide, in these matters. But, as soon, as the New Testament was written, and spread among the churches, these extraordinary gifts ceased. No voice from heaven is, therefore, now to be expected; no dreams, nor visions; nor in short any thing, that deserves the name of miraculous or extraordinary, calling us to be ministers of the gospel.

Again, a mere impression, that it is our duty to preach the gospel, does not amount to an internal call. Such an impression may proceed from secret vanity, or from an overweening confidence in our own abilities, or from some improper feeling. It may be a mere blind and undefinable impression without any rational foundation whatever. Or it may be an impression not produced, nor in the least influenced by any thing found in the Bible, except perhaps a text perverted and misapplied. And whenever pretensions are made to a call to preach, which are not justified by scripture they virtually lay claim to inspiration, and are to be regarded as utterly enthu-

siastic.

II. Positively; it is plain that a call to the ministry implies qualification for the work. To say, that Christ calls one to preach, who is not qualified, is to say, that he is not wise, and does not understand, how to manage the affairs of his own church; which would be blasphemous. As this is a fundamental principle in our argument, we beg the reader's particular attention to it. The question, then, is, what are the essential qualifications of a minister of the gospel? This subject is copious and we must be brief. A perusal, of the Epistle to Timothy and Titus, will afford us much light, on this important point.

Piety is an essential qualification of a gospel preacher.—Without this, all his other endowments will be useless to the church. But piety is not the only qualification he ought to possess: otherwise every pious man must become a minister. Knowledge is another element in the character of "him who ministers at the altar." He must be able to convince gains ayers,—not to stop their mouths by a blustering self-conceit, or a swaggering self-importance: not by insulting abuse, or a pretended contempt for the understanding of an antagonist;

but he must convince by solid arguments, and correct rea-

soning.

The Holy Ghost has taught us the value we ought to set on an union of piety and learning in the ministry, in the cases of Paul and Moses. While Moses who was instructed in all the learning of the Egyptians, held the most conspicuous place under the old dispensation, having received more direct communications from heaven, being the author of more books than any other man; Paul was decidedly and confessedly the most useful among the Apostles, and yet these two individuals were the most learned of their nation. But we pass over the hackneyed subject of ministerial qualifications, with one single additional remark. This respects the importance of unfeigned humility, in this holy office. For the absence of this, nothing can atone: No attainments in knowledge, no powers of eloquence, can enable a man to be eminently useful who is not habitually humble. The finest discourses will lose their effect if delivered with a proud and arrogant spirit; while common truths, delivered with an unassuming modesty and christian humility, will have a charm even to an unregenerate man, and to a christian they will be doubly valuable.

But still, we have not ascertained what constitutes a call to the gospel ministry. Many persons of sufficient piety and learning are not called to preach; otherwise we should rob Medicine, the Bar, and the Bench of justice, of some of their greatest ornaments. Piety, better enables men to discharge the duties of any station. What then, is there peculiar in the case of any individual, that points him to the ministry, as his office, and indicates, that it is his duty to preach the everlasting gospel. This important inquiry is answered by the fol-

lowing observations.

1. There must be a desire to enter the ministry. All however, are not called who desire to preach, for then heretics might lay claim to a call, as well as others. Let it be remarked then that this desire must be strengthened and encouraged by a conviction that the person, in question, in the main, possesses the scriptural qualifications of a preacher of the gospel. It must not be a desire, with hardly any definable object, but a desire, which comes from a candid, calm and prayerful examination of our own character, and a hope thence drawn, that we may render service in the vineyard of the Lord. Our object must not be, to live in ease, and be honoured, in the world; but to be useful, while we live. A selfish regard to our own interest must not predominate here; and to enjoy the affluence or power, which this office may be

the occasion of conferring, must not be our ruling motive. It must be a holy desire which is willing to consecrate all to the service of Christ's kingdom. It must be a self-sacrificing and

self-devoting desire.

A wish to gratify friends, or preserve a certain consistency of character, while there is a lurking inclination to engage in some employment or profession, must never influence us to undertake so holy an office; although something like this has induced, perhaps, many a young man to undertake, with little reflection, the most awfully responsible office in the world. Where no desire to enter the ministry exists, there can be no call; for we must enter heartily into the work. When Christ designs to make any one, the instrument of turning souls to righteousness. The Holy Spirit is commissioned to produce the desire, of which we have spoken.

2. The indications of providence may assist us, in determining this question. When providence seems to frown upon us, and thwart us in all our attempts to enter, or prepare to enter the ministry, it is certainly a most discouraging symp-

tom.

But we ought to distinguish between those dark providences intended for the trial of our faith, and to humble us, and teach us our dependance; and the kind just mentioned. The former are generally not of long continuance, and may sometimes be followed by some evident interposition in our favour and for our encouragement.-Such providences however, not unfrequently, lessen the evidence of our call, from this source-But where no insuperable obstacle is thrown in our way. where unexpected assistance or encouragement is afforded. where difficulties which, at a distance, appeared insurmountable, on a near approach, are entirely overcome, where the whole path of duty appears plain before us, we may take courage and go forward-And, if the avenues to other professions seem to be closed against us, it increases the evidence from this quarter. If then, after deliberately weighing all the providences of God in relation to this matter, there seems to be nothing to forbid it—if the general aspect of providence seems to be encouraging we may certainly enter the ministry.

Finally, if all these favourable evidences continue and seem to increase, until we take on us the functions of a minister, we may hope to have still more indubitable proofs of our call. This kind providence will continue to bless us, if we are called; and the Spirit will follow our labours, with his influences. This, it must be confessed, is, the most satisfactory evidence of all. A minister, whom Christ has called to labour

in his vineyard, is not intended to be a useless drone. When the door of usefulness is shut up in one place, it will be opened in another. Providence will always, kindly point out to him, the part of Zion's walls upon which he is to take his station; and there he should contentedly and zealously labour however obscure the situation until the voice of duty calls him elsewhere.

But here, a distinction is to be, carefully, made. In taking encouragement, from the apparent success of our ministry, the question is not, how many nominal, but how many real christians we are the instruments of making. With some persons, some of the various modifications of spiritual pride, may pass for eminent piety; and orthodoxy with others, for real christianity. By some, the confidence of self-conceit, or zeal for a party, may be mistaken for christian zeal. Now the true question is, are we the instruments of promoting and producing real christian feelings, in others; humility, meekness, charity, benevolence?

REFLECTIONS.

1. When any one is convinced that he is not called to be a minister of Christ, no inducements whatever should make him either enter into, or continue in that sacred office.

2. When any one is convinced that he is called to be a minister, no sacrifices of feelings or worldly interest should be considered too great to be made to accomplish his desires in this respect.

BISHOP.

For the Lit. and Evan. Magazine.

READING FOR YOUNG PEOPLE.

I had the pleasure of spending the evening of last Saturday in the family of a pious and intelligent friend. As soon as tea was over, I observed a considerable bustle among the children, and an eagerness in their countenances, which showed expectation of promised pleasure. My friend, in explanation, observed that he was endeavouring to excite in his children an interest in the cause of christian benevolence, and at the same time to make use of it for their mental improvement. I have engaged to give my Saturday evenings to this employment; and I always keep my word with children.—You will therefore excuse me, while I attend to them rather than to my company—and perhaps it will be agreeable to you to see how I proceed with my little folk. I thanked him for the opportunity; and took a seat on one side, while the papent and four children surrounded a table prepared for the

purpose. On the table lay a large Atlas, and a number of Religious Magazines and Newspapers.

It may be well to mention that the group of children consisted of three girls, named Mary, Margaret and Anne, and

a little boy called James.

Well Anne! said the father, to what place are we to make our missionary voyage this evening? To Palestine, Sir, replied the little girl. Then, open your Atlas added he, and

trace our course as well as you can.

I think, said the child that most of the missionaries sailed from Boston—Well here is Boston, the chief town in Massachusetts, in latitude 42 deg. 22 min. N. And I remember you told me that Palestine lay on the Mediterranean sea; and that is between Europe and Africa. So, here it is! We go a little South of East, and by and by we come to the Straits of Gibraltar. There they are. But which way to steer now, I do'nt exactly know.

Why, said Margaret, do you not remember that papa told us last Saturday night that we should have to go by Malta?

Oh! I had forgot, replied the other—where is Malta. Look, said Mary, who was the oldest, in latitude 35 deg. 50 min. N. and longitude 14 deg. E. and you will find it.

The little one, with this direction, soon laid her finger on its place in the map, exclaiming, Ah, I have found you at last!

Mary! said the father, while we stop for a moment here, won't you tell your sisters, on account of what event this

island is most interesting to a christian?

Because, returned Mary, it was here that great and good man, the Apostle Paul escaped from the dangers of shipwreck. The account is given in the 27th chapter of the Acts of the Apostles; where the island is called *Melita*.

Do Anne, said Margaret, take the Testament and read that chapter; I shall remember it better, now that I am look-

ing at the very place where St. Paul was cast away.

Very true! observed the father, but we shall have a better opportunity some other evening, we must not stay too long at Malta now.

Here, James, who appeared to be a very serious reflecting boy, exclaimed with considerable feeling, Father! are you not very glad, that we are all Americans? Surely, replied the father, I am; but what could have put that into your head just at this time?

To this James with much seriousness and emphasis, made the following answer—Why father, every time you go to prayer in the family, you thank our heavenly father for our religious liberty—and you often tell us to be thankful for this as one of our greatest blessings—and you know that last week you made me get by heart a little part of what you called the Bill of Rights, which says that religion can be directed only by reason and conviction, not by force or violence. Well, the other day I read in one of your Magazines an account of two British officers, in Malta, where we now are, who were tried by a court martial, and condemned, for not joining in the worship of an image, contrary to their conscience. And as soon as we came to the place, it brought the whole story to my mind—This made me ask if you were not glad we were all Americans.

That is well, my boy, said the father—I am pleased to observe that you remember and reflect on what you read, and that you prize the privileges which you enjoy as an American citizen—

Father, shall I tell you the whole story? inquired James, I know it all.

Not now said the father, some other time, when we go to Malta—Let us now make the best of our way to Palestine: and we will steer as directly as we can to Biarout or Beyroot, because we shall be apt to find some of our good missionary friends there. The place is situated in lat. 33 deg. 34 min. N. and long. 35 deg. 36 min. E. With this direction, they almost instantly pointed to the place. The father then said; let us not be too much in haste. It will be well to know a little of the country before we arrive. I ought to inform you, however, that this town is not within the limits of the Holy Land, but in Syria, to the north of Palestine as you see by your map. But the missionaries to that country have fixed their station at Beyroot, and we prefer going to them as soon as possible.

Do you not observe, continued he, a range of mountains running parallel with the coast, and at no great distance from it? That range is called *Libanus*. A part of it in Scripture is called Lebanon. The country rises very soon after leaving the coast, and the mountains swell up to a great height; so that the tops of them are always covered with snow.

Among these mountains, there live numbers of people called christians—

Margaret, who has rather too much vivacity, here interrupted her father; why, papa! said she what do they send missionaries to them for, if they are christians?

I would have told you the reason said he, if you had been a little less eager in your curiosity, my daughter.—These

poor people are very ignorant; they have no printing presses there; no Bibles; no Newspapers; and very few books of any kind. They live too under great oppression.

And who oppresses them, papa?

The Turks, my child; who are all Mahometans, and hate

the Christians very much.

Ah! said James, I do wish the Greeks would kill them all. But children, resumed my friend, we get on very slowly at this rate. These poor christians have a great many superstitious rites and ceremonies, which show how very ignorant they are. About the middle of September every year, they have a religious festival, which they call the festival of the holy cross. On the evening before, they kindle large bonfires near all the churches and monasteries among the mountains, from Tripoli which you see there [pointing to the map] to Tyre, which you may find down to the south. Not fewer than five hundred of these fires are kindled at once, and they grow brighter and brighter, as the darkness increases.

O! exclaimed the children all at once, how beautiful. And Mary observed that it was something like what she had seen, when the leaves and brushwood are burned on the mountains; and the Blue Ridge, for thirty miles, shows, at night one long

waving line of fire.

But, said the father, let us go to Beyroot; where we shall find an excellent Missionary, Mr Goodell, who will tell us about the climate and weather there, and some things about

the manner of living, which will interest us highly.

Beyroot he says is a very healthy place, the most so of any on the coast of Syria. And so it always has been. In former times it was called Berytus, and it had the epithet happy applied to it, because of its fine situation and salubrious climate. In the winter, the weather is never so cold as it is with us: and in the summer it is rarely, if ever, so hot. They scarcely at any time have snow, except on the lofty mountains; but in the winter, there is generally a great deal of rain, and often violent thunder and hail. But in the summer it does not rain at all.

Although the cold is not near so severe as it is with us; yet it is often uncomfortable. Because the houses which are built of stone, with their naked walls, are very damp and chilly; and as they have no chimnies, it is impossible to air and dry them with fire as we do.

No chimnies! cried the little ones, in amazement—why, where do they put the fire?—Poor creatures! said Margaret,

I reckon their eyes are almost smoked out.

Mr Goodell, continued the father, tells us that there is not, and he supposes there never has been, a chimney in Beyroot. And he lets us know that in the cold weather, the missionaries keep themselves warm, by double clothing, and by exercise. But notwithstanding, they are often very uncomfortable.

O! said little Anne, I do wish they had such good warm

fire as we have--don't you father?

My children, replied the father, when we have every comfort around us, and there is no one to disturb our enjoyment we ought to think of the good men, who from love to their Saviour, and to poor ignorant souls perishing in sin, leave this happy country, and all that is pleasant in it, and go where they suffer much and are always in danger. And we ought to be willing to part with some of our abundance, to assist them in their work of love.

But father, said Margaret, why don't the people have

chimnies?

It was a long time, answered the parent, before the people even in as cold a country as England thought of this plan of warming their houses, and getting rid of the smoke. And we need not wonder that in so warm a country as Syria, necessity did not sharpen their invention in this matter—Besides they have very little fuel to burn; and they use themselves very much to do without fire.

But, father, said James, wont the missionaries tell them how to build chimnies; and many other things, that will

make them as comfortable as we are?

There is no doubt, my son, but that while our missionaries will carry to the benighted nations, the blessings of the gospel, they will in a thousand ways promote their improvement. But in Palestine, they are obliged to be very cautious how they meddle with any thing but their proper business; for they live among a very jealous people.

Margaret here interposed—My papa, said she, are not many of the people in Palestine and Syria very poor?—They

are child.

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Well what becomes of the poor creatures, who have no warm houses with good fire places; and are not able to buy clothes to keep them comfortable. Mr Goodell, says the father, will answer your question. Read that passage in one of his letters. The little girl took the Missionary Herald, and read as follows.

"During some part of the month, (February) the weather was said to be more severe, than it had been known for at

least half a century. The snow lay upon the ground the greater part of the 17th day of the month, and nearly half of the day on the 18th. [Part of two days! said the reader, I am sure that was not so mighty long.] Many persons of twenty-five or thirty years of age had never seen ice before in their life, and could not conjecture what it was. Some called it glass, and others insisted that it was a new kind of Snow, that had fallen from heaven; but how it came into their bedchambers, was a difficulty, they could not solve. Poor creatures, exclaimed the reader, they must be very ignorant indeed; not to know that water freezes! When I told some of them how thick and deep the ice and snow probably were in America, at that time, they shrugged up their shoulders, and expressed the greatest joy, that their lot had not been cast in so wretched a country."--Well! that is funny, said the lively little girl-for people that have no chimnies to their houses; and no way to keep themselves comfortable in a cold wet day, to call this country wretched!

Why Margaret, says Mary, they think so, because they have no good way of warming their houses. They know if it were as cold with them as it is with us, they must suffer very much indeed—and being ignorant of our comforts, they conclude that we must be very wretched too. They must be very ignorant, rejoined Margaret. But let me see the rest.

"Now, sir, though you may smile at this—[Yes! it is enough to make any body laugh] yet I do assure you, there was much real suffering here. The cold stone walls of almost every house were damp; the water had been dripping, for several days, through almost every roof; such a thing as a fire place did not exist, and probably never had existence, in Beyroot; many poor women and children were without a bed, without even a house, without a shoe to their feet, and with no other clothing, but such as they wear in the hottest months. "They were wet with the shower of the mountain, and embraced the rock for want of shelter." I saw their limbs quake with cold, and their feet bleed in wandering from house to house on the cold ground for bread; and heard the cries of their little ones."

Well, I am very sorry for them—and all I wish is that they had such comforts as we have in this wretched country!

Children, said the intelligent father, one advantage which I hope you will derive from reading these papers, is the enlargement of your minds; and your deliverance from foolish prejudices. The situation of men is very different in different parts of the world. And they who never travel abroad, nor

read the works of intelligent travellers, remain ignorant of many things which it is well for them to know; and always regard what is new and strange, with childish surprise, and unreasonable prejudice. If you had been born in some countries you would be just as ignorant as any of the natives: and would think of this land just as they do. Be thankful then for your privileges; and use every opportunity for gaining knowledge, that a kind providence affords you.

But let us see what the Missionaries are doing at Beyroot; for we may be sure they are not idle. Come, Mary, you have had the reading of all the papers, and now you must tell

the rest what you have learned.

Mary, with much more promptitude than I expected, replied—The missionaries spend as much time as they can afford, in studying languages to enable themselves to preach to all the different sorts of people they meet with in that country. And when they can obtain a printing press, they intend to print books for them; which will be a very great advantage. They also preach every Sabbath in the house of the English Consul in Beyroot.—But they are doing more good now, by the schools which they have set up than in any other way. About a year ago last July, they established a school in Beyroot, which by the middle of November had about sixty scholars. Mr Bird says that the school excited great attention, and many came to see, and inquire about it. Some said it was good; and some said it was bad. One person, who heard a little boy repeat the second commandment, said, "it was wicked to teach such things to children."-0! said Margaret, that must be wretched heathen—wicked to teach the commandments to children!—He could not have been a heathen, replied Mary, for he said, it was opposed to the church.

Ah! exclaimed James, it must have been one of that court martial, that condemned the two officers for refusing to assist

in the worship of an image.

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Proceed, Mary, said the father: you will be made to understand all these things in time. Mary resumed—Notwithstanding all the opposition raised to this measure, the school has increased; so that now it contains nearly ninety scholars. But they are all boys except two. One is the teacher's wife, who is about fifteen years of age.

Here Margaret and Anne became excessively diverted. And after several remarks about the teacher's wife going to school—and her being in a hurry to get married before she finished her education—and as that was the case, it was very

well for her to marry a schoolmaster and the like-Mary

proceeded.

The other is a little girl about ten years old. And these are the only females in all that country, who are known to be receiving an education. The children make quite as good progress as could be expected.

Mr Bird teaches an Italian school, of about thirty scholars. There is also a school established in a village, several hours distant from Beyroot, consisting of twenty scholars. It is beautifully situated on the side of an elevated peak, in the country rising up from the city towards mount Libanus.

A priest also of the Greek church teaches a few scholars in

Beyroot under the patronage of the missionaries.

These schools are violently opposed by the Maronites, the Greek Catholics, and the Latins. But the missionaries regard them as very important; and are determined to persevere in their work. They expect not only to do good to the children, but to their friends. And they have great encouragement to proceed in their work.

Here Mary closed her narrative, and the younger children were allowed to ask questions, as to such subjects as they did

not understand.

The first question was put by Margaret—Why dont the people send their girls to school, as well as their boys? I am sure that they can learn just as well, if they are any thing

like the girls in our country.

The father answered—In all countries, where the pure religion does not prevail, women are very much neglected—Among the heathen, they are almost never educated—And among savages, they are always slaves. Now in the country where Beyroot stands, christianity is much corrupted; there is a great mixture of heathenism with their religion; and the people are more than half savages. The condition of women then is very bad in every way; and particularly their education is greatly neglected.

And these are the people, said Margaret, where the houses have no chimnies, and the girls have no schooling, that call us wretched—O! papa, I am so thankful that I was born in

happy America.

Anne next spoke—I want to know said she, how far the school on that beautiful peak in the country is from Beyroot. Mary said it was several hours distant; but I could not understand her.

My friend here remarked, In Palestine and Syria, they do not measure distances by miles as we do, but by the usual rate

of travelling by the hour. If I remember right, this is somewhere about three miles, several hours then, is several times the distance of three miles.

James then inquired who were the Maronites, the Greek Catholics and the Latins, who opposed the schools of the missionaries.

This question answered the father, is one which it will take a good while to answer. But our time is now gone—Next Saturday evening I will give you an account of the several kinds of people who are found in the country, where our beloved missionaries are now labouring to promote the gospel, which was first preached there.

And, turning to me, he observed, if you find any pleasure in witnessing our family exercises, we shall be glad to give you a seat with us. I assured him that I took a lively interest in his parental labours, and that I would not fail to be present at the appointed time.

The family were then called together, and the parent after the customary petition for personal and family blessings, dwelt with especial earnestness, and fervour on the missionary cause; and prayed that all who dwell on earth may be made to enjoy the blessings of the everlasting gospel.—To be Continued.

For the Lit. and Evan. Magazine.

ESSAYS ON THE GOVERNMENT AND DISCIPLINE OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

No. III. ON THE CHURCH-Continued.

Having seen who is the only *Head* of the Church, we are, in the next place, to consider the form and structure of the body. On this subject, our Book lays down three articles, which deserve particular consideration. They will be taken up in order as already quoted.

"The Universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to his laws."

I shall here consider,

- 1. The meaning of the word Church.
- 2. The reason of the term Universal.
- 3. The persons who compose the church, according to the terms of the definition.

1. The meaning of the term is easily settled. The original Greek, and the corresponding Hebrew word, signifies an assembly of people. The Hebrew term is often used, in a sense somewhat restricted, to signify, the people of God, those who maintain the true religion, or who meet for the worship of God: see for instance, Psalms xxii, 22. xxvi, 11: in which places, the original is rendered by the English word congregation. Among the profane Greek writers, the word is used to signify an assembly of the citizens called together to transact public business. There is an instance of this usage in the New Testament. Acts xix, 39. But most commonly the word is employed to signify an assembly of persons, who believe in Christ, and meet to worship as he has commanded. See 1 Cor. xi, 18. xiv, 19-28. The term synagogue is sometimes, though rarely used to express the same idea, (James ii, 2.) Our Saviour frequently spoke of this society under the phrases Kingdom of Heaven, and Kingdom of God. Paul uses great variety of expression for this purpose, such as the body of Christ, the house of God, the temple of God, &c .- Now these various forms of expression imply a company of persons associated for the especial purpose of worshiping God in a particular manner. And this appears to be the general idea expressed by them all.

2. But, as will be afterwards more fully stated, it is impossible that all who profess faith in Christ, should meet in one assembly. Yet there is a notion of unity, applied to the whole number of men called christians, throughout the world.

And this universal idea is several times stated in the New Testament. As in Matt. xvi, 18, where our Lord says, "On this rock I will build my church, and the gates of hell shall not prevail against it." See also 1 Cor. xii, 28. Eph. i, 22. and similar passages. For the purpose then of designating this whole body of persons, thus conceived of as one, we employ the phrase, Universal Church.

The terms visible, and invisible are sometimes used for the purpose of distinction, when we speak of professing christians in general. The last of these terms expresses all true believers from the beginning of the world to the final consummation of all things. But who these are, is known only to God.—The visible church includes those who call themselves after the name of Christ, by making an open confession of his name. These are the proper subjects of church government and discipline. And it is these we mean, when we speak of the universal church. In the administration of ecclesiastical affairs, we have nothing to do with the invisible church. Because

men, who are appointed to administer, cannot search the heart; nor certainly determine who is truly pious, and who is hypocritical.

Of the idea of unity attached to the phrase universal church,

we shall speak more fully hereafter.

3. In describing the persons, who compose the Universal Church, our book maintains "that it is they who profess the holy religion of Christ, together with their children." This proposition may be divided into parts.

1. They who profess the religion of Christ are to be regard-

ed as members of his church.

2. The children of such professors, belong to the church.

It has been before observed, that the administration of the church is committed to men. But it is not in man to search the heart. It is, therefore, in the highest degree assuming for any set of men to pretend, that they admit into their society none but true christians. They can only judge of professions. And if the conduct does not falsify the profession; they are obliged to admit the applicant. Such is the condition of the church on earth. [See Matt. xiii, 24—30. containing the parable of the tares.] Let it also be observed, that Peter, and the other apostles appear, from the sacred history, to have uniformly admitted persons on a profession of their faith.

But in the next place, what does the "holy religion of Christ" mean; or, what truths are contained in the profession of this religion; This question leads us to distinguish between a true and a false church. In our confession of faith it is stated, that, "The purest churches under heaven are subject both to mixture and error: and some have so degenerated, as to become no churches of Christ, but synagogues of Satan.—Nevertheless there shall be always a church on earth, to worship God according to his will."—This exposure to mixture and error arises from this, that there is no infallible interpreter of the word of God on earth; and no man or set of men who perfectly discharge their whole duty as well as they know it.

When we speak of a true church, however, there is always a reference not so much to the external form of the church as to the system of doctrine held by it. That church, which holds the doctrine, taught by Christ and his apostles, is a true church. That which departs from this doctrine, is, so far, erroneous. And when a society, bearing the name of Christ, totally departs from his doctrine, then that society ceases to be a church of Christ. We can easily conceive

such a departure to take place, while the mere outside form of the church remains. Hence, the variety of the church does not consist in its mere form, but in the doctrine held by it.

But when we speak of the doctrine held by a church, we ought to distinguish between that which is peculiar to the gospel, and distinctive of it; and that which is held in common with all men possessing the common feelings, and sustaining the common relations of humanity. Take for instance a Jew or Mahometan. Either of them, in giving a creed, will avow the belief of many of the truths held by a Christian: yet the Jew or Mahometan cannot be regarded as a member of the church of Christ. And so universally.-Most clearly, then, the title to the Christian name, depends on the profession of the peculiar truths of the Christian religion. Now, according to the declaration of Jesus to Peter, the great truth on which the church rests is this, that, Jesus is "the Christ, the son of the living God." These words however, are not a mere form, they contain a meaning; and that meaning is the truth which we are to believe. They designate the person and office of Jesus Christ. Now if we do truly believe what Jesus Christ and his apostles taught on these great subjects we are christians. Otherwise, though we may bear the name, and in terms profess to receive the formulary, we are not of his church. This particular case has been referred to, not only because it clearly and briefly illustrates the matter before us; but because it is zealously maintained that every one, who acknowledges, in terms, that Jesus is the Christ the son of God, ought to be regarded as a christian. But we may say that every one who makes this confession, meaning by it what Christ and his Apostles meant, when they taught the truth, ought to be regarded as a christian.

The profession of the holy religion of Christ then, is a profession of those truths which are taught by Christ and his apostles. That church is pure which holds just the doctrine of the Scriptures, without addition or diminution. That church is tmpure or corrupt which adds any thing to, or takes any thing from the doctrine taught by Christ and his apostles. And that church, which departs from the distinctive and peculiar doctrine of the gospel ceases to be a church of Christ.

3. It is affirmed in our Book, that the children of such as profess the holy religion of Christ, also belong to the church.

This point involves a controversy, into which it cannot be

This point involves a controversy, into which it cannot be expected that I should enter in this place. It will be sufficient briefly to state the reasons, which have occasioned the insertion of the clause now before us. In the Confession of Faith the following points of doctrine are laid down.

1. "Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy and benefits thereof, were communicated unto the elect, in all ages successively from the beginning of the world, in and by these promises, types and sacrifices, wherein he was revealed, and signified to be the seed of the woman, which should bruise the serpent's head, and the lamb slain from the beginning of the world, being the same yesterday, and to-day, and forever." In proof of this doctrine, reference is made to Gal. ii, 4, 5. Gen. iii, 15. Rev. xiii, 8. Heb. xiii, 8. Confession, chap. viii, 6.

2. "The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament." Gal. iii, 9, 13,

14. Rom. iv, 22, 23, 24. Confession chap. xi, 6.

3. "The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance, the same with those of the new." 1 Cor. x, 1, 2,

3, 4. 1 Cor. v, 7, 8. Confession, chap. xxvii, 5.

Hence it is concluded that the church is essentially the same, under the Old Testament and under the New. And as it is universally admitted that the children of church members were admitted into the church under the former dispensation, so are they under the present. And the following passages of scripture are referred to as authority. 1 Cor. vii, 14. Acts ii, 39. Gen. xvii, 7. Rom. ix, 16. Gal. iii, 7, 9, 14. Rom. iv, throughout.

The universal church, then, according to the scriptures, is that whole number of persons throughout the world, together with their children, who own Jesus Christ as their Head,

and profess his holy religion.

This universal (Catholic) church, thus defined is usually described as being, ONE, HOLY, and Apostolical. On each of

these, attributes I wish to offer a few remarks.

I. The Unity of the Church. The oneness of the catholic or universal church is not expressly mentioned in our Book, but is clearly implied in the very terms of the definition. And as much is often said, and sometimes unadvisedly on this subject, it may be well for all to have distinct views of that in which this unity consists.

The idea of the unity of the church is derived from the scriptures. The apostle Paul speaks of the whole number of believers, as composing one body; as forming one loaf, &c. And in one single passage he includes the most important particulars implied in the idea of the church's unity. "There

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is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in you all." Eph. iv, 4—6. We need only arrange what is here expressed, or clearly implied in methodical order, and we shall at once have a distinct view of this subject.

1. The church is one, because it has one Head, namely the Lord Jesus Christ. On this enough has been said already

for our purpose.

2. The church is one, because it professes one faith; or holds every where the same great system of doctrine. There is not indeed a perfect unity here; because the meaning of the word of God is not infallibly ascertained in all particulars by any man or society of men. But all christians hold the peculiar, and distinctive doctrines of the gospel: and may therefore be said in general terms to profess one faith.

3. The church is one, because it every where, in all its branches, celebrates the same sacraments, as badges of the same profession, and signs of the same system of saving truth. The apostle here, indeed, only mentions baptism; but the reason of the case applies with equal propriety to the other sacrament. It ought, however, to be understood that this unity does not consist in the mere form or mode of administration, but in the use of the same elements to represent the same spiritual truths. It ought, too, to be distinctly known that as in the passage quoted, Paul expressly mentions one baptism as constituting a part of the unity of the church; so in 1 Cor. x, 17, referring to the Lord's Supper, he says, "For we, being many, are one bread, and one body; for we are all partakers of that one bread."

4. The church is one, because the whole body of believers cherish a common hope; or as Paul expresses it, they are called in one hope of their calling. They expect the same blessings here, and the same eternal felicity in the world to

come.

5. The church is one, because it has the same mind or spirit. They endeavour to keep the unity of the spirit in the bond of peace." By this, says our blessed Lord, all men shall know that ye are my disciples, because ye love one another.

6. Or the sacred writer may here refer to that one Holy Spirit sent by Christ, under whose gracious influences all are united by faith to one Head, exercise one faith, cherish one hope, and are bound together by one bond of charity.

To this some add, that the church is one, because all its members are united under one form of government, and sub-

jected to one system of discipline. But this is an invention of later ages, and not the doctrine of the apostles. When the officers of the church conceived the plan of exalting themselves unduly, and set up claims of power and authority unsupported by the scriptures, they endeavoured to prove that the church was one, because it was governed by one episcopacy. And in process of time, when one bishop (the Bishop of Rome) gained the pre-eminence, it was maintained that the unity of the church depended on one visible head, the vicar of Christ, and successor of St. Peter! But these no-

tions are utterly unscriptural.

II. In the next place, this one, universal church is often said to be Holy. This term is so applied to the church in the scriptures as to render it lawful to apply it to the christian society now: But, in doing this, it is proper to make some explanations to prevent mistakes. The original word is used in three different acceptations in the New Testament. 1. Sacred, holy, worthy of religious worship. 2. Sacred, devoted or consecrated to the service of God. 3. Holy, free from sin; or free from the imputation of sin.—Now the church may, with the utmost propriety, be considered as a body of men consecrated and set apart to the service of God: and each individual member of the church may be regarded under the same aspect; because all are, by a solemn ordinance, devoted to the service of God. In this sense, then, the universal church may be termed holy; and its members individually may be called saints. It is thus the apostles use the terms, when they address whole societies, for instance, the society at Corinth, at Rome, and elsewhere. Nor do I think that the meaning of these words, as thus employed. ought to be extended farther: unless we suppose it to be intimated that they, who are, thus by a solemn rite, devoted to God, ought to live lives of holiness. We know indeed, that Christ "loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such think; but that it should be holy and without blemish." (Eph. v, 25-27.) And as far as the work of saving mercy is accomplished in any individual, or in the whole church, it is holy in this moral sense. But this is a subject, on which it is not for man to pass judgment. The church, therefore, when called holy, is so denominated, as a society, which, by a rite of God's appointment, is devoted to his service. In this sense, the term may be applied without undue pretension.

III. The church is very frequently designated, not only as holy, but apostolical. This term is not used in our Book; and I suppose the reason is; that the excellent men who framed it, regarding the church as exclusively the church of Christ, did not think it right to describe it by any epithet derived from the offices of men. It is not the church of the apostles, and therefore not to be denominated the apostolical church. It is true, scripture says, that believers are built on the foundation of the apostles and prophets, &c. But if this be a reason at all, it shows that the church ought to be called prophetical as well as apostolical.

If this term is used to express the idea that the church, to which it is applied, holds the doctrine taught by the apostles—be it so. The whole body of believers throughout the world receives this doctrine: the epithet may therefore be given in this sense to the universal church: but it is useless; for if any receive the doctrine of Christ, they of course receive what the apostles taught; for they taught Christ's

doctrine.

If the term contains an affirmation that the government and discipline established by the apostles, are received and practised by churches calling themselves apostolical, then every separate denomination will stoutly appropriate the epithet to itself, and perhaps to some extent deny it to others.

But if when men say "our holy apostolical church," they mean to affirm that the rulers of THE CHURCH are truly and properly successors to the apostles as such, and that the church is now under the government of apostles, although they bear a different name; then they affirm that concerning the church, which is plainly contrary to the evidence in the case. In this sense, there can be no apostolical church. The apostolical office was an extraordinary office. It ceased with the time which called for it—and since the death of St. John, about the year of our Lord 100, there have been no apostles in the church.

The standard adopted by the Presbyterian church does not own apostolical dignity in any officer now in the universal church. It is not thought that the form of administration is essential to the being of a church. The doctrine of the gospel is Christ's doctrine: it derives its whole authority from this fact;—we know that the part of it contained in the epistles is Christ's doctrine, because it was received by the apostles from Christ. It is not therefore thought proper in describing the one, holy, Catholic church, to use the epithet apostolical. They who think differently, ought to explain their meaning.

And if any affirm that they are apostles, though for modesty they bear the title of Bishop, all I have to say is, that when they give the "signs of an apostle," as Paul did, then they

may expect to be believed.

On the last clause of our definition of the universal church—" and profess submission to his laws"—I have not thought it necessary to make any remarks. This submission is included in the profession of "the holy religion of Christ" as the only head of the church. The Book on which I am commenting is intended for general use, and is designed to be practical in its influence. It was wished, then, to let all classes of men understand, that the church did not merely make a nominal profession of faith; but actual submission to the authority of Jesus Christ, and obedience to his commandments. So that there is no such thing as a consistent profession of religion, without holy tiving. A PRESBYTER.

For the Lit. and Evan. Magazine.

LETTER II.

To the President and Directors of the Literary Fund.

GENTLEMEN,--It cannot have escaped your observation. that the common people of Virginia generally possess comparatively small tracts of land and few slaves. In far the greatest part of the state, excluding from this estimate the wild inarable mountains, the land fit for cultivation has, by an injudicious course of agriculture, been greatly exhausted. Much of it has been actually worn out. The average amount of produce per acre is very small. Slave labour is the most expensive in the world. Hence every thing is dear. Mechanics charge high prices for every species of work performed by them. Foreign commodities are bought on credit, and cost more than in the northern and middle states. The planter depends on next year's crop to pay for this year's purchases. Almost every man is in debt. And he deems himself truly happy, who can make both ends of the year meet. In the grain counties most of these evils have been greatly aggravated by the low prices of produce. And the case of those. who live far from market, and are obliged to transport heavy and bulky articles over (perhaps through would be a better word) long, bad roads, at great expense, has been truly hard.

But notwithstanding these difficulties, marriages take place early, and families are generally numerous. In the year 1820, there were in Virginia, nearly 300,000 free persons under the

age of 16 years. Here, then, is a vast number of youths, who need the aid of education to make them good husbands, wives, and citizens. But by far the greatest part of them belong to the middle class. And it deserves to be most carefully noted. and borne in continual remembrance, that it is no easy matter for the parents of these young people to afford them a good, plain, education. When clothing is provided, taxes, doctors' bills, and all other necessary expenses are paid, little is left for the schoolmaster. They who have not received a good education, and of course know little of its value, are often discouraged by these difficulties, and think it useless to undertake what they know they cannot accomplish. Or if an effort is made, the means of instruction are so imperfect, and the time given to school is so short, that no taste for reading, no desire for intellectual improvement is formed. Accordingly it is said that fewer books are sold, and of course that there is less reading in Virginia, than in any other state of her standing and population in the union.

But this is not all. Education is dearer in Virginia than any where else in the United States; unless we find an exception in one or two of the states to the south of her. This remark applies to Books, Board, and Tuition. I have taken some pains to investigate this subject, and speak with considerable confidence. Books are dear, because the Tariff cuts off all foreign competition in our markets. Board and Tuition are higher, because, we grow so much cotton and tobacco, and employ slaves in our agriculture. But whatever may be thought of these causes; the facts are indisputable. If a school rises at all above the most common elementary branches of learning, the tuition fee is from \$25 to \$30: and so gra-

dually advancing as the school rises in rank.

Another thing, which greatly increases the difficulties of obtaining a good education is, the sparseness of our population. A teacher worth employing must be well paid, or he will not render service. Either then he must teach a few sholars at a very high price; or parents must board out their children. In either case, the expenses of education are heavy. Indeed many, who place themselves far above the level of common people, find it right scuffling work to raise money for the education of their sons and daughters. No complaint is more common among the gentlemen of Virginia than this. Let then the case of the poor planter be considered. He has five or six; sometimes eight or ten children, fast growing up. and demanding that moral and intellectual culture, which will fit them for the discharge of relative and social obligations.

Perhaps he sees among them indications of genius, which might adorn any station in society.

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear:
Full many a flower is born to blush unseen
And waste its sweetness on the desert air."

Too often, luxury and dissipation stupify the wealthy, and bring the lofty down to the dirt: while the fire of native genius is kindled in the bosom of the humble and obscure.-Many a fine fellow among us spends his days in listlessness and inactivity, because no stimulus has been applied to his mind: no means have been adopted to awaken his curiosity. or call forth his intellectual ardour. But this is touching a subject incidentally, which deserves to be treated more at large. It is only mentioned here for the sake of showing more fully and more feelingly the true condition of the country .--Let us then suppose the poor planter or farmer, in the situation described, and anxious to give his children such an education, as will enable them to better their condition in life. and go on in a course of intellectual improvement, after they shall have been taken from school. Or suppose that he wishes to make of them scientific farmers, or mechanics. Are not these wishes laudable? Would it not be for the good of the state that they should be fulfilled? But he has no means of accomplishing his purpose save what are furnished by his little plantation. A few hogsheads of tobacco, a few bales of cotton, or some hundred or two bushels of wheat, constitute the whole amount. If he receives 600 or 1000 dollars per annum, he does much better than most of his neighbours. This as was before said is to cover all sorts of expenses: to pay his taxes, his merchants' and blacksmiths' accounts, his physician's fees for the last year, &c. &c. Now it is a rare case, that a really good school can be found sufficiently near. for children to go from home. And where a parent is so fortunate, he must pay for fees, books, and contingent expenses, forty or fifty dollars a year, for each child: where it is otherwise, the expense is three or four times as great. But how can the great body of planters and farmers afford this, for several children at once? The misfortune too is, that most parents among us have been so poorly educated, that they can do little by domestic instruction, even in the incipient stages of education. Had the policy of the country been different, so that mothers were capable instructors, they would be able to do much in stimulating and directing infantile curiosity. But

alas! untaught as they are, and harrassed with family cares, it is utterly in vain to expect any thing of them in the discharge of this important duty. Is it then at all to be wondered at, that the interests of education languish in our state? And that there is witnessed no zeal corresponding to the importance of the subject?

Let none say that this picture is overcharged with sombre columns. He who travels through the country, with an eye turned towards this thing, sees that the writer has given a faint and imperfect view of our deficiencies and errors.

In the course of these remarks, the difficulty of obtaining good schools has several times been noticed. And the fact ought not to be concealed, that very few deserve this character. The truth is, most teachers either cannot or will not cause their pupils to exercise their own minds. What is learned is learned in parrot fashion. It is recited mechanically. Children for the most part repeat their tasks with as little thought, as though they were automatons, by the ingenuity of the teacher made to talk. Hence most young ones go to school when they must; escape from it when they can; and finally leave it with a stubborn resolution to have as little to do with books as possible, from that time forth as long as they live.

Various reasons may be assigned for this deficiency. Of these, the principal is that good teachers are not sufficiently valued. They are not every day characters.—The talent, indeed is rare. But when found, it is not honoured and encouraged as it ought to be. The business of instruction is therefore pursued only as a secondary affair—and the most accomplished preceptor will as soon as possible desert the employments in which he can best serve his country, and hurry into an overstocked profession, and struggle for years under sore difficulties, with established competitors. In our country no man of talents and worth will continue in any calling which is not thought honourable, and so treated by

the leading men in society.

The only other reason which I shall assign for this want of good teachers is, the uncertainty of a permanent support. This arises in part from the fluctuations which continually take place in the value of property, and the prices of produce. When corn and wheat sell well; when tobacco is high, the farmers and planters employ teachers of high qualifications; Academies are opened, and crowded with scholars—But a change comes. The products of the farm barely defray the expenses of cultivation. Parents find it impossible to pay the

price of education. The Academy is deserted. The teacher is obliged to change his place or profession. And the house which two or three years ago, was alive with children at school, is now solitary and silent; or affords a shelter only for the fowls of the air or the beasts of the field. Virginia has witnessed many such changes within the last seven years. Now how can we expect that a man of talents, whose only resource is in his calling should devote himself to a profession, when his very means of subsistence are so precarious?—Hence, the reason is obvious why we have among us so few old schoolmasters, who have grown gray in the service, who enjoy the benefits of long experience, and with whose very persons are associated the youthful recollections of the whole neighbourhood. Instead of this with all its fine moral effects, our children are for the most part, committed to young men, who, by teaching for a time, are seeking the means of finishing their own education. I mean no disparagement to these youthful teachers. They deserve credit for their enterprise. But I do mean to say, that these facts show that the interests of education are badly managed.

Gentlemen, you preside over a fund amounting to considerably more than a million of dollars. This fund came, I repeat from the pockets of the people; it ought to be appropriated for their direct benefit; and not entirely expended either on paupers, who paid nothing; or on the wealthy who paid comparatively but little, and who need not Legislative aid.

I am, gentlemen, With profound respect,

PHILODEMUS.

REVIEW.

The substance of a Discourse preached in the Hall of the House of Representatives of the Congress of the United States, in the City of Washington, on Sunday, Jan. 8th, 1826. By the Right Rev. John England, D.D. Bishop of Charleston, Baltimore. Published by F. Lucas, jun. 1826. pp. 52.

The brightest gem in the crown of American glory is perfect religious liberty. The law of the land requires all to be peaceable and orderly citizens; but interferes not, in the slightest degree, with that homage of the heart, which every one owes to his Maker; and which indeed cannot be rendered at all, unless it be perfectly voluntary. It was, in the highest degree gratifying, to see a Clergyman of the Presbyterian Church cheerfully giving place to a Roman Catholic prelate; You. IX. No. 3.—March 1826.

and the Representatives of a Protestant country in their Legislative Hall respectfully listening to an exposition of some of the leading tenets of the Church of Rome. We are much pleased, too, that the Discourse of the preacher has been published; we hope that it will be extensively circulated, and diligently perused. Our Protestant fellow-citizens ought to be well acquainted with the peculiarities of the Romish faith and discipline, and the arguments offered in their support. This might not change the views of Protestants in relation to that Church, but would very probably lessen the prejudices of many towards individuals in her communion. As for ourselves, we are on full conviction derived from careful examination, most decided Protestants; but yet are always ready to own brotherhood with a humble, pious catholic, who loves the Lord Jesus Christ in sincerity, and is imbued with his spirit. That there are such persons in the Church of Rome, we have no doubt; we rejoice in the belief that there are many, and that the number is increasing. But this does not in the least degree alter our views of the peculiar sentiments, which distinguish this denomination from the whole body of Protestants.

In the Discourse before us, Bishop England has expressed himself freely, yet mildly, both when uttering his own sentiments, and when adverting to those of other people. We shall pursue the same course. But as the opportunity is afforded us, we shall bring under Review a number of particulars, which could not possibly be introduced into a single Discourse. In doing this, we shall adduce authorities to which no consistent catholic can make any objection, An approved edition of the Canons and Decrees of the Council of Trent, with the Creed of Pope Pius IV, annexed, lies on the table before us. We shall refer to these documents, for authority, in our statement of the tenets of that Church. Indeed we cannot do better, than transcribe into our pages an exact translation of the Creed just mentioned, as an authentic summary of the Catholic faith. It consists of twenty-four Articles, of which the first twelve contain the famous Nicene Creed, to the substance of which all christians fully assent. The last twelve contain the peculiar doctrines of the Romish Church, as distinguished from all others who bear the christian name.

CREED OF POPE PIUS IV.

"I, N, with a firm faith, believe and profess all and every article contained in the symbol of faith, which the holy Roman Church maketh use of, i. e. I believe in one God the Father Almighty, maker of heaven and earth, of all things visible and

invisible; and in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God, Light of Light, true God of the true God, begotten, not made, consubstantial to the Father, by whom all things were made, who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost, of the Virgin Mary, and was made man: was crucified also for us under Pontius Pilate, suffered, and was buried: and the third day he rose again according to the Scriptures, and ascended into heaven, sits at the right hand of the father, and is to come again with glory, to judge the living and the dead, of whose kingdom there shall be no end :- And in the Holy Ghost, the Lord and giver of life, who proceeds from the Father and the Son, who together with the Father and the Son is adored and glorified, who spoke by the Prophets:-And I believe one Holy Catholic and Apostolic church; I confess one Baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen." The first twelve articles end here.

13. I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same church.

14. I also admit the Holy Scriptures according to that sense which our holy mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: neither will I ever take or interpret them otherwise than according to the unanimous consent of the fathers.

15. I also profess that there are truly and properly seven sacraments of the new law instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one, viz. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Order cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of the aforesaid sacraments.

16. I embrace and receive all, and every one of the things which have been defined and declared in the holy council of Trent, concerning original sin and justification.

17. I profess likewise that in the Mass, there is offered to God a true, proper and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist, there is truly, really, and substantially, the body and blood together with the soul and divinity of our Lord

Tesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls *Transubstantiation*.

18. I also confess that under either kind alone, Christ whole

and entire, and a true sacrament is received.

19. I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

20. Likewise that the saints, reigning together with Christ, are to be honoured and invoked; and that they offer prayers to God for us, and that their relics are to be had in veneration.

21. I most firmly assert that the images of Christ, of the mother of God ever virgin, and also of the other saints ought to be had and retained, and that due honour and veneration is to be given to them.

22. I also affirm that the power of indulgences was left by Christ in the Church; and that the use of them is most whole-

some to christian people.

Church for the mother and mistress of all churches: and I promise and swear true obedience to the bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Christ.

24. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned,

rejected, and anathematized."

"I, the same N, promise, vow, and swear, through God's help, to hold and confess most constantly to my last breath this true Catholic faith, entire and inviolable, which at present I willingly profess and truly hold, out of which none can be saved; and that I will take care in as far as I can, that the same shall be held, taught, and professed by those who are under me, or of whom I shall have charge by my office. So help me God, and these Gospels of God. Amen."

Our readers will be surprised to observe, in the additions made to the Nicene Creed, beginning at the 13th article, that belief in traditions is placed before faith in the holy scriptures. It will not escape notice, too, that the language concerning the former, is much stronger than that used respecting the latter. In the first additional article (13) it runs thus, "I most steadfastly admit and embrace apostolical and ecclesiastical traditions; in the next, "I also admit the Holy Scriptures,

&c. We just notice the fact now; it may be accounted for hereafter. It is but justice however to observe that although the preference seems, in this Creed, to be given to traditions. yet in the Decree of the Council of Trent (Session 4.) it is declared that the Church receives and venerates the holy scriptures and traditions with equal* piety and reverence. It also deserves notice, that in the anathema by which that council fortified its Decree, the scriptures and traditions are placed together. After enumerating the books held to be canonical—which enumeration by the way, includes the Old and New Testaments, and the Apocrypha, -- the council proceeds thus, "If any one shall not receive as sacred and canonical these books entire with all their parts, as they are used to be read in the Catholic church, and as they are preserved in the old Latin Vulgate edition, or shall knowingly and wilfully contemn the traditions aforesaid, let him be accursed.

It is also decreed (Coun. Trent. Sess. iv.) that if any one dares to interpret scripture contrary to the sense which holy mother church always has held and doth now hold; or contrary to the unanimous consent of the Fathers, even should these interpretations never be published, he shall suffer the punishments appointed by law. (Pænis jure statutis.)

It would be tedious to transcribe all the canons adopted by the Council of Trent respecting the matters contained in the 15th article. But we will produce enough to show the judgment of the Catholic church respecting the seven sacraments.

"If any one shall say that the sacraments of the new law were not all instituted by Jesus Christ our Lord; or that there are more or fewer than seven, viz. Baptism, Confirmation, &c. [as before enumerated;] or that any one of these is not truly and properly a sacrament; let him be accursed." (Con. Trent. Sess. vii, Can. 1.).

"If any one should say that the sacraments of the new law do not contain the grace which they signify; or that they do not confer grace on those who place no obstacle in the way—as though they were only external signs of grace or righte-ousness received by faith, or marks of a christian profession, by which the faithful are distinguished from unbelievers—let him be accursed." (Ib. Canon 6.)

[•] Pari pictatis affectu ac reverentia suscipit et veneratur.

[†] Si quis autem libros integros cum omnibus suis partibus, prout in Ecclesia Catholica legi consueverunt, et in veteri vulgata Latina editione habentur, pro sacris et canonicis non susceperit; et traditiones prædictas sciens et prudens contemserit, ANATHEMA SIT. We do not know any trans. Iztion of the word anathema, softer than that given above.

"If any one should say that Baptism is optional, that is, not necessary to salvation, let him be accursed." (Ib. Can.

5, concerning Baptism.)

"If any one should say, that the confirmation of the baptized persons is a useless ceremony, and not a true and proper sacrament; or that in former times it was nothing more than a sort of catechising, in which the young gave an account of their faith in presence of the church, let him be accursed." (Ib. Can. 1, of Confirmation.)

"If any one should say that they are injurious to the Holy Spirit," (that is, as we understand it, that they derogate from the honour of the Holy Spirit) "who attribute any efficacy to the sacred chrism* of confirmation; let him be accursed."

(Ib. Canon 2, of Confirmation.)

The Canons respecting the Eucharist denounce anathemas against all, who deny that in the sacrament are really contained the body and blood, together with the soul and divinity of our Lord Jesus Christ; all who deny the conversion of the whole substance of the bread into the body, and the whole substance of the wine into the blood of Christ; all who deny that a whole Christ is contained both in the bread and in the wine; all who maintain that the bread and wine thus changed into the body and blood of Christ ought not to be worshiped, &c. &c. (See the Canons concerning the Eu-

charist, 1, 2, 3, 5. Con. Tr. Sess. xiii.)

The next sacrament in the Romish church is called Penance. It is said to consist of three parts, Contrition, Confession, and Satisfaction. Contrition is explained to be "grief of mind on account of sin, and detestation of it, with the purpose of sinning no more." Confession is making known to the priest, as a vicar of Christ, a ruler and judge in the church, all mortal sins, into which the penitent may have fallen, that the priest may pronounce sentence thereon. Satisfaction is voluntarily submitting to, or inflicting on one's self such punishment, as the priest declares to be due to the sins Then follows absolution; which is a remission of confessed. the sins of the penitent by the priest, who holds the keys of the kingdom of heaven. And it is expressly taught that this is not a mere ministerial service; but a judicial act performed by the priest as a judge pronouncing sentence. And the anathemas of the Rom. Church are denounced against all who deny that penance is a sacrament, or contravene any of the

^{*}Among the Roman Catholics a part of the ceremony of Confirmation consists in anointing with holy oil; which is called *chrism* from the Greek word Xρισμα.

determinations here laid down. (Con. Tr. Sess. xiv. See

Decrees and Canons on this subject.)

The sacrament next in order, in the enumeration made above, is *Extreme Unction*. This is performed by anointing a person, at the juncture of death, with holy oil; that is, oil consecrated by a Bishop. The Catholic doctrine is that this is truly and properly a sacrament instituted by Christ our Lord, that it confers grace; remits sin; and relieves the sick, and all who deny this are anathematized. (C.T. Sess. xiv.)

The sacrament, which in this sketch, next claims our attention, is called Order. That our readers may understand this subject, it is necessary for them to know, that, according to the Romish church, there is, in the Eucharist, offered to God a true and proper sacrifice for sin. By the consecrating prayer of the priest, the bread and wine are changed into the body and blood, with soul and divinity of our Lord: and this is the matter or substance of the sacrifice. But if a sacrifice is to be offered, there must be a priest. So it was under the old dispensation, when offerings were made, which represented the sacrifice of Christ. But Christ having come and made a real expiatory offering; the priesthood has been transferred from the Jewish to the Christian church. It was given by our Lord to his apostles, and by them to their successors; who have the power, in every age, of consecrating, of offering to God, and ministering to man, the body and blood of the Lord as a real sacrifice. Hence, in that church there is a distinction of the ministers of the sanctuary into superior and inferior orders. As among the Jews, there were a High Priest, Priests, Levites, Nethenims, &c.; so among the Catholics there are a Pope, Bishops, Priests. Deacons, &c. &c.

Now it is held by the Council of Trent, and by all true Catholics, that the performance of that religious rite, which we call ordination, confers grace, and is therefore a sacrament. The administration of this sacrament impresses on the receiver an indelible character, so that he who is once made a priest, can never, thereafter, become a layman; he always has the power of consecrating and offering the sacrifice of the

body and blood of our Lord.

The Canons of the church pronounce anathemas against all who deny a priesthood with these and other powers; all who deny orders inferior to the priesthood; who say that Order is not a sacrament instituted by Christ; who affirm that the Holy Spirit is not given in ordination by the Bishop; who maintain that there has not been instituted by divine

appointment a Hierarchy, consisting of Bishops, Priests and Ministers; who affirm that Bishops are not superior to Priests, &c. &c. (See Coun. Tr. Sess. xxjii, Decrees and

Canons.)

The seventh and last sacrament in the Romish church is Matrimony. It is curious enough to a Protestant, to observe the method, by which the members of the Council of Trent undertake to prove that marriage is a sacrament. They say that "Christ the institutor and finisher of sacraments, by his passion, merited for us grace to perfect natural love, confirm an indissoluble unity, and sanctify husbands and wiveswhich truth is intimated by the apostle Paul, when he says, husbands love your wives, as Christ loved the church, and delivered himself for it:' and presently subjoins, 'this sacrament, is great,* but I say in Christ and in the church."-"Since, therefore, matrimony, under the new law, excels, through the merits of Christ, the ancient marriages in grace. our holy fathers, councils, and the tradition of the universal church have always with reason taught that it ought to be reckoned among the sacraments of the new law."

Accordingly the council proceeds to utter its anathemas against every one "who shall say that matrimony is not one of the seven sacraments of the church, instituted by Christ;" or "who shall deny that it confers grace." Like denunciations are uttered against those, who affirm, that the church cannot constitute impediments to marriage, beyond those laid down in the Levetical law; that it is lawful for priests to marry; that marriage is preferable to virginity; or that matrimonial causes do not belong to ecclesiastical judges.

(Coun. Trent. Sess. xxiv, Decrees and Canons.)

The creed of Pius IV, defines nothing concerning the two important points of original sin and justification; but refers as our readers have seen, to the decisions of the Council of Trent. We have not room for the articles on these subjects in extenso; but the following extracts are faithfully made. In relation to Original Sin, the Council denounces its anathemas against all who do not confess that Adam, by transgressing the law of God in Paradise, immediately lost the holiness and righteousness in which he was constituted; incurred the anger of God, and the death with which he threatened him; and was "changed for the worse both in body and soul." The Council also anathematizes all who deny that the posterity of Adam were injured by his sin, or that he transfused his sin, and death with the punishment thereof

We here give the Catholic translation of the Latin Vulgate. See Ep. v.

into the whole human race.—In relation, however, to the extent of the injury done by man's apostacy, the Roman Catholics appear to us to agree with modern Arminians. They also hold that original sin is wholly removed by Baptism; and maintain that for this reason Baptism is indispensibly necessary for salvation.

By a particular providence, the Virgin Mary was preserved pure from all taint of original sin; and members of the Church who deny this, are subject to punishment. (Conc. Tr. Sess. iv.)

1. On the point of Justification, the first chapter asserts the impotence of Nature and of the Law to justify men. This imbecility is ascribed to the depravity of man. But yet it is laid down, that the Freedom of the Will is not destroyed by man's apostacy, but only weakened.

2. Man being in this helpless state, God in the fulness of time sent his Son to be a propitiation for the sins of the whole world.

3. Although Christ died for all men; yet all men do not receive the benefit of his death; but they only to whom the merit of his passion is communicated.

4. Justification is a translation from that state in which man is born as a descendant of Adam, into a state of grace and the adoption of sons of God, by Jesus Christ our Saviour; which translation is made by Baptism.

5. and 6. It is laid down that in adults preparation for Justification is necessary; and the mode of that preparation is pointed out. The doctrine here is, that man is through natural depravity, averse to God; but grace excites and assists him to turn himself to God: So that co-operating with divine grace, he believes the threatenings and promises which God has revealed.

7. This preparation is followed by Justification, "which is not only a remission of sins; but a sanctification and renovation of the inner man, by the voluntary reception of grace and spiritual gifts." The final cause of justification is, the glory of God and of Christ, and eternal life: the efficient cause is, the merciful God, who gratuitously washes and sanctifies us, sealing and anointing us with the Holy Spirit of promise: the meritorious cause is Jesus Christ, the well beloved and only begotten son of God, who by his death on the cross merited justification for us: the instrumental cause is the sacrament of Baptism; and the only formal cause is the right-cousness of God, by which we are made truly righteous.

8. We are justified by faith, because faith is the beginning, the foundation, and root of all justification; and we are said

to be justified gratis, because none of those things which precede justification, whether faith or works, merit the grace of justification.

9. Cautions are given against the vain confidence of Heretics, who believe that there may be an assurance of justifica-

tion.

10. It is maintained that by the use of proper means, justification may be increased; because a man is justified by works, and not by faith only.

11. It is held that justified persons can perfectly observe

and obey the whole law of God.

12. A caution is given against any reliance on predestination as a ground of hope that we are justified or will be saved.

13. The doctrine of perseverance in a justified state is

maintained according to Arminian principles. Hence

14. The Council points out the way in which lost justification may be recovered. This is effected by the sacrament of Penance, as before explained. Here this Church makes great use of the doctrine of satisfactions; which satisfactions are made by fasting, alms, prayers, &c.; of which more hereafter.

15. In the next chapter it is taught that grace is lost by any mortal sin; although faith is not by any except infidelity.

16. Finally, it is maintained that there is, as the fruit of justification, a merit in good works, which satisfies the law of God in this life, and merits eternal life in the world to come.

The whole doctrine, (thus briefly stated) is fortified by thirty-three canons, denouncing so many distinct anathemas, against all who impugn any particular laid down in the six-

teen chapters on justification.

Respecting the 17th article of the Creed, our readers will will need some explanations. It is held by the Roman Catholics, as we have before seen, that in the Sacrament of the Lord's Supper, the bread and wine are changed into the body and blood, with the soul and divinity of our Saviour. These elements, thus changed, constitute a real and proper sacrifice, which the minister, as a priest offers to God, on the altar. In this offering the people may unite with their priests. The performance of this service, with all the prayers and actions prescribed, is the mass. And it is believed that this sacrifice not only benefits the living, but when duly offered, the dead also. But of this more hereafter.

As a consequence of the doctrine of Transubstantiation, it is held (See Art. 18.) that whether a communicant receives bread or wine, he receives a true and entire sacrament. For if the bread is really changed into the body of Christ, there

also must be his blood; and as he is the everliving Christ, wherever his body and blood are, there must also be his soul and divinity. And so if the wine is really changed into the blood of Christ, his body, and as before, his soul and divinity

also must be present.

Purgatory, (mentioned in Art. 19.) is a place in the invisible world, where the souls of those who have not been perfectly freed from all sin, are detained, until they shall by some means obtain deliverance. This deliverance may be effected or at least greatly facilitated, by friends who are alive. This is done by offering the sacrifices of mass, by prayers, alms, and other works of piety. When one's friends will do, or suffer, for a man detained in purgatory, what he ought to have done or suffered while living, God graciously accepts this, and shortens the period of his confinement: at any rate, his purification is the sooner accomplished.

The articles respecting the invocation of the saints, the honour shown to images, and the supremacy of the Church of

Rome do not demand any explanations at present.

But we must say a word or two respecting Indulgencies, as taught in the 22d article of the Creed before us. It is held by Roman Catholics that when sin is pardoned through the merits of Christ, the believer is released from the obligation to suffer eternal punishment; but not from the obligation to suffer temporal misery on account of his sins. But the church has power to grant this release on just reasons; of which she of course is the judge. Now if one will perform certain things enjoined by the authority of the church, for instance give alms to a certain extent, or contribute money for the benefit of the church, then the church will release him from all obligation to suffer temporal punishment on account of any sins that he may have committed. This release is called an indul-The Catholics say that Christ left to the church a superabundance of satisfactions; and that the saints and martyrs also performed many works of supererogation; by which means the church has a treasury of this article, which she may dispose of as in her wisdom she thinks proper. But if we mistake not, the Pope is the depository of this body of merit, and it is communicated according to his discretion.

The last article of this creed is a sweeping one. Few are able to say what, in all cases, has been delivered, defined and declared by the sacred Canons, and general Councils. From the Council of Nice in A. D. 325, there are reckoned (inclusive) seventeen general Councils until that of Trent, convoked in the year 1545. Yet all that they have determined is to

be received and professed without doubt, and all that the church has rejected and anathematized, the true Catholic, re-

jects and anathematizes.

This is not the place for reflections—It has been our object to state with perfect candour the tenets of the Catholic church, as expressed by her own writers and advocates. And now we shall proceed to make our readers acquainted with Bishop England's Sermon.—To be continued.

COMMUNICATED.

The following Obituary Notice ought to have appeared some months ago; but unhappily it was mislaid, and has been recently recovered. We regret this; but cannot help it. Although of old date, yet it cannot be thought out of place. The dying exercises here recorded, made a deep impression on spectators—may they prove salutary to all who read them.]

"BLESSED ARE THE DEAD WHO DIE IN THE LORD."

On the 11th of last August, it pleased the Almighty disposer of events to remove from this world, Mrs Judith Page, consort of Mann Page, Esq. of Gloucester county, Virginia. She died after an illness of eight days, in the 29th year of her age. Her friends regarded her as a pattern of every domestic and social virtue. In the whole circle of her relationships; as daughter, wife, parent, &c. her conduct was in the highest degree exemplary. But in this place, we are chiefly to notice her end as a christian.

Mrs Page was blessed with pious parents, who trained her up "in the nurture and admonition of the Lord." As in the case of Timothy, "from a child she was made acquainted with the scriptures." The happy issue of these parental labours ought to encourage other parents to go and do likewise.

Little is known by the present writer of Mrs Page's religious life. She had, it is believed, made a public profession of religion, a considerable time before her death; but, as is too often the case, had become cold and in a great degree worldly-minded. A pointed question ["Mrs Page, are you converted?"] put by a lady of her acquaintance, was the means of rousing her to reflect on the profession she had made. It was indeed a word in season; the impression never wore off; and from that period, there is reason to believe, she, with the whole heart, sought forgiveness of her heavenly father. This event took place about two months before her departure.

When seized by her last sickness she suffered most awful apprehensions of death. For several days, her mind was in

darkness and terror. Still, however, she earnestly sought the mercy seat by prayer; and was at length enabled to confide entirely in the Lord Jesus Christ the Saviour of sinners.— Two days before her death, her faith rose to assurance, and her joy swelled to rapture. From the beginning of her illness, she expressed a conviction that she should not recover; and when visited with "the light of God's reconciled countenance," she declared that she had no desire to stay longer in this world.

This declaration was occasioned by no worldly sorrows, no disappointment of hope, no series of afflictions, which sometimes sadden all our prospects, and make us tired of living. On the contrary Mrs Page was yet in the bloom of life, and was surrounded by every thing which could endear to her the present existence. As evidence of this, and in explanation of her views and feelings, she said on one occasion, that she had been "happy-too happy with her husband; but would be far happier with her Saviour." The truth is, she so felt the power of religion, and had such experience of its joys, that she was willing, if it should so please God-nay, desirous, to leave all earthly enjoyments and connexions, that she might dwell with her Saviour, and be glorified in him. This desire was sometimes so strong, as to cause in her, the apprehension that it was sinful; so that she would pray against it; and frequently say to herself, "Tarry thou the Lord's leisure."

The ground of her hope may be thus briefly stated—She told her friends that she had no doubt but that she "had been convinced of sin; had been converted by the grace of God—and washed in the blood of the Lamb: and therefore was assured that her sins were forgiven."

But although her frame of mind was thus rapturous, she felt the full force of her connexion with mortal things, and the deepest solicitude for the present and eternal happiness of all she loved.

She frequently spoke with great feeling of lukewarm and backsliding professors of religion; making mention of her own case with great humility.

She gave such directions as prudence required respecting her children; and took a most affectionate and affecting leave of her husband; requesting him to "take her Bible, and make it his constant companion." She sent a message of like import to two gentlemen, under deep affliction on account of the loss of their wives.

Her husband's mother, sisters, brothers, and servants were all severally called to her bed side, to take leave of her, and

hear her parting words. And she most carnestly exhorted each one separately "to seek religion." To her husband she said, "Look at me, and believe that there is truth and happiness in it."

But while no one around her, no one dear to her was forgotten or neglected, her heart was chiefly turned to Jesus the Saviour; and to that eternal world, on the confines of which

her spirit was hovering.

She regarded heaven, as a state of social happiness, and spoke much of the pleasure which she expected to enjoy in rejoining those who had gone before; expressing a firm belief that we shall see and recognise our pious friends in heaven.

Formerly she said that she had been ashamed to sing in church; but never again should she be ashamed to sing the praises of her Redeemer; and immediately, in a voice of ex-

quisite sweetness sung.

Jesus can make a dying bed
Feel soft as downy pillows are,
While on his breast I lean my head
And breathe my life out sweetly there.

The knowledge which she had of the Bible, was a source of great comfort and enjoyment. She very frequently quoted passages of scripture, of most appropriate character; and made them the occasion of exhortations, delivered with a fervour and eloquence truly astonishing. During this whole time, her countenance threw off the sharp, ghastly appearance of death, and kindled into an expression of the highest rapture; while her voice seemed to be tuned to the accents of heavenly joy and love. It was as the voice of one of the blessed ones, calling those around to prepare, and follow her to the mansions provided by the Saviour.

It was not to be expected that this ecstacy of joy would continue to the very last hour. Nevertheless, when she sank, she evinced the greatest patience, and most entire resignation to the divine will. She was frequently heard to say in faint,

dying tones, "Jesus is precious!"

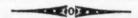
One of her last messages was to a sister of her husband, to tell her not to be afraid to die. And she was sure, she said that her "father instead of grieving on account of her departure would rather rejoice that his child had died such a death."

So departed this lovely and beloved young matron. Her death affords consolation to her friends, for she died in the faith, giving glory to God:—it affords warning to the young, for she was not thirty years old, when called away from this mortal scene:—it gives an affecting lesson to all, for she was

taken away from every thing that could make one wish to live in this world. Her fearful apprehensions, her mental darkness, in the beginning of her last sickness, admonish christians to be always watchful, and to live near to their Saviour; to beware of the world, and avoid conformity to its maxims and customs. Her final triumph, through "the blood of the Lamb," shows us all to whom we are to look, and where the humble, believing penitent may find relief when flesh and heart do fail.

A friend who wrote some account of her dying exercises concluded in the following terms. "Though her voice will be heard no more on earth, celebrating the praises of her Redeemer, she has joined the innumerable company of saints, who have washed their robes and made them white in the blood of the Lamb.

The soul of our sister is gone,
To brighten the triumph above,
Exalted to Jesus' throne,
And clasped in the arms of his love."



LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

THE following, says the Boston Palladium, will serve to show, in part, the present state of the periodical press in this town.

The Missionary Herald,	monthly,	10,000
(This work is reprinted at Utica, N. Y	. 3000 copies.)	
The American Baptist Magazine,	monthly,	5,500
The Boston Recorder and Telegraph,	weekly,	5,000
The Watchman, (Baptist,)	weekly,	1,000
Zion's Herald, (Methodist,)	weekly,	5,000
Universalist Magazine,	weekly,	1,000
Christian Register,	weekly,	1,000
Christian Examiner,	once in two months,	1,500
Literary Gazette,	once in two weeks,	1,500
North American Review,	quarterly,	3,230

Besides the above, the Edinburgh and Quarterly Reviews are reprinted here, and Mr Knapp has lately established a popular Magazine to appear monthly. In addition to the publications which have been mentioned, nearly twenty newspapers are published in Boston, of which four are daily papers. But a few years since we had no Type Foundery, now we have two, upon an extensive scale, in which nearly one hundred persons find constant and profitable employment.

A Citizen of Tennessee proposes to publish "A Journal of the Tennessee Caravan which left Jackson on the 1st of April 1825, for Santa Fe, New Mexico; with the return Caravan to Missouri; Connected with observations on the trade of the Internal Provinces with the United States; customs, manners, &c. of the Inhabitants; some observations on the Government, Religion, and internal resources of the country; to which is annexed a description of the Territory of the United States, west of the Rocky Mountains; with some account of our infant Fur Trade in that quarter. Also an account of the Komanchee, Apachee, Kio, Nahavo, Utaw, and Snake Indians," &c. &c.

A very interesting work has been published at Moscow, under the title of New Geographical and Historical Notices of Caucasus, by Semen Bronevsky. The first volume contains statistical details respecting Caucasus; observations on the extent, the limits and the primitive state of that country; remarks on the religion of the inhabitants, on their languages, customs, government, polity, population, trade, and revenue.

MR T. ROSCOE has translated the History of Painting in Italy, from the period of the revival of the Fine Arts to the end of the Eighteenth Century from the Italian of Luigi Lanzi, which will shortly be published.

THE first number of Bolster's Quarterly Review is to appear on the first of February, and will be published on that day in London, Edinburgh, Dublin, and Cork. On the lists of its supporters are enrolled the names of many persons of the most distinguished rank, talent, and influence in Great Britain.

Ir is stated in London papers that Mr J. G. Lockhart, son-in-law of Sir Walter Scott, is about to undertake the Editorship of the London Quarterly Review.

NEW LIBBARY.—A new library is about to be formed in Boston, for the purpose of advancing exclusively the sciences and the arts. Many of the most distinguished literary and scientific characters of that metropolis, have taken a very active part in the project. From this library are to be excluded all merely literary works, and those also of a miscellaneous character.— Every author appertaining to science, among which they include commerce and political economy, is to be procured, either from the press of our own country, or those of foreign lands.

LIBBARY FOR BLACKS.—A Library has recently been opened in Philadelphia, for the benefit of the people of colour in that city. The payment of one cent per week, annually, entitles each person of colour to the privileges of the books. The library is at present small, but donations are solicited from the public to increase the number of volumes. This measure seems to us to be extremely well adapted to help forward the great designs of elevating the character and promoting the happiness of our black population. They are now generally ignorant, being destitute of the necessary means for storing their minds with useful knowledge. Give those among them who have been taught to read, the privilege of well selected libraries, and there-

by create in them a taste for reading, and an important step is gained, in elevating their general character, in fortifying them against temptation to vice, and in fitting them for useful citizens, either here or in that flourishing colony to which great numbers, we trust, are ere long to be removed. We cannot, therefore, but consider this measure as constituting an important link in that chain of benevolent efforts, which will give strength and permanency to our civil and religious institutions.

New Kind of Stereotype, by M. Lanefelder, to whom the art of Lithography is due. A sheet of ordinary printing paper is covered with a layer of stony earth (tierre pierreuse) to the thickness of half an inch, and sufficiently moistened with water. In half an hour it assumes the consistency of paste, when it is put in frames and on types composed in the usual manner, but not blackened, and the paste becomes impressed with the characters. The sheet is then dried on a stone flag, and melted metal poured on it. The metal becomes a thin plate, and has all the characters standing out on it, as well formed as the original types. The proofs from these stereotype characters do not differ from those taken from moveable types.—The author of this discovery offers to explain it fully for a subscription of one hundred florins, as soon as he shall have thirty subscribers. He estimates the preparation necessary for the casting at 100 florins, and the paper covered with the stony paste at six kreuzer (2d English) a sheet.

IDENTIGRAPHY.—Mention is made in the Dutch papers of a new discovery in printing, to which the inventor has given the name of *Identigraphy*. It consists in a new application of the art of lithography, by which a reprint of common letter-press, is obtained in a very short time; the inventor undertaking to reprint the foreign journals within two hours after their arrival by the mail.

ON THE VARIETIES OF THE HUMAN RACE .- Linnaus, in his "Systema Natura," divided man into four varieties, according to the colour of the skin, giving each variety the name of the part of the world where it was most common. Dumerille considers that there were six distinct varieties, which he names, 1. Caucasian, or European Arabs; 2. Hyperborean; 3. Mongolian; 4. American; 5. Malay; 6. Ethiopian. Cuvier reduced the number of varieties to three. Virey, in his History of Man, divided the genus into two species, according to the facial angle, noting three varieties, and subvarieties, to each species. Desmoulins has lately further divided the genus man into eleven species; and Bory Saint Vincent, in a very elaborate paper on the varieties and species of this genus, has added four other species to this extended list, and has given the peculiarities, habits, manners, and appearances of each of the species, and an account of their probable origin.-He divided the genus into two sections; the first he called Lerotrichi, or smooth-haired men, which he again subdivides into those which are peculiar to the Old World, as 1. Homo Japeticus, the sons of Noah, which he divided into several races; 2. Homo Arabicus, the Arabs; 3. Homo Indicus, the Hin-Vol. IX. No. S.—March 1826.

doos; 4. Homo Scythicus, the Scythians; 5. Homo Sinicus, the Chinese.—Secondly, those smooth-haired men which are common to the Old and New World, as, 6. Homo Hyperborus, the Laplanders; 7. Homo Neptunianus, the Malays and New Zealanders; 8. Homo Australasicus, the New Hollanders. Thirdly, the strait-haired men, which are peculiar to the New World, as, 9. Homo Colombicus, the Caraibes; 10. Homo Americanus, the Americans; and 11. Homo Patagonicus, the Patagonians. The second section he designates by the name of Oulotrichi, on crisp-haired men, which are usually called Negroes. The white varieties of this tribe are not known. 12. Homo Œthiopicus, the Œthiopian; 13. Homo Cafer, the Cafre; 14. Homo Melaninus, the Cochin Chinese; and 15. Homo Hottentotus, the Hottentots.

FRENCH VOYAGE OF DISCOVERY.—The Paris Academy of Sciences, in its sitting on Monday, received a letter from the Minister of the Marine, announcing that the corvette L'Astrolabe, Captain Dumont de Durville, was about to sail on a voyage of discovery, and requesting the Academy to appoint a commission to prepare such instructions as might be judged expedient. The object of this expedition is to explore certain parts of the globe, which are not yet sufficiently well known; and particularly the coasts of New Guinea and those of New Zealand. A commission, consisting of Messrs Cuvier, Arago, Delaplace, Desfontaines, Dulong, and Aubrone de Rossel, was appointed in consequence.

M. CHEVALTER, optician to the king and royal family, has invented a new kind of spectacle for persons who are very short sighted; and those who have undergone the operation of the cataract. By the aid of these spectacles, the eyes to which nature has nearly denied the faculty of seeing, seem to have recovered perfect sight.

EGYPTIAN ANTIQUITIES.—A very interesting collection of Egyptian Antiquities, have lately been received at Boston, in a vessel from Alexandria, which were ordered to this country by the Pacha of Egypt. There are four Mummies, one of which has been opened by Dr Warren in presence of a number of other scientific gentlemen, who pronounce it the most interesting specimen of antiquity that had been seen by them either in this country or Europe. The opened mummy is of a female of 25 or 30 years old, as all the teeth are in fine preservation. The physiognomy is uncommonly distinct, and the foldings of forty-two thicknesses of cloth have been developed, exposing the hand and arm of the figure, and showing the outline to great advantage.

Other curiosities in the collection are 12 stone tableaux, containing rude engravings of hieroglyphics, somewhat similar in character to those on the coffins.

From a box came six embalmed cats curiously enveloped—the one which was opened is very perfect. One Isis containing a mummy, &c.; one Osiris painted red; another small statue; a statue in basso relievo of three figures: a rude painting on sycamore wood; and a box painted with figures of the same material; and likewise a number of small earthen cups or vases taken from the catacombs.

REVIEW OF RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.—Most of our readers have probably heard of the controversy which has lately agitated the patrons of the British and Foreign Bible Society and which at one time seemed to threaten the dismemberment of that noble institution. Such we doubt not will be gratified by the following account of the origin, progress and settlement of that controversy which we extract from the last number of the Missionary Herald.

"For some time past, there has been an earnest controversy among the patrons of the British and Foreign Bible Society, on the expediency and propriety of circulating, under any circumstances, at the expense of the Society, those books which are termed Apocryphal. It seems that the controversy arose from grants made to that wonderful Catholic, Dr Leander Van Ess, to aid him in printing his translation of the Vulgate, containing the Apocrypha. Against this measure the Edinburgh Auxiliary protested. Learning what difficulties were rising up in his way, Dr Van Ess made an eloquent appeal to the Society, entreating that an exception might be made in favour of those, who will not receive the Scriptures, unless in connexion with the Apocryphal books.

The number of nominal Christians, for whom he pleaded, is large, including the members of the Roman Catholic Church, and many in the Greek Church, who regard the Apocryphal books as inspired. The Sclavonian Bible, many thousand copies of which have been circulated by the Russian Bible Society, contains these books mingled with those which are canonical; it being printed according to the Septuagint.

Probably all the Protestants in Great Britain, and most of the Reformed Churches on continental Europe, regard the Apocryphal books as uninspired. Hence have arisen the doubts, whether they should receive the sanction and the patronage of a Bible Society.

At an early period the whole subject was referred to a special Committee of the Society, consisting of Lord Teignmouth, the *President*; the Bishop of Litchfield and Coventry, Lord Calthrope, Lord Bexley, Sir R. H. Inglis, Bart. M.P., W. Wilberforce, Esq., *Vice Presidents*; Rev. J. W. Cunningham, Rev. Wm. Dealtry, Rev. Wm. Orme, Rev. Josiah Pratt, Rev. Charles Simeon, Rev. Dr Thorpe, Thomas Allan, Esq., Joseph Butterworth, Esq. M. P., Zachary Macaulay, Esq., Richard Philips, Esq., Robert Steven, Esq., Joseph Truman, Esq.; together with the three *Secretaries*, Messrs Brandam, Hughes and Steinkopff.

Much solicitude has been felt as to the results of this controversy, and particularly lest it should disturb the harmony and diminish the zeal of the British Christians, in their glorious career of benevolence. All fears on this subject have been, it is hoped, without solid ground; and it is presumed there will be a general acquiescence in the report of the above named Committee, which, on the 21st of last November, led to the adoption, by the General Committee, of the following resolution, viz.

That the funds of the Society be applied to the printing and circulation of the canonical books of Scripture, to the exclusion of those books and parts of books, which are usually termed Apocryphal; and that all copies printed, either entirely or in part, at the expense of the Society, and whether such copies consist of the whole or of any one or more of such books, be invariably issued bound, no other books whatever being bound with them; and further, that all money grants, to societies or individuals, be made only in conformity with the principle of this regulation.

In the Sacred Volume, therefore, as it is to be hereafter distributed by the Society, there is to be nothing but divine truth, nothing but what is acknowledged by all Christians to be such. Of course, all may conscientiously unite in the work of distribution, even should they regard the volume as containing but part of the inspired writings; just as they might in the circulation of the Pentateuch, or the Book of Psalms, or the Prophets, or the New Testament. Such harmonious operation would not, however, be possible, if the books of the Apocrypha were mingled or joined with the rest; and besides, those, who have the strongest objections to the Apocrypha, are, ordinarily, those who are most forward in active, liberal efforts to send the word of God to all people."

AMERICAN BIBLE SOCIETY.—The following is an extract of a letter from J. Nitchie, Esq. Agent of the American Bible Society, to a clergyman in Massachusetts. It was written Aug. 20, 1825, and is copied from the Christian Spectator.

"Be assured, my dear sir, the American Bible Society needs all the assistance that can be given to it. I have little doubt that three or four millions of our population are without the word of God. We have not been able in nine years to dispose of 400,000 copies of the Bible and Testament. Such is the natural growth of our people, that I have not a doubt there are, at this day, more destitute in the United States than there were nine years ago, when the American Bible Society was formed. What a prospect does this hold out for our beloved country! If more, much more is not done, I have no doubt that in twenty years one half of all our population will be without the sacred Scriptures. South America and Mexico are stretching out their hands to us: a National Bible Society for the Republic of Colombia has recently been formed under flattering auspices, approved by the government, and not opposed, except by a few bigoted priests, most of them being in its favour, and a clergyman of Saint Dominic, who once held a principal place in the Inquisition, now the zealous and devoted Secretary of the Society."

PROGRESS OF A MISSIONARY SPIRIT AND SUCCESS OF MISSIONS.—The following interesting remarks on these subjects conclude the last annual report of the American Board of Commissioners for Foreign Missions.—"The Committee have been much encouraged and strongly supported, by the uncommon liberality displayed by a select number of individuals, in different parts of the country, and especially by the most active friends of missions in Bos-

ton. With a consistent and persevering and determined zeal, they have embarked in this grand enterprise; and have shown, that the wants of the heathen do not merely stand as the topics of ordinary conversation, but press upon the mind with a great and overpowering weight. Their example teaches, what nothing but example could teach, that even in our days men are found, who habitually act from such a principle of self-denial, as would not have dishonoured the primitive ages of the church. It is pleasing to add, that this example is imitated, that a considerable band of disciples may be found, who aim at the high distinction of being benefactors of their species; and that those who have entered with spirit upon this course, so far from regretting any offerings they have made, are steadily impelled to still greater exertions. It is obvious that, if all the professed friends of Christ were to act in this manner; if they were to make it a great and prominent object of all their desires and all their labours, to promote the glory of their Divine Master by extending the limits of his empire in the world; if the news of pagans converted and prepared for heaven, were more pleasant to them than the acquisition of wealth or power or any thing that is idolized by the multitudes around them, it would be apparent that the darkness of forty centuries must soon be dispelled, and that the light from heaven must soon visit every gloomy and desolate region upon the habitable globe.

"It deserves to be noticed with devout acknowledgments, that great confidence is reposed in the Board by their fellow Christians in most parts of the United States. Unless the Committee deceive themselves, this is one of the most touching, and, in a very important sense, one of the most humbling considerations, ever presented to their minds. They feel their own weakness; they know that they are unworthy to be employed in this high ministration; and so far as any good has been effected by the measures, which they have adopted, they ascribe all the efficacy to the grace of God. They know also, that, according to the invariable principles of the divine government, when the united agency of men is to be exerted, confidence is reposed in those, who are called upon to act for the rest; and they would earnestly pray, that they may be withheld from doing any thing, by which this confidence shall be impaired, and that their successors, in all future times, may be wiser and better and more diligent, not only than themselves have been and are, but wiser and better and more honoured from on high, than any men of the present generation.

"In this connexion, the Committee would again direct the minds of their respected associates to the unequivocal marks of favour, which have every where accompanied the services of agents employed in reducing to system the efforts of those, who are willing to aid the missionary cause. More than thirty auxiliary societies have been formed, and more than six hundred associations, as constituent parts of these societies. In all cases, this attempt to promote systematic efforts has been followed by an increase of the sums previously contributed in the same towns, to the Treasury of the Board.

"As a missionary spirit is awakened in Switzerland, Prussia, Central Germany, and some parts of France, it is pleasing to know, that the evangelical

labours of American Christians are a great stimulus to our brethren in the old world. The more interesting portions of religious intelligence from our country are transfused into the missionary publications of continental Europe, and carry joy and courage to the hearts of thousands, who labour and pray for the prosperity of Zion, and who had scarcely before heard or thought of their fellow labourers on this side of the Atlantic. To British Christians our exertions, few and feeble as they have been, compared with our ability and our obligations, have been known from their commencement, and have called forth many warm expressions of congratulation and applause. We are to remember, therefore, that we are not acting for ourselves alone, but in a very important sense, for the Christian world. If we have any reputation for activity and diligence in these works of holy enterprise, this reputation is the property of the whole Christian church, and as such we should preserve it with the greatest solicitude. The influence of America upon the condition of mankind, is now admitted, by all intelligent persons, to be a thing of the deepest interest. But on no subject is this influence so important, as in relation to the diffusion of the Gospel, by the means of Christian efforts and Christian example. Let us be grateful, then, that we have such an illimitable field of usefulness spread before us; and let us dread the thought of becoming unfaithful stewards in regard to these high privileges.

"To the encouragements here mentioned is to be added the divine attestation to the efficacy of the means of grace, as dispensed by the missionaries under the direction of this Board. Not only in Ceylon, but in most of the other missions, there are striking proofs that the Gospel has been made the power of God and the wisdom of God to some who believe; and in all the missions there is abundant proof that the consciences of men are every where assailable with the same divine weapons; and that where the same means are perseveringly used, there is reason to hope for the same blessed effects, as have been produced in many similar cases. Especially is this the case, when these overtures of mercy to the heathen are made by men of prayer; men who feel their dependence on God, and habitually look to him as the only Source of the good to be hoped from the means of his own appointment. Such is the character as the committee feel justified in believing of the missionaries now representing their brethren abroad, and labouring to impart the blessings of eternal life to multitudes dead in sin. Upon the plans and services of such men the divine benediction may be boldly invoked: and whether we or they live to see the effect of their labours, or not, it is not presumption to say, that no sincere attempt to deliver men from their sins, by means of the Gospel, will pass unnoticed or unrewarded; and that when the whole human family shall have embraced the Gospel, a glorious accumulation of blessings will come upon the head of the man, who counts all things else as of no value, if he can proclaim the excellency of the knowledge of Christ Jesus, his Lord."

PERSECUTED MINISTERS.—Many of our readers have heard of the recent revival of evangelical piety in Switzerland, and of the persecution set on

foot by the established authorities in Church and State, against those who have been instrumental in promoting the good work. A number of pious ministers have been banished, and as some of them, were thus deprived of the means of subsistence for themselves and families, subscriptions were obtained in England for their relief. The following extracts from the Correspondence of the Committee to whom the distribution of the collections thus made was entrusted; will help to give some idea of the nature and extent of the persecution which they have suffered, and to show that the Spirit of Antichrist in every church and in all ages is substantially the same.—The extracts are from the Congregational Magazine for January, and for obvious reasons, refer to individual cases by numbers, rather than by names.

No. 1.-"Among the ministers of the gospel banished from the Canton of Vaud, for the testimony of Jesus Christ, there is one whose situation as to outward things, is peculiarly sad and affecting. This is Monsieur ---, he was ejected from his station in the ministry, brought to suffer outrages and cruel treatment, and then exiled for his Master's sake. During his detention as a prisoner, he was attacked with serious illness; upon undergoing the sentence of banishment, he removed to a small distance within the frontier of France; there his illness returned, and made alarming progress. Symptoms of pulmonary consumption have shown themselves, and there is now little hope that this faithful minister of the Lord will be preserved to us much longer. His situation, as to pecuniary matters, is entirely precarious; he has no private fortune; hitherto he and his family, consisting of a wife and two infants, have been entirely supported by the kindness of his brethren in Christ. A short time ago he was brought into a critical emergency, at a moment when his expenses were much increased by illness. Blessed be a gracious and faithful God, this state of extreme privation was not of long continuance; from several quarters relief was brought, but such small resources need a frequent renewal.

"The physicians have directed him to go to the south of France, as the last resource. Additional affliction from the illness of his wife and children, for some time prevented his attempting to travel. He is now, (Oct. 27,) set out, but it is doubtful whether he will be able to bear the journey.

"It is impossible not to feel deeply interested in this excellent man: He has suffered with joy for the house of God, and his faith, firm in the midst of poverty and sufferings, shows itself more pure from day to day. His wife threatened with being soon left with the burden of her children, is equally worthy of the esteem and kindness of the disciples of the Lord Jesus. Our Paris correspondent adds, 'the statement does not reveal all the distressing circumstances.' "—To this case is assigned Forty Pounds.

No. 2.—This gentleman had carried on for two or three months a private meeting in his own house on the Lord's day evenings. He had long felt the importance of some opportunity of conversing with his parishioners upon the great things of God and salvation, with a familiarity and applica-

tion to particular persons, which could not belong to the public exercises of his ministry. The commencement was from two persons requesting to be present at his family worship; others made the same request. After a few weeks the number somewhat increased, and as misrepresentations began to fly abroad, he thought it the best course to intimate that his doors would be open to all persons who chose to enter. The order of proceeding was singing, an expository lecture and prayer. The enemies soon became active: outcries, insults, throwing of dirt and stones, and other offensive treatment, assailed the worshipers as they went to and from the pious clergyman's house. Still more alarming violations of the peace ensued; intoxicated and ferocious men attacked the helpless persons on their way home with sticks and stones, uttering horrible blasphemies. Menacing placards, were posted about the town; a petard was exploded under the minister's house; he was compelled to desist from his domestic meetings; the laws, or their administrators, slumbered over the rioters and incendiaries; but ejected the innocent minister from his suffraganship, (the same as a curacy in England,) afterwards subjected him to the harrassment and expense of a prosecution, and at last condemned him to two years of banishment. He is a married man, and happily has some private fortune; yet his being deprived of his situation in the church, the costs of trial which are cruelly thrown upon the sufferers, and all the sorrows, losses, and troubles produced by the sentence of banishment, form a strong claim for some alleviation."-To him is assigned Twenty Pounds.

No. 3.—This is a young minister of distinguished talents and devotedness. He united with Nos. 1 & 2, in a respectful address to the government, of which the following are some extracts.

"Truth is one, it is invariable, because God who cannot change, has revealed it to us in his word. This truth, the only means of salvation, has not been always known, and by faith received among those who bear the name of Christian, and profess to acknowledge the Bible as the word of God. On the contrary, at different periods, as the history of the church shows, not only individuals, but even whole nations have abandoned the faith; and instead of the teachings of the word of God, have advanced the vain conceptions of human wisdom, and consistently with those principles, have made their piety and devotion consist of outward practice and forms, incapable by themselves of giving life. After such thick darkness, the Lord our God has been pleased, at various periods, in a very observable manner, to cause the light of truth to shine forth anew. One of those happy points of time was the Reformation.—The Helvetic confession is a valuable monument of the true and solid piety of our ancestors, of their open and sincere adoration of God, the Father, the Son, and the Holy Spirit, and of their submission to his word. Since the Lord has graciously condescended to impart to our country a new enjoyment of those spiritual blessings which in former times he poured out upon our fathers, and which he is now bestowing upon almost all the nations of the world; since he has granted us grace to know and preach the gospel of truth, and then to be really in harmony with the confession of faith, which is still acknowledged to be that of the church of our Canton, we have been regarded by almost all, both clergy and people, as the preachers of a doctrine, new, and till now unknown. We have been blamed and reproached in a variety of ways, while our just remonstrances have been refused a hearing. We, and our brethren, have been the objects of threatenings and persecutions from our fellow citizens, and at last we are refused and cast out. Nevertheless, most honourable Sirs, however we may be regarded, we have not ceased to preach the gospel to all who are willing to hear it: nor can we cease, for 'woe unto us if we preach not the gospel!' A respectable number of persons, of all classes and ages, both at Lausanne and in different parts of the country, have acknowledged that we preach the word of salvation, have joyfully embraced it by faith, and join with us in receiving from that same word of God the precept not to be partakers of other men's disobedience, to separate from those communities which are neither in doctrine nor in discipline conformable to the Holy Scriptures, and to form ourselves into a INDEPEN-DENT church. This resolution is imperatively dictated to us by our consciences, and there is no kind of sacrifice which we are not ready to make, in order to put it into execution. Our only desire, during our short abode here below, is to serve the Lord our God as he directs that he should be served, to bow in all things to his sovereign will, and to prove this to you, as we hope, among other evidences, by our readiness to submit ourselves to every ordinance of man according to the will of the Lord. We also hope, most honourable Sirs, that we may appeal to you with respectful freedom, and sincere affection, as our beloved magistrates, that you would grant to us the same toleration and legal protection which you afford to the members of the Church of England, and to Roman Catholics."

This noble confessor spontaneously resigned his suffraganship. After being subjected to great trouble and expense, he was condemned to a banishment of two years. He has found in France an occupation in the theological instruction of a few pious young men, congenial to his talents and his zeal. He has also some private property, and is probably aided by his very respectable relatives; but these resources are by no means equal to the support of his family .- To him is assigned Thirty Pounds.

No. 4 .- This excellent minister moved in the higher classes of the inhabitants, in one of the principal towns of the Canton. An information was lodged against him, for holding an unlawful religious meeting. A police officer was sent to search the house, he could discover nothing on which to ground a prosecution. Monsieur ——— then introduced the officer into his parlour, where was sitting his wife, a friend with his two sisters, and another young lady; a Bible lay open on the table, and Monsieur avowed that he had been reading and commenting upon it, in this little circle of visitors. The prosecution was set on foot; the object of it was. as usual, subject to great expense, examined with tedious and tortnous interrogations, and condemned to be banished for three years. He appealed against the sentence; and it was reduced by the higher court to one year, which term has lately expired. We have not heard that he has determined whether to remain in France, or return to his own country. He is believed to possess a comfortable property, but the losses and expenses which have been thrown upon him, and the additional affliction of Madame ——'s illness, render it proper, in the Committee's opinion, that he should receive Twenty Pounds.

Our readers are no doubt aware, that the American Board of Commissioners for Foreign Missions and the Directors of the United Foreign Missionary Society, have agreed to unite the two Institutions, if such a measure shall be approved by the Ecclesiastical bodies under whose patronage the United Foreign Missionary Society was formed.

A pamphlet explaining the nature and objects of the proposed Union, has been recently published by a joint Committee of the Managers of both institutions.

As the subject will doubtless be submitted to the General Assembly of the Presbyterian Church, to be acted upon by them at their meeting in May next, in these circumstances we have thought an extract from the pamphlet just mentioned, containing the arguments offered by the Committee in favour of the proposed union, would be acceptable and useful to many of our readers.

Reasons in Favour of the Proposed Union, &c.—" These reasons are numerous, and might be urged at considerable length, and by many powerful considerations. They are simple, however, and easily understood, and commend themselves equally to the mind and heart.

"1. The Board is unlimited in its design .- It was originally intended to become a channel, in which the blessings of the Gospel might be conveyed to any part of the unevangelized world. All the pagan nations, whether residing upon our own continent, or beyond the ocean, were regarded as within the scope of American beneficence. So far as resources should be afforded, and Providence should open the way to fields of missionary labor, the heralds of mercy were to proceed in every direction. And they have proceeded to the aboriginal tribes of our country ;-to different places in Asia, remote from each other; -to Polynesia; -to South America; -and measures are taken to send others to Africa. This being the case, it would seem desirable, that those Christians who are united in their belief of essential doctrines, and who do not differ greatly in their views of church government, or in regard to the qualifications for admission to the holy ordinances of religion, should have their efforts concentrated in a work, which is large enough to employ the energies of all, and whose importance can never be adequately estimated. One society, with a respectable income, can certainly prosecute a work more vigorously, than two societies, with the same income divided between them.

42. The operations of the Board are various.—As the missionary cause is obliged to contend against the apathy, avarice, and prejudice of nominal Christians; the slander and intolerance of infidels and scoffers; and the remaining selfishness, and ignorance, and narrow views of many true disciples of our Lord; it becomes important that a Missionary Society should possess every advantage, which fair argument and unquestionable facts will furnish, for maintaining so arduous a struggle. In order to this, it is necessary that the same society should have the charge of different missions, in remote regions, in diverse circumstances, and carrying forward numerous and diverse operations. All missions are not equally prosperous; all are not equally interesting; and it is according to the plan of God's administration, that we should not be able to foresee the immediate result of our labours. Discouragements are sometimes great and long continued. But when missionary stations are numerous, a part of them are almost always experiencing, one after another, peculiar tokens of the divine favour. The weak faith of timid Christians is thus kept from sinking; and the arms of the strongest are nerved for severer labour. That the greatest encouragement may be derived from success, however, it is necessary that each contributor should feel that his own contribution has aided somewhat in producing it. Who that patronized the mission at the Sandwich Islands, for instance, does not rejoice, that, in the merciful providence of his Heavenly Father, he was favoured with such an opportunity.

Among the infinitely varying predilections of men, individuals will be found, who wish to aid some missions in preference to others. This propensity, which is capable of producing valuable results, should be gratified, so far as it can be done without injury to the general cause. The fact, therefore, that a Missionary Society has under its care a variety of evangelical operations, and that it has labourers actually employed among heathens in different continents and islands, and among Mohammedans and Jews, will tend powerfully to attract notice, and to draw forth patronage. Indeed, the accurate observer of the rise and progress of religious charities in our country, will not hesitate to say, that the sending of missionaries from among ourselves for the conversion of idolaters, in distant and populous regions of the earth, gave a greater impulse to christian beneficence, than has been given in any other manner, and by all other evangelical exertions. In this way it has come to pass, that so much greater zeal has been felt, than ever before since the days of Elliot, for the salvation of the American aborigines. This was what led, more than any thing else, to the formation of Education Societies. When it was seen and felt, that the field is the world, and that labourers were imperiously demanded for every part of this immense field, the inquiry naturally arose, How is our own country to be supplied with spiritual labourers? and what ought to be done to repair the moral desolations of our Zion? The same effect has been produced in Great Britain, and by the same cause.

And, since it is perfectly natural, and perfectly justifiable, for contributors to missionary enterprises, especially for the most liberal and self-denying of

these benefactors of mankind, to wish to have some agency in all the good that is done, how gratifying to one of these persons it must be, as he reads of the conversion of American Indians, and Sandwich Islanders, and Hindoos, or traces a Missionary Fract as it winds its way to the shores of the Caspian, or passes over the Gauts from the Coromandel coast, or casts a gleam of light upon the dark mind of the Polynesian savage, to reflect, that in all these

works of mercy bis humble offering had some share.

43. The proposed union will save time and labour .- This assertion is so obvious as to require little illustration. Two societies must have two Executive Committees, two Secretaries, at least as many Assistant Secretaries, two Treasurers, and two sets of Agents. Much of this labour may be saved by merging two institutions into one. To every person acquainted with the real state of things, this is a very weighty consideration. The man, who attends an Auxiliary Missionary Meeting once a year, at the expense of half a day's time, may regard it as a small matter to conduct missionary operations. But in point of fact, it is a very arduous and difficult matter; and this should be well known and understood by the Christian public. It is not easy to find, in any city of the American union, a sufficient number of suitable men to form active and laborious committees for existing societies; -men, who shall, amidst all their private and professional engagements, hold themselves ready to attend weekly meetings, or to be called together on any emergency. What then shall be said respecting those functionaries, whose whole time is demanded for their respective offices? How are men to be obtained as a permanent thing, for these agencies in two institutions. Without saying any thing respecting the competency, or incompetency, of the present incumbents, it may be said boldly, that the American churches should see to it, that the best talents and attainments, which the country can furnish, during all future years, have the charge of this momentous business. Let it be remembered that, as a people, we are in great want of able men for the management of public-spirited measures; not because our country is destitute of such men, but because the stations which require them are very numerous, and are multiplying every day. Is one of our Colleges in want of a President? or one of our Theological Seminaries in want of a Professor? A suitable man may perhaps be found by searching the land from one end to the other; but the difficulty lies in the fact, that, in all probability, he cannot be spared from the station which he now occupies; and, if he could, he would be called to half a dozen other important stations, if there were any hope of obtaining him. This state of things renders economy in the emplayment of competent men, a public and imperious duty.

There are those who, for want of knowledge on the subject, think that any man of good character for integrity may be taken and coerced into these services. If such a course of proceeding were proper and just, who has this power of coercion? We may indeed find men in most of our cities, each of whom will say, "I am willing to give my five hundred dollars a year, or my thousand dollars a year, for religious charities; and there are those, each of

whom might add, "I am willing to rise early, and sit up late, and eat the bread of carefulness, that I may have the ability of doing this;" and yet each of these liberal men would feel compelled to add, "I cannot give my whole time, nor half my time, to any of these charitable objects, nor to all of them conjoined."

"4. The proposed union will also save expense.—This is apparent from what has been already said. But when it is considered, that if two institutions, having the same object in view, continue their separate operations, there will be a necessity of sending agents from both to the same parts of the county; that, in many instances, two journies to the western wilderness will be required, where one would otherwise answer every purpose; and that the contingent expenses of two separate establishments must be defrayed;—it will appear, that this is a subject of no trifling consequence.

"5. There is no necessity that the two institutions should remain distinct.—The members of both agree essentially in their views of Christian doctrine.—They employ the same sort of men for missionaries;—men who are educated in the same schools, preach the same great truths in the same manner, are personally acquainted with each other, and are closely bound together by ties of friendship and of Christian affection. They rely upon the efficacy of a Saviour's blood for the pardon of their own sins; and they present to perishing men of all classes the atonement of an almighty Redeemer, applied by the new-creating Spirit, as the only ground of hope, the only way to holiness and to God.

It is to be remembered also, that the patrons and supporters of both institutions harmonize, almost without an exception, in their religious belief. Many individuals send their contributions to both; and many others feel a deep interest in the success of both. In short, there is as perfect a union on this subject, among those who believe in experimental religion, as perhaps ever existed among so many individuals on any subject of common interest;—a union, which will enable them to act together with the greatest cheerfulness and energy. If we can suppose, that the missionaries should hereafter cease to preach Jesus Christ and him crucified; and if they should preach any other gospel than that which Paul preached;—the support now derived from the christian community would immediately fail.

"6. Such a union will remove the danger of collision.—If these institutions should continue their separate existence and operations, there will be constant danger of interference;—a danger, which no human wisdom, prudence, or piety can entirely obviate. Agents will proceed from each society to the same places, they will often arrive at the same time, or one immediately after another, the plans and measures of one will seem to thwart the designs and calculations of the other; and each will meet with many a severe repulse, both from ministers and people, as a consequence of the dread of this apprehended collision, or the dislike of repeated applications for the same object. It is to be presumed, that the conductors of both Societies will always be on harmonious terms; but can

it be supposed, that all the agents to be hereafter employed will have such a share of the meekness of wisdom, as to give no offence, in these difficult and constantly varying circumstances? And if the agents should be perfect, will not partizans arise for one society, who will plead with zeal for a particular mission, or a particular class of operations, to the disparagement of missions under the care of the other society? Will not extravagant encomiums of one provoke disadvantageous comparisons? And will not the efforts of both be thus weakened, and many individuals prevented from giving an efficient and systematic patronage to either? If the missionary exertions of the country should be increased, and the need of greater and still greater resources be felt, the evils here adverted to will be greatly augmented; and agents, instead af pleading the cause of a suffering world with boldness, will be timid and hesitating, lest they should seem to encroach upon the claims of a sister institution.

"7. This measure would greatly promote Christian affection.— Union of effort in behalf of the heathen world, tends powerfully to increase brotherly love among those, who are thus united. It brings them to be acquainted with the same individuals, acting as their agents and almoners. It fixes their minds on the same objects, and those of the highest interest. It multiplies the subjects of common concern. So far as benevolent feelings are called into action, the amiableness of the christian character is apparent; and those who behold in each other the lineaments of their heavenly origin, will be the more closely drawn together, the more they are called to act in the same connexion, and for the accomplishment of the same purposes. This tendency of united counsels and efforts assumes a vast importance, when the rapidly increasing population of our country, and our extensive territory, and our capability of exerting a moral influence, are considered.

"8. Such a union is expected.—There has been, for two years or more, an extensive and prevailing expectation of a union of the two Societies: and this expectation has been grounded on the propriety of such a measure. When the proposal was first intimated in print, it was done anonymously, by an editor not connected with either institution; and it was given forth as a rumour or suggestion. Yet this unofficial proposal was received with the utmost greediness; and much disappointment was expressed, that the union should be delayed for a single year. How much greater will be the disappointment, if such a union should now be prevented, after the proceedings which have been inserted at the commencement of these pages, and after the cordial approbation with which they have been greeted. Nor is this approbation confined to words. Communications have been received from a distance, stating that greater exertions would now be made, as the paralyzing effect of applications from two societies for the same object, would no longer exist.

After these statements and remarks, the decision may cheerfully be left to the enlightened judgment and conscientious integrity of those, to whom God has given a standing and influence in the American churches. It may not be amiss, however, to add, that if the proposed union should not be sanctioned, very good and satisfactory reasons will be expected for declining it. The proposal was made with entire unanimity, after long consideration, and prayerful attention, and with the approbation of many of the most liberal patrons of the United Foreign Missionary Society. It was received with great cordiality, and the same unanimity, with which it was made. The christian public have regarded it with great favour, and it is generally hailed as the prelude to more efficient labours, and more extensive and liberal sacrifices, than our country has yet witnessed.

An explanation with reference to one or two subjects, which may seem to require it, will now be subjoined.

Some persons have supposed, that, in case a union was formed, a stipulation would be made, in regard to the place where the executive business of the Board should be transacted. But this does not seem at all necessary. It is a subject, which may safely be left to the wisdom of the Board in all succeeding times. Nothing is therefore said respecting it, in the above-recited terms of union; and it is a somewhat curious fact, that there is not a single record, either in the doings of the Board, or of the Prudential Committee, which prescribes, or even mentions, the city, town, or state, in which the functionaries of the Board shall reside, or in which they shall transact their official business. So long, indeed, as advantages are derived from the Act of Incorporation, it will be necessary that the Board should have its treasury, and the principal seat of its business, in Massachusetts. Though these advantages are not small, and should not be rashly abandoned; yet, if greater advantages can be gained by a removal of the seat of business to any place without the limits of that state, than can be retained by its continuance there, the Board will doubtless be able to discern the fact, and will decide this question, like every other, with a solemn reference to what shall appear to be duty at the time.

It may be well to say, for the information of many, into whose hands these pages may fall, that it happened providentially, and without any peculiar attachment to place, or regard to personal considerations, that the business of the Board has been done in Boston. It should be added, however, that this providential disposition of the matter ought not to be disregarded, for the following reasons.

Though New York is the great emporium of our country, yet, as every merchant knows, there is six times, if not ten times as much direct intercourse between Boston and India, or the Sandwich Islands, as between New York and the same places. There is also a regular commerce between Boston and the Levant; so that the missionary stations beyond sea are much more easily accessible from Boston, than from any other place in the United States. The same would be true with respect to any missions, on the west and northwest coast of America, the western coast of Africa, the shorts of the Persian gulf, the Malayan Archipelago, or any part of

Polynesia. The foreign trade of New York is principally with Europe, the West Indies, South America, and Mexico; whereas the foreign trade of Boston, though less in amount, is carried on with every part of the world; and of course furnishes the means of conveying missionaries to almost every heathen country, and corresponding with them and supplying their

necessities after their respective stations are formed.

In this connexion it is proper to add, that the friends of missions in Massachusetts have made larger contributions of time and money for sending the Gospel to the heathen nations, and to the destitute of our own country, than the inhabitants of any other State in the Union; and that there are in Boston contributors to these objects, whose unceasing liberality is thought to be not inferior to that of any equal number of men, in similar circumstances, even in Great Britian, or any other part of Christendom., 'These facts are mentioned merely for the sake of communicating information, and not at all for the sake of blazoning the charitable deeds of men, who would much rather humble themselves that they have done so little, than look with exultation upon what divine grace has enabled them to do. It may be hoped that the time is not distant, when the whole American community will engage, with a zeal equally diffused and pervading every part, in these works of heavenly beneficence. Even then, Massachusetts, considering her dense population and her wealth, will be able to hold a respectable standing, though she should be surpassed by some of the more highly favoured States of the Republic.

No anxiety need be felt on this subject. The Committee of the United Foreign Missionary Society frankly declared in the deliberations at Northampton, that they had no other wish respecting it, than that it should always be left to the wisdom of the Board. They added, that the other great religious charities, which have the seat of their operations in the city of New-York, require as much labour and care, as can be commanded, at present

for these services.

It may seem that a brief history of the operations of the Board to the present time, and of the origin and progress of the United Foreign Missionary Society, with an account of the engagements of both institutions, and of the present state of the missions under their care, should form a part of this document. But it will appear, on reflection, that such an addition would have swelled these pages too much. As the periodical publications of both Societies have presented these topics much in detail, and as these details are copied into many other papers, the necessity of inserting them here is removed.

The preceding statements, explanations, and arguments, are respectfully laid before the Christian public, with earnest prayers that all, who shall be called to act with reference to this subject, may be guided by wisdom from above, and that the glory of God and the salvation of souls may be promoted.

ed by the result of their deliberations."

WILLIAM REED, LEONARD WOODS, JEREMIAH EVARTS, SAMUEL HUBBARD, WARREN FAY.

February, 1826.

WILLIAM MMURRAY,
JOSEPH MELROY,
WM. W. PHILIPS,
EBENEZER MASON,
ZECHARIAH LEWIS,
MOSES ALLEN,
SYDNEY E. MORSE.

Examine Committee of the U. F. M. S.





For the Literary and Evangelical Magazines, REMARKS ON THE LIFE OF ESAU.

THE biography of scripture is not intended to gratify the taste or the passions of men, but to improve their character. and make them better; and hence it is drawn with the strictest impartiality. In those delineations there appears not the least bias from friendship or from enmity, from love or from hatred. When a decision is given respecting character, the conduct is also given on which that decision rests. If John is represented as a just and holy man, his faithful preaching, his bold though merited reproofs amply support this opinion. If Judas is sentenced to his own place, the record of his base treachery will justify this sentence. Sometimes indeed a simple statement of the conduct is given, from which we are left to infer the character. If it should appear doubtful from all that is said in the Old Testament whether or not Esau was an irreligious man, that doubt is removed by the notice taken of him in the New Testament. Long after his life was ended; of course, his character fixed, an Apostle, speaking by inspiration, calls him a profane person and mentions him as a warning to us, that we should look diligently lest we be like him. This with what is said of him in the Old Testament. we think is decisive of his character.

His Birth, and First Pursuits.

Esau was the child of prayer. The promise made to Abraham, that his posterity should be as numerous as the stars in the sky, was to be fulfilled in Isaac. Near twenty years had passed away since his marriage, and no son had been given him, to gratify his parental feelings, or as a pledge that this promise would be fulfilled. On this account he entreated the Lord, and his prayer was heard, and his faith no longer tried: Rebekah presented him with two sons, Esau and Jacob, who were twins. Some intimation respecting the future destiny of these children was given from the Lord to their mother. To her it was foretold that they should be the progenitors of two distinct nations; and that the elder should serve the younger.

From their birth there was a remarkable difference between these two brothers; Esau was born red all over like an hairy garment. This, by some, is supposed to indicate greater animal vigour and muscular strength. Probably this was the opinion of the parents; for they called him Esau, which signifies, he that does, or acts, or finishes. Nothing more is said

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of their childhood but that the boys grew. When they advance to manhood, however, we see the effect of circumstances unknown to us, or their native dispositions, leading them to pursue different occupations in life. The pursuits of Esau, perhaps, strengthen the probability that he was a man of extraordinary vigour and activity of body; for he was a cunning hunter, a man of the field. Domestic employments did not suit his disposition, probably because they did not give sufficient exercise to his remarkable strength and agility: this will be found, however, in pursuing the wild beast over the steep and craggy mountain, and in chasing the deer over the extended plain. With his weapons, his quiver, and his bow, such was the delightful and habitual occupation of Esau; while Jacob his twin-brother was a plain man, dwelling in tents, and fond

of domestic pursuits.

These two sons were not alike beloved by the father and the mother; Isaac loved Esau, but Rebekah loved Jacob. Though they did not hate either, they loved their respective favourites more than they did the other. How shall we account for this difference of affection? No reason is assigned for the mother's partiality; the one supposed to be assigned for the father's, does not appear to be satisfactory. Isaac loved Esau, it is said, because he did eat of his venison. If this, as it is generally understood, was the reason, it would imply that this partiality did not commence till Esau became a hunter; but such attachments generally commence at an earlier period. Besides, it would imply that Isaac was more of an epicure, was more devoted to the gratification of his appetite than is consistent with his patriarchal piety. A more satisfactory reason may be derived from the custom, or the law, it may be called, of those early times, and from the communication made to Rebekah. Esau was the firstborn, to whom belong certain important rights and privileges. Isaac would, therefore, naturally regard him as that one of his sons who, by his birth, inherited these rights and privileges, who was to be the progenitor of that numerous offspring promised to Abraham. he might not be without affection for Jacob, yet he could not regard him in the same light, or with the same affection as he did Esau, whom he regarded not only as a son, but as his firstborn son. This partiality would incline him to approve of the pursuits of his son, if they were not inconsistent with piety; and this approbation would be expressed by eating his venison. Eating the venison, therefore, is not the cause of this preference, but the proof that it previously existed. The prediction made to Rebekah assured her that this order would

be reversed, and that Jacob should inherit the birthright; this will account for her partiality for the younger son. We have no intimation that she made known to Isaac this revelation from heaven; and the probability is that she did not. If made known to him he could not easily have forgotten it, and his piety would not permit him to disregard it. When in his own view, the hour of his death was at hand, he treated Esau as his firstborn, of course he still considered him as such. Most probably, therefore, the father's partiality was influenced by the custom of the age, and that of the mother by the information received from heaven.

The Selling of his Birthright.

The next occurrence in the history of Esau is that which gives a full development of his character, and proves him to be an irreligious and wicked man; the selling of his birthright. The account of this transaction is as follows: And Jacob sod pottage: and Esau came from the field, and was faint. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swear unto him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

To understand this business correctly it will be necessary to consider what was included in the birthright. It appears, then, that the firstborn inherited a double portion of all the father's possessions. Deut. xxi, 17. In those patriarchal times he was also to be lord over his brethren. After the father's death, the firstborn was to be his successor in pre-eminence and authority; and the younger branches of the family were to respect and obey him accordingly. Not only a double portion was his inheritance, but also the excellency of dignity, and the excellency of power. Gen. xxvii, 29, 30-xlix, 3. In Isaac's family the firstborn was to be the root of the people of God: his posterity were to constitute, for many ages, the visible church, and as such were to enjoy the special instruction and protection of heaven. Through him was to be conveyed to his posterity the blessings of that covenant made with Abraham. In this covenant was included the possession of Camaan, the land of promise, and a type of heaven, with all its spiritual blessings. In this covenant was also included the progenitorship of Christ, the Saviour of the world, that seed

of Abraham, in whom all nations should be blessed. It is the opinion of some that the firstborn, before the giving of the law, inherited the office of the priesthood. For this opinion, however, there does not appear to be sufficient authority. Be this as it may, it appears to have been the privilege and the duty of the firstborn in Isaac's family to explain and confirm the promise, in his dying blessing to his children. At that solemn and honest hour he was employed, with prophetic authority, to predict future events, and make known, in part, the divine determination respecting his posterity. see that the birthrights included temporal advantages and honours of an important nature. But the spiritual blessings and privileges connected with them were still more desirable and more honourable. The temporal blessings were limited in their effects and their duration; those of a spiritual nature were to be as extensive in their effects as the habitable globe, and lasting as eternity. These were the rights and privileges, the blessings and the honours bartered away for a mess of

pottage, for the mere gratification of appetite.

There is very little doubt but that Isaac had instructed Esau in the nature of the birthrights; had explained to him the meaning of that covenant made with Abraham; had turned his attention to that promised land the possession of which was a part of this covenant, and which prefigured a still better country, that is an heavenly; had endeavoured to make him sensible of the honour of being the father of the people of God and of the visible church; had pointed out to him especially the high distinction of being the progenitor of the Messiah, at whose birth angels would rejoice, whose kingdom would one day extend over the whole earth, whose death would procure pardon for a sinful and miserable world, and open the gate of heaven to every penitent sinner. The piety of the father would not permit him to let the son remain ignorant of these things. Indeed, if we suppose Esau to have been ignorant on these subjects; that he knew not the nature and the value of the birthright which he sold, his criminality would be much less than it certainly was. Nor is there any reason to believe that he was regardless of the worldly distinctions and advantages included in the birthright; every part of his life shows that he was devoted to worldly enjoyments. But these temporal advantages were inseparably connected with others altogether of a spiritual nature; for these he had neither rel-These were of less value, in his estimation, ish nor desire. than a single meal. In his view it would not add to the happiness or the honour of his posterity to be the peculiar people

and the visible church of God; the world would receive no important blessing from the birth, the life and the death of the Messiah. In the opinion of some Jewish expositors he was skeptical respecting the resurrection of the body and the immortality of the soul. One of them paraphrases the passage thus: "And Esau said, Behold, I am going to die, and shall never live again in the world or age to come—Thus Esau despised the birthright and the portion in the world to come." Anotherof them has these words: "Thus Esau despised the birthright, and spurned his portion in the world to come, and denied, or renounced the resurrection of the dead." (See Parkhurst, in verbo prototokia.) Esau no doubt understood the nature and tendency of these spiritual blessings as far as a natural man could understand the things of the Spirit. He could, and no doubt did, understand them as inconsistent with the spirit which he cherished, and with the sensual pleasure in which he indulged; and as he determined never to change his disposition or pursuits, he esteemed these spiritual things as foolishness, as things of no value to him. The Apostle calls him a profane person; that is, he viewed and treated those things which are spiritual and sacred as common and of little value. Therefore, he sold them for one morsel of meat. Jacob, it is true, first made the proposition to sell his birthright; but if Jacob had not perceived that it was already despised by his brother, the proposition, in all probability, would not have been made. And when these terms were proposed, he could not be under the necessity of complying with them; for although he says, I am faint, yet he whom Isaac loved, could be in no danger of perishing or even suffering with hunger, in his father's house. It was, therefore, a deliberate exchange. He not only treated all these spiritual blessings as common things with indifference, but he despised them as reproachful, and rejected them as pernicious.

His Marriages.

The next event in which the subject of these remarks is presented to view is that of his marriages. And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: which were a grief of mind unto Isaac and to Rebekah. In all ages and in all nations the matrimonial connexion has been the source of a great degree of happiness or misery to mankind. Not only those who are united in this relation are the subjects of this joy or this sorrow, but their friends, and particularly their parents, are partakers with them of these feel-

ings. Where there is yielding and an accommodating disposition to each other, there peace and harmony will reign and bless not only the individual family, but also the whole circle Where there are two dispositions united, formed of relatives. by nature or by grace to suit each other; when each, prompted by real kindness, studies to avoid all cause of offence and even of suspicion, then the purest earthly delight will bless the domestic circle, of which every friend and even the stranger who may visit them will partake. But when the disposition of one is unyielding, peevish, irritable, never satisfied, never pleased, if peace can find a place in the bosom of the other, it must be under the impenetrable shield of prudence, meekness, forbearance and a good conscience. When two such spirits are chained together, whose time is spent in provoking and being provoked, in giving and retaliating insults, offences and injuries, misery alone can be the result. friend who visits them will feel the dagger piercing his heart. The weary traveller will pass on to seek a lodging in some humble cottage where peace and quietness reign, rather than enjoy the comforts of greater affluence, and yet be compelled to witness this wounding keenness of repartie, this boisterous

jarring of discordant spirits.

In forming his matrimonial connexions Esau appears to have consulted his own inclination only, without asking the advice or regarding the wishes of his parents; and having now sold his birthrights, he considered himself no doubt happily freed from all restraints of a pious nature. He indulged his inclination also in polygamy, which the custom of the age and the country permitted. This practice, unless in the seraglio of a sultan, or in the house of a sanguinary despot, whose degraded vassals, though called wives, are governed by the terror of death, never fails to draw after it a long train of disastrous consequences. Be it so, that some pious men have set the example; yet in their case it ought, like their other sins, to operate as a warning to others. In the family of Abraham it gave rise to strife and contention which must have occasioned bitterness of soul to him. In the family of Jacob its evil consequences are visible and deplorable; so also are they in the family of Elkanah. Esau, however, had not the example of his father to justify the practice. Isaac, in this respect, is the purest of the patriarchs; his conjugal fidelity is not only without a charge of this nature, but without even a suspicion; to the last hour of his life he was faithful to the wife of his youth, whom he loved. Whether the wives of Esau lived in harmony with each other, or in jealousy,

contention and strife, we are not informed. It is highly probable, however, that a man of Esau's character would excite the sentiment of fear so strongly in their minds as to prevent complaints or open contention, however dissatisfied they

might feel.

That Esau's wives were a grief to his parents is certain; that this grief was occasioned chiefly by the irreligious and idolatrous habits in which they had been educated and were likely to live, is most probable. It is not certain that Isaac knew that Esau had sold his birthright. At this time he certainly considered him entitled to all its privileges. The cause of Isaac's grief, therefore, is very obvious. That his firstborn son, in whom the promise made to Abraham was to be fulfilled, who was to be the progenitor of the promised seed, the Saviour of the world, who ought to maintain and perpetuate the worship of the true God, should form a connexion so intimate and so important with open and avowed idolaters, could not but give unspeakable anguish to his pious heart. By this inconsiderate and unhallowed connexion Esau gave a striking proof of the licentiousness of his principles, and of his profane disregard for the worship of the God of his fathers. Thus Isaac was left to meditate on the afflictive prospect of his posterity from Esau being trained up in all the practices of that vile and abominable idolatry which prevailed in Ca-It is, too, not only his firstborn, but his best beloved son who thus wickedly disregards his pious prayers and his hopes, and repays his parental tenderness with this bitterness of soul. Rebekah, though she knew that Jacob was to inherit the birthrights, yet could not divest herself of all natural affection; Esau was her own son, though not her best beloved; she could not feel indifferent to his welfare, and that of her posterity through him. Besides; it appears to have been the custom, in those primitive times, for sons, after their marriage, to continue for some time in their father's family. Thus two idolaters were brought into the family, to practise habitually their vile and wicked rites. The complaint of Rebekah to Isaac was no doubt well founded. whatever her motive might be in making it: I am weary of my life, because of the daughters of Heth. This grief made the parents the more anxious to prevent their other son from forming so intimate a connexion with the daughters of Canaan. Though Rebekah had other reasons for wishing Jacob to go to her brother's house, yet no doubt she united, for this reason also, with Isaac in this measure of precaution: And Isaac called Jacob, and blessed him, and charged

him, and said unto him, thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram and take a wife from thence of the daughters of Laban thy mother's brother. When Esau perceived the earnestness with which Isaac charged Jacob, and the fervour with which he blessed him and sent him away; when he saw that the daughters of Canaan pleased not Isaac his father, then went Esau unto Ishmael, and took unto the wives which he had, Mahalath, the daughter of Ishmael, Abraham's son, to be his wife. By this step he no doubt supposed that he would atone, in some degree, for his first offence, and secure whatever affection his parents might yet feel towards him, and perhaps regain that which was lost. There is no reason to believe that this is an expression of sorrow for the grief he had occasioned his parents, or of the slightest intention to reform.

He is disappointed in not receiving his Father's Blessing.

The brief notice of Esau's last marriage has been antici-The next occurrence, in the order of time, is one of the deepest interest.—The prophetic blessing of his father. The venerable patriarch considered himself near the last hour of life; he was old, and his eyes were dim, so that he could not He determined, therefore, to bless his son, and thus invest him with all the authority of his successor. According to this design, he called Esau his eldest son, and said unto him, My son, behold now, I am old, I know not the day of my death. Now, therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me a savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. Rebekah, hearing this language, and understanding the nature of the transaction about to take place, devised and carried into effect a plan for securing this blessing to Jacob, her best beloved son. It had been revealed to her, before her sons were born, that the younger should inherit the birthrights; and most probably she knew that Esau had sold these rights; yet she ought to have trusted to the wisdom of Him who had given her this information to accomplish this purpose in his own time, and by means of his own appointment: her conduct, therefore, cannot be approved. She directed Jacob to bring her two kids, of which she made savoury meat; she cloathed him with Esau's garments, and covered his hands and his neck with the skins of the kids, and gave him the meat to present to his father, that he might receive the blessing intended for Esau. When Jacob presented himself to his father, the good

Although both Rebekah and Jacob used means for obtaining their object which cannot be approved, yet it pleased God to fulfil his promise, and accomplish his designs by these means. He did not change the blessing pronounced by Isaac, but established his covenant with Jacob and his posterity.

Jacob has scarcely left his father when Esau comes with his savoury meat and says: Let my father arise and eat of his son's venison, that thy soul may bless mc. With astonishment Isaac hears this address, and inquires, Who art thou? Esau replies, I am thy son, thy firstborn son Esau. And Isaac trembled exceedingly and said, who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed. At hearing the reply of Esau, a kind of holy terror Vol. Ix. No. 4.—April, 1826.

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seized the good old patriarch; various and conflicting considerations rush into his mind, agitate his thoughts, and convulse his whole frame. Esau was his firstborn son, and was entitled to the blessing; him he intended to bless, and him he supposed he had blessed; but now finds he is disappointed. Has he done wrong, by reversing the order which God has established? Shall he, or can he recall what has been done, and yet bestow the blessing on Esau? He has been deceived; will God approve this deception, and confirm the blessing given under its influence? Has Rebekah and Jacob. my wife whom I love, and my son who ought to reverence me, united in devising and imposing on me this deception? Have they ventured to interfere with the order of heaven, and attempted to thwart the purpose of the Most High? Can the blessing of God rest on such a family?-At length, however, his mind becomes more composed, and other reflections present the subject in a different light. In pronouncing this blessing he was not influenced by the views and feelings of a father, but by faith, or by inspiration. If God, who knew all the circumstances of the case, employed him as the organ of revealing his purpose, it cannot be recalled; it is immutably fixed; it will be accomplished. Therefore he adds, yea, and he shall be blessed. When Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, bless me, even me also, O my father! To this moving entreaty, his father replies, Thy brother came with subtilty, and hath taken away thy blessing. Here Esau exhibits the genuine traits of human nature, determined not to forsake sin; instead of referring this disappointment to his own profanity and wickedness in selling his birthrights, he excuses himself by throwing the blame on his brother, affirming that he had taken away his birthright; he means that Jacob had done this by subtilty, or by violence; which was not the fact; it was a voluntary act of his own, because he undervalued and despised it. Esau again inquires of his father: Hust thou not reserved a blessing for me? To this Isaac repeats the blessing already pronounced on Jacob, and then asks; And what shall I do now unto thee my son? Esau appears to be so far ignorant of the nature of this blessing as to suppose that it could be bestowed on two, as well as on one; and therefore he still entreats his father; Hast thou but one blessing, my father? Bless me, even me also, O my father! And Esau lifted up his voice and wept. His father then promised to him blessings all of a temporal nature, and without recalling or altering those already given to Jacob. As but one of them

could inherit the rights of the firstborn, and as these had been given to Jacob, Esau could receive nothing inconsistent with them; he is, therefore plainly told, thou shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke off thy neck. This servitude was not unbroken and perpetual; there would be times when he should obtain the ascendency so far as to gain, at least, a temporary freedom; but never was his brother to be in a state of subjugation to him, or that he was to rule over his brother; this part of the birthright was gone, and could

never be regained.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, the days of mourning for my father are at hand, then will I slay my brother Jacob. Here is another development of his character, furnishing additional proof of an impious and wicked heart. This was an envious hatred; the blessing which he had dispised, and which his brother had obtained, was the cause of of it. This hatred torments the bosom in which it is cherished; and hence it generates revenge as a measure of relief.— This is the natural consequence of hatred and envy, deliberately indulged. Revenge as naturally prompts to the infliction of punishment, without which it never can be satisfied. In this case it led Esau to determine on the murder of his brother, as the only relief which he could obtain from the ceaseless corrodings of these diabolical passions. Nothing can be a more striking proof than this of the torment occasioned by these guilty passions. By purposing to murder his brother, he comforted himself. Torture must have gnawed his bosom like a vulture when the sight of a brother's blood. shed by his own hand; when the sight of his last convulsive and dying agonies, would be a comfort, would give relief to to his mind. Some regard to the authority, or the feelings of his aged father induced him to wait till he should descend to the grave; and then the murderous intention is to be carried into effect. Till this event takes place, he will submit to be tortured by his own guilty passions; but no longer. This bloody purpose was known to Rebekah; and induced her to hasten the departure of Jacob to Padan-aram, as a measure of safety from that danger thus deliberately determined against him. No doubt she hoped that if the object of this revenge was removed, time would gradually efface it from Esau's breast.

This is the important part of Esau's history to which the Apostle refers: Look diligently, lest there be among you any profane person, as Esau, who for one morsel of meat sold his

birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears .-These are the tears, and these the entreaties with which he sought the blessing. The history of facts will explain the meaning of the Apostle, if any explanation were needed .-Particularly we find that it was not repentance for his own sins which Esau so earnestly sought; his soul was untouched with the least sorrow of this kind. Though he is suffering the just and natural consequences of his own profanity, yet we cannot suppress our sympathy when we hear his great and exceeding bitter cry; when we witness the pathetic earnestness with which be entreats, bless me, even me also, O my father! and then again lifting up his voice and weeping.— These tears and these entreaties are indications of very deep distress and affliction of soul. But how much more cordial and free would be our sympathy, if we could believe that this sorrow was on account of his own sins; that he was grieving, or desiring to grieve for the Loral vileness of his own heart? The repentance, or change of mind and purpose, which he sought, was not his own but that of his father Isaac; and his distress is evidently because he cannot obtain this object. He had voluntarily sold his birthright, because he not only undervalued, but hated, and therefore rejected the spiritual blessings which it contained. These, in his estimation, were not honours but reproaches; were not blessings, but curses, unwelcome and painful restraints. As far as he understood these things, he despised the character, the kingdom and the service of that Messiah of whom this birthright made him the progenitor; he despised that heaven of holy enjoyment of which Canaan was the type. No part of his subsequent life gives reason to believe that his views and his feelings regarding these subjects were, in the least degree, changed. His marriage with idolatrous women; the hatred and intended murder of his brother, furnish undeniable proof that there is no fear of God before his eyes; that he does not like to retain God in his knowledge. The most impenitent and irreligious heart may, however, be very deeply afflicted by the loss of temporal advantages; and thus was Esau afflicted. fully as he bartered away the spiritual blessings of the birthright, he did not reflect that with these he was bartering away its temporal advantages also. But when the momentous crisis had come; when he realized this in his own experience; when he found that Jacob was invested with the lordship over him; that he and his posterity were to bow down before his brother

and his posterity; this loss of worldly honour touched his soul with the deepest sorrow, and with tears he entreated his father to repent; that is, to give these honours to him. But for this change he found no place. His father, having spoken as he was moved by the Holy Spirit, could not, and if he could,

would not change what God had unalterably fixed.

That part of this interesting narrative which has now been reviewed increases very much the probability that Isaac was not informed of the revelation made to Rebekah; and that he did not know that Esau had sold his birthright. Had he ever known these things, they were too remarkable to be forgotten, and too important, if remembered, to be neglected. They would so frequently and with so much interest have employed his serious thoughts, and of course have made so deep an impression on his mind as could not have been effaced. True, the memory is often impaired by the infirmities of age; but he had not forgotten that Esau was his firstborn; and that he was to bestow the blessings of the birthright. It is not easy to account for his conduct on this solemn occasion, in any other way, than by supposing that he was ignorant of these things; on this supposition, all is perfectly natural.

The Meeting with his Brother.

We are now to notice the last events of Esau's life recorded in the Bible: The meeting with his brother, and the burial of his father. Jacob had fled from the face of Esau to Laban. his uncle; there he had married two wives; had eleven sons born to him; and had acquired great wealth in flocks and Esau had also acquired great wealth and influence. having enjoyed the fatness of the earth, and lived by his sword. After twenty years had passed away, the Lord said unto Jacob. return unto the land of thy fathers, and to thy kindred; and I will be with thee. Having received this call, and this assurance of protection, Jacob, with all his family and his flocks, departed for his native country. Recollecting the hatred, and the murderous intention of Esau; and not knowing what might now be the state of his mind; he prudently sent messengers before him, to bear a kind and respectful message to his This method was adopted that he might know what were now Esau's intentions; that if there was still danger. he might devise such means of safety as prudence would sug-He no doubt expected also this kind and respectful salutation would soften the heart of his brother, and awaken towards him the feelings of fraternal affection. The messengers return, and tell Jacob; We came to thy brother Esau; and also

he cometh to meet thee, and four hundred men with him. What Esau's intentions really were, is not stated; but if there was nothing but peace and friendship in his heart, why this warlike array? The probability is, that the information received of Jacob's return would revive the recollection of former occurrences, together with some degree of the passions which these occurrences had produced. He might suppose that Jacob would expect from him that reverence and submission which he was not disposed to give, and come prepared to resist any attempt that might he made to obtain it Jacob, he knew, had been constituted his lord; and the account received of his wealth and power might readily suggest to him the probability that correspondent acknowledgments would be expected; he came, therefore, prepared and determined to resist these claims, and maintain his independence. This we think more probable than that he still cherished the intention of murdering his brother. It is possible, too, this might have been his intention, provided he found Jacob disposed to exercise dominion or authority over The great fear and distress of Jacob probably arose from the belief that this was the design with which his brother was approaching. The messengers may have told him much more respecting Esau's intentions than is recorded, which may have increased the apprehension of danger. Encumbered as he was with his wives and children, escape by flight would be almost impracticable; and resistance would be in vain. To see his family murdered before his eyes; or to be cut off himself, and leave them to be carried into bondage and suffering, were painful anticipations. In this hour of extremity, he has left an example most worthy of imitation; he acted prudently, and he acted piously; he made all the arrangements, used all the means in his power, and then, in humble and earnest prayer, applied to God for assistance. He divided the people that were with him and the flocks into two companies, and said. If Esau come and smite the one. the other shall escape. Then with the most moving importunity and tenderness, he refers his case to the God of Abraham and of Isaac, who had promised to guide and protect him. liver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me. and the mother with the children. Prayer seems to have revived in his heart some hope of safety, and therefore, he makes farther arrangements to suit the exegencies of the case. He selected from his flocks a valuable present for his brother, which he divided into several droves, which were to follow

each other with a certain space between them. The servants who conducted these droves were, as they met Esau in succession, to reply to his inquiries; These be thy servant Jacob's: it is a present sent unto my lord Esau: and, behold, he is behind us. This present was sent on the day before the expected meeting with his brother, that it might soften his heart, and melt away whatever unfriendly feeling he might cherish. For Jacob said, I will appease him with the present which goeth before me; peradventure he will accept of me. Having made these arrangements he spent this night apart from his family; though not alone. It is a memorable night in the history of his life. He wrestled and prevailed with a man, whom he calls God, who blessed him there. Encouraged by this blessing, Jacob proceeds on his way, expecting every moment to meet his brother. Presently, he lifted up his eyes, and looked, and behold, Esau came, and four hundred men with him. The interesting crisis, which fills his bosom with palpitating anxiety, is now come. A few minutes will decide whether he is to experience the effects of kindness or revenge, whether he is to live, or die by the hands of his brother. Arranging his wives and his children in a certain order, he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and Thus in a moment, the fears and apprehensions of Jacob are expelled. Murderous as Esau's intentions were when Jacob fled from him; whatever they might have been when he commenced this journey; on seeing his brother after an absence of twenty years, he melts into tenderness. No doubt the means employed by Jacob to appease the anger of his brother, through the influence of him who controls the heart of man, as he turns the rivers of water, had the effect intended; had disarmed him of all hostile feeling, and gradually dissolved his heart in kindness. Perceiving no claims of superiority or dominion advanced by Jacob, but on the contrary successive proofs of respect and affection, he is entirely changed, he is another man. Once it would have gratified his malignant passions, it would have comforted him, to have pierced his brother's heart with an arrow from his quiver. to have seen him at his feet, weltering in blood, in the agonies of death. But how different are the feelings of this moment when he meets his brother in peace, and blessed with prosperity! How much sweeter, how much purer, how much more elevated the joy that fills his heart and overflows in tears, while he gives and receives the kiss of friendship! In-

deed, we cannot witness this touching interview, this flow of brotherly affection and tenderness, without sympathizing with them, without a disposition to weep with those who weep. After the tumult of joyous feeling had a little subsided, Esau, seeing the women and children, inquired; Who are these with thee? To which Jacob replied; The children which God hath graciously given thy servant. Then each of the mothers with their children come near to Esau in succession and bow themselves. Then Esau inquires respecting the droves which he had met; and is informed that, it is a present for him. He declines receiving it, saying; I have enough, my brother; keep that thou hast unto thyself. Jacob, however, insisted that if his friendship was sincere, he must accept of his present; thus he urged him, and he took it. Esau then proposed that they should journey together; this, however, Jacob declined, alleging that the children are tender, and his flocks were weakly, and required moderate travelling. He next offered to leave some of his men with Jacob; which was also declined. Esau returned that day on his way unto Seir.

The next time Esau is mentioned he is engaged, with Jacob, in the burial of his aged and venerable father. And the days of Isaac were a hundred and four-score years. And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of days; and his sons, Esau and Jacob, buried him. This is the event to which Esau once looked forward with very different feelings and intentions from those which now fill his bosom; it was to have been followed by the murder of his brother: but now his father is buried, and he is of another mind. By prolonging the life of the patriarch, the Lord preserved that of Jacob also, and prevented Esau from the guilt of actual murder. Jacob is shielded by that Almighty Hand which can restrain the wrath and disappoint the wicked designs of man. When a man's ways please the Lord, he maketh even his enemies be at peace

with him: If God be for us, who can be against us?

Nothing is known of Esau's death. He fixed his permanent residence in Mount Seir, which is situated in Idumea; a country bordering on India to the south. He is also called Edom; and is the father of the Edomites, often mentioned in the Bible as an idolatrous and wicked people. But although we know nothing of the time, or circumstances of his death, we know enough of his life to furnish many instructive and impressive reflections: A few of these will be noticed.

(To be continued.)

For the Lit. and Evan. Magazine.

REMARKS ON "REFLECTIONS ON THE CLOSE OF THE YEAR."

The Magazine for December in a piece entitled "Reflections on the Close of the Year," contains some sentiments on slavery and the plans for its removal to which we have several objections. From the general spirit of the writer, I take it for granted that he would not feel at liberty to advance opinions, which he believed neither correct, nor of good tendency; and that if it be shown that such is the character of any opinions in the article referred to, he will at once renounce them. I doubt not that the writer has the public good, and the interest of religion at heart; whatever opinion I may have of the character and tendency of his remarks in the present case.

Having in candour made the statement, I must still say and I do it with equal candour, that it does appear to me that some of the maxims or principle assumed by the writer as the basis of his reasoning with respect to slavery, are more than questionable—are clearly incorrect;—that his plan for removing it, is by his own showing utterly hopeless—and that the tendency of his remarks is to discourage, and damp the zeal of

those, who are seeking the welfare of that people.

The writer appears to take it for granted that our slave population are at present too ignorant and vicious for freedom—that an improvement in their moral condition must first take place—that they must be brought under the influence of the pure religion of the Bible, previously to emancipation.-The following quotations seem to me to say so. Page 664. "It is most obvious that their immediate emancipation would be madness. It would be turning loose on society fifteen hundred thousand lawless, ignorant and depraved beings, who have never been accustomed to reflection and self-government. Gradual emancipation would mend the matter but little unless measures were adopted to improve the moral condition of the race. 665. At any rate the first duty is to improve the moral condition of the negroes. The first great duty ought to be to bring this race of men under the influence of the pure religion of the Bible."

Now we feel constrained to object to almost all the leading sentiments in these passages; although assumed as maxims

or first principles in his reasoning in this case.

For instance, we object in toto to the principle that ignorance and vice in a people, give any other people a right to hold them in slavery—and least of all are a people who de-

clare that " life, liberty, and the pursuit of happiness" are among the unalienable rights of man, justified in depriving others of freedom under the pretext that they are too ignorant and vicious to be free!

That ignorance and vice, may lessen the advantages of freedom, we readily admit; but that they are justifiable reasons for keeping a people forcibly in slavery, nothing but proof will make us admit. And we are so far from expecting to see it proved, that we much doubt whether we will ever see

an attempt made to prove it.

On the supposition that there is a degree of ignorance and vice that disqualifies for freedom, and justifies the withholding of it from a people, it ought to be obvious that the disqualification exists, before they are deprived of so important rights. And the question ought to be decided not by those, to whom they will be subjected as slaves, but by those who would be impartial judges. All wise legislators agree that men ought

not to be judges in their own cases.

Now however obvious it may have been to the writer, that our slave population are disqualified for freedom, as he has not given the proof, we are left to form our own opinion on the case. And while I lament that much ignorance and vice exists among them; I am, from all my observation, constrained to believe that so far from its being madness to emancipate them, nothing would have so happy an effect in removing their ignorance and improving their character as freedom, and a separate location to themselves. That our slaves are not deficient in talents and capacity for business, is generally admitted—that a very large majority of them are acquainted with the usual avocations of life will not be denied,—(they perform most of the labour in the south)—that living among a people who are free, and who for fifty years have been governing themselves, they have picked up many correct ideas respecting government and personal rights, there is as little reason to doubt. We have reason to believe that they have as much information, as would enable them, with their patient, forbearing and peaceable dispositions, to enjoy a very tolerable portion of comfort and prosperity, if allowed to manage their own affairs.

And with respect to the degree of vice among them, we are not prepared to admit that they are so far below the whites. They have, we admit, vices peculiar to their situation, but in my deliberate judgment the great mass of them are not the most hopeless people among us in this respect. And when we consider how very little attention is paid to giving them

correct views of morality, and restraining them from vice and their peculiar temptations, it is rather a matter of wonder that

they are not more vicious.

However plausible in theory the principle may be, that ignorance and vice are justifiable reasons for holding a people in slavery, a principle can hardly be mentioned more liable to be abused, and abused to such monstrous injustice and op-Who for instance are to judge whether a people are qualified for freedom? This office is always claimed by those who hold them in slavery or have in view to reduce them to slavery. And is it to be expected that men will not be influenced by considerations of interest, when the temptation to injustice and oppression is so great. Let a man read the history of the world from the oppression of Israel in Egypt to that of the negroes of the present day, and point out the case where the rights of the oppressed and enslaved were weighed in an even scale with those of the oppressor; and by the hands of the oppressor, of his own accord, unmoved by aught but justice and equity, and right between man and man!

We are told that "the first great object ought to be to bring them under the influence of the pure religion of the Bible." Now we agree thus far with the writer, that it is our duty to do all we can to impart to them a knowledge of the gospel, and bring them under its influence. We are to impart

the gospel to all men and of course to the negro race.

But if the writer means that we will be justified in retaining them in slavery until they are brought under the influence of the religion of the Bible—in other words, until they become religious, we not only dissent from him, but enter our protest against the principle. It is persecution. It is using violent means to promote religion. Mahomet offered Death or the Koran to those whom he conquered; the Papists offered their Faith, or fire and faggot, to those they could get in their power; and we, according to this principle, offer the religion of the Bible or Slavery, and slavery in one of its most depressing and degrading forms.

We are free to confess, that we do not believe the author of the reflections thought of the bearing of the principle. We do not believe that he holds the principle that civil; much less "unalienable rights," ought to depend on our religious faith. He has however, again and again referred to bringing them under the influence of the Bible, as the first thing; and in a way that we think naturally leads to consider that as a prerequisite to emancipation. We notice it, not that we believe that it is the writer's opinion that their freedom ought

to be made to depend on their religious faith; but because he has somehow or other, so written on the subject as to seem to advocate that opinion. It may help to revive that exploded sentiment—it may be viewed as indicating a latent sentiment in that society who patronize your Journal; and it may, if not now corrected, be appealed to hereafter, to the no small vexation of the party to whom the writer is supposed to belong. We by noticing it, wish to call the writer's attention to it, that he may clear himself and the religious community, so far as he is their representative, of any such sentiment.

The two principles on which we have offered the above remarks, viz. that our slaves are too ignorant and vicious to be freed; and that they ought first to be brought under the influence of the gospel, will we doubt not be very cordially approved by many slave holders. The first if they can but believe it (et facile credunt quod volunt) will serve to satisfy the many, who care but little about religion, that it is not wrong to retain them in slavery until their moral condition is improved; while the latter will serve the same kind office to those, whose consciences are becoming clamorous about holding slaves. "Their slaves are not religious enough to be set free." That this is the tendency of these principles we think too plain to need pointing out. We doubt not that the writer will in his candour own that where they are believed, this will in a greater or less degree be their effect. This is however, the very reverse of what we wish to see take place. It is an effect which I think the writer does not desire to see produced.

Let us for a moment look at the prospect of seeing an end of slavery on the plan of a moral preparation for it. Page 662—3. "From the beginning of the slave trade to the present day, it has been the general policy of owners to keep their slaves in ignorance.—Taking the black population throughout, we should say, that not one twentieth part make any pretentions to christianity, and of those who do, we apprehend that a smaller portion now give evidence of real piety than at the beginning of the present century. It is certain too, that there has been a marked increase of depravity among

them within that period."

If these statements be correct and we have no reason to call their correctness in question, we confess that the prospect of seeing an end of slavery on this plan, is as remote as the most zealous advocate for the system need wish. With a general policy to keep them ignorant, with a decrease of religion and a marked increase of depravity, under the operation of that policy, there is but little prospect of their moral con-

dition becoming better.

"A very large majority of our citizens, we are told, do not acknowledge the gospel as a rule of living, they feel not its power—they obey not its precepts—It is vain to address evangelical motives to them. They will do what they judge most for their worldly interests, let christians say what they will."

There is then we should suppose very little prospect of a change of policy respecting instructing slaves, and bringing them under the influence of the Bible. Those who have no regard for religion themselves, will hardly show much christian zeal for the religious improvement of their slaves.

We have heard it stated again and again, by the friends of Education Societies, Missionary Societies and Theological Seminaries, that our population was outgrowing our means of religious improvement, that our means of religious instruction did not bear as great a proportion to our population now (yea

our white population) as it did 25, or 30 years past.

If this be so, and I believe facts confirm the statement, from what quarter, it may well be asked, are slaves to receive moral culture to prepare them for freedom? will the coming generations, less religious themselves, and less furnished with religious advantages, make amends for their own growing ignorance and irreligion, by attending more to the religious improvement of their slaves. To us the case is too plain to bear an argument. According to the writers own showing 25 years will in all human probability only add to the disqualification of slaves for freedom; and make it a greater madness to emancipate them. They will then amount, as he calculates, to four millions, and be more concentrated in the south than now, as daily observation shows. Four millions much too ignorant and vicious for emancipation, according to this new rule for ascertaining rights and privileges. Who can avoid thinking, perhaps they may resolve to emancipate themselves! and what a scene may follow the attempt!

It has struck me as a little singular that the writer of the reflections has not noticed the distinguishing feature of the benevolent effort now making to remove slavery from among us, viz. the separating slaves from the whites and colonizing them to themselves. Until a few years past the plan of separating them and placing them to themselves, if thought on at all, was not attempted. The emancipated remained among us. Their complexion was a standing mark of degradation. Their freedom was but nominal. They were graduated by their colour and not by their conduct. They could not rise

in society. No office of honour or emolument was open to them. They were thus deprived of all the most efficient motives to industry and good conduct. And I am free to declare my settled conviction that any race of men, from the proud Britain to the beastly Hottentot, placed and retained from generation to generation in the same situation in which our slaves are, would show in their whole character its debasing effects.

Until lately when the friends of universal emancipation urged the duty, they were often replied to by pointing to the free blacks among us, as proving by their want of thrift and want of character that our slaves would not be much benefited while we might be injured by setting them free. There was so much appearance of truth in the reply that the question of right mostly merged into that of expediency, and little progress was made in procuring the freedom of that people.

But thanks to that gracious providence, which had crowned the age in which we live with many favours, for adding to them the Colonization Society. That they are capable of self-government, and improvement in all the arts which adorn and humanize mankind, is no longer doubtful. The colonies at Sierra Leone and Liberia, the rising Republic of Hayti, and the kingdoms discovered in the interior of Africa present

proof which ought to satisfy all.

We believe that the advocates of emancipation of all denominations and parties, and more especially the active and intelligent, are agreed that emancipation ought to be connected with colonizing them in such situations as may be thought most advisable. It is seen to be for the interests both of the white and blacks, not to live together, as they cannot form a homogeneous society. The more intelligent of the blacks are becoming more and more sensible that they never can take their proper stand in a society made up of whites. They have their Cuffee's, and their Carey's, and their Teague's, who have viewed this matter on all sides and have decided in favour of a separation from among the whites; and have proven their sincerity by taking the lead in founding a settlement for their oppressed countrymen. The practicability of the plan has been proved to the full satisfaction of the candid; and in the minds of the friends of emancipation is connected with freeing them, the plan of separating them from among us, and colonizing them in such place or places as may appear most advisable.

Now in this state of things to treat the question of emancipation, as it would probably have been treated fifteen or * twenty years ago, (which unfortunately is the plan of the reflector,) does appear to me not to be doing justice either to the subject, or the writer, or the public. To tell the public that there are schemes of general emancipation affoat, and that many of the benevolent are zealous advocates for them, is telling the truth, but not the whole truth. A truth which the friends of emancipation would now always connect with it, that they wish the race separated from the whites and settled in colonies to themselves and endowed with all the rights of freemen, and left to govern themselves is left out of view. While we are willing to ascribe the writer "most earnest entreaties to the benevolent not to run before the public feeling." To the best motive, we must say that we think the same earnestness shown in urging them on would have been more in place. Twenty-five years with its four millions will be here, before we are prepared for them, unless tenfold more zeal be used to prepare. And so far as the exhortation is meant for professors of religion, we are sorry that they are exhorted not to run before the multitude, who "take not the gospel for their rule of living." We confess we are not able to reconcile this advice with the view of evangelical religion in page 659. A SUBSCRIBER.

For the Lit, and Evan. Magazine.

ESSAYS ON THE GOVERNMENT AND DISCIPLINE OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

(No. IV. ON THE CHURCH .- Continued.)

HAVING given such explanations as appeared necessary for my purpose, of the unity of the Universal or Catholic Church, I wish before proceeding farther, to offer some reflections on this interesting subject.

The reader cannot but have noticed, that, according to the scriptures, this unity does not consist in matters of form and outward observance. It does not depend on unity of government or administration. The New Testament does not cut off from the covenanted mercies of God, those who deny either Episcopacy or Presbytery; but only those who reject the gospel of Jesus Christ in its true and proper meaning.

Now it is nothing more than an act of justice to show, that the Presbyterian church, while it steadfastly holds that doctrine and discipline, which seem most perfectly to accord with the scriptures, embraces the truly liberal sentiments which abound in the sacred writings. In the chapter (26th of the Confession of Faith,) headed "Communion of Saints," we

find the following words.

"ALL saints"—The reader will observe that here is no term of sectarian distinction—"all saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection and glory: and being united to one another in love, they have communion in each others gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man."

"Saints by profession, are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God affordeth opportunity, is to be extended to all those, who, in every place, call upon the name of the Lord Jesus."

Also in the form of Government, chap. 1, sec. 5, (which chapter by the way contains a number of fundamental principles held by the church) it is laid down, "that there are truths and forms with respect to which men of good characters and principles may differ. And in all these, they think it the duty both of private christians and societies, to exercise

mutual forbearance towards each other."

In relation to the term saints, employed in the first of these extracts, it ought to be observed, that it is derived from New Testament usage. The apostle Paul applies it generally to the members of a christian society for instance, of the church at Corinth. It designates such as have been consecrated in the appointed way to the service of God; persons by baptism admitted into the church. These are saints by profession. If the profession is sincere, they are saints indeed. Now the doctrine laid down in our book respecting all who profess the true religion is, that they are bound to recognise each other as brethren; to hold communion in the worship of God; in all spiritual offices which tend to edification; and in matters of external charity.

No exception is made here on account of difference of opinion on outward things, or indeed on any thing which does not affect the vitals of Christianity. It is not determined that Presbyterians of one particular church are to hold communion with Presbyterians of another church, and no others. But all christians are under obligation to cherish the spirit of fraternal love, and, as they have opportunity, to

commune together as disciples of one Saviour.

This liberality, of which the standards of other societies, it is believed, affords no similar example, does by no means, as some have supposed, evince indifference to truth. The following declaration (Form of Government, Chap. I, 4,) ought

to be regarded as decisive on this subject.

"Truth is in order to goodness; and the great touchstone of truth is its tendency to promote holiness; according to our Saviour's rule, 'by their fruits ye shall know them.' And no opinion can be more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are. On the contrary, there is an inseparable connexion between

faith and practice, truth and duty.

According to these principles, the members of this communion have always been remarkable for their steady adherence to the Confession of Faith. Indeed they have often been characterized as fierce for orthodoxy, and have had to encounter reproach as bigots to a system. While the truth is, that they are taught to distinguish between vital christianity, and the various forms under which it appears in the world; between doctrines, which one cannot reject and maintain the christian character; and those in relation to which men may err, and yet "hold the Head," While therefore they steadfastly maintain that their Confession of Faith contains the system of doctrine taught in the Holy Scriptures; and that their form of church government is according to the apostolical pattern; they acknowledge a common brotherhood with all the Evangelical denominations in christendom. In a word, their opinions respecting the unity of the Catholic church are such, that they are prepared to adopt the sentiment, and use the language of the apostle Paul, when he says "Grace, mercy, and peace be multiplied to all who call on the name of the Lord Jesus Christ; both their Lord and ours." This union of liberal and brotherly feeling, with steadfastness in the truth, constitutes the genuine charity of the gospel. And the members of this church ought to know that they cannot be consistent Presbyterians, without both charity and orthodoxy. If deficient in either case, they depart from their own standards, as well as from the word of God.

But these hints on this subject must suffice. In the chapter concerning the church, it is in the third place, stated, that, "As this immense multitude cannot meet together in one place, to hold communion, or to worship God, it is reasonable, and warranted by Scripture example, that they should be di-

vided into many particular churches."

It cannot be necessary to spend much time on this article. In the New Testament, the word church is very frequently used to designate the very thing here expressed. For example, take the following passages, Rom. xvi, 3-5. "Greet Priscilla and Aquilla my helpers in Christ Jesus-likewise greet the Church that is in their house." Acts viii, 1 .- " At that time there was a great persecution against the church, which was at Jerusalem." Acts ix. 31. "Then had the churches rest, throughout all Judea and Galilee, and Samaria." Cor. i. 2. " (Paul) unto the church of God, which is at Corinth." In the same way in the epistle to the Gal. i, 2. the apostle addresses the churches of Galatia. See also the passages quoted in the book, in proof of the article before us. It is then, beyond a doubt warranted by scripture example, that the great body of christians, for convenience in meeting for worship, should be divided into particular churches. It is equally clear that the measure is reasonable. But, while it is certain that the organization of particular churches, for the purpose mentioned, is scriptural and reasonable; it ought to be observed here, that a particular church is not therefore to be regarded as unconnected with all other churches, and independent of them. This would completely destroy the idea of the unity of the Universal Church as represented in Scripture by the phrases, "body of Christ," "house of God," "kingdom of heaven," and the like, which are used to designate the one Universal Church, of which we have before spoken. A particular limb, though complete in itself as a limb, is not entirely distinct from and independent of the body of which it is a member: and so of the several members of the body of Christ. And to keep up the comparison a little farther, as the body is made up of the various members which are "fitly joined together, and compacted by that which every joint supplieth;" so the one Universal Church of the Lord Jesus, is made up of all congregations throughout the christian world, where the true religion is professed. The varieties which occur in modes of worship, or forms of administration do not effect the truth of this case; nor in the least degree lessen the obligation of all who are "saints by profession," to hold communion in each other's gifts and graces, and perform such duties as conduce to their mutual good. It is important to insist on this doctrine, because the members of different churches have too little of common feeling, and take too little interest in each other's welfare. They do by no

means co-operate as they ought in building up the kingdom of Christ; but allow difference of name, nay difference of local situation, and mere conventional limits to affect the feelings and conduct of one towards another. This is utterly inconsistent with the principles laid down in our standards; is discreditable to religion; and injurious to the church which our divine Redeemer has purchased with his own blood. The case resembles those geographical prejudices, which are cherished in different parts of our country, and often prevent the adoption of measures of general utility, which the state of the Commonwealth loudly demands. As citizens we form one political body; and as members of the church, one Christian body, whose interests are all insepara-

bly connected.

In the days of the Apostles, there were great errors and disorders in many particular churches organized by them.-Let one read the epistles to the Corinthians and Galatians with reference to this subject, and he will see at once that much was wrong both in doctrine and practice. But there was no breach of communion in the Universal Church. There was a general acknowledgment of brotherhood, and a communication both of spiritual and temporal benefits. It is not a rash conjecture that the church at Corinth differed more from the church at Philippi, in matters connected with true godliness, than any two evangelical churches differ in this country. Nay there were parties in the church at Corinth founded on personal preferences. One said I am of Paul: another claimed Apollos as his guide: a third called himself after Peter: and a fourth after Christ. But there was no breach of communion. So it ought to be now, as our book teaches. And herein it agrees with the Holy Scriptures.

There is no way of avoiding the general principle here laid down, unless it is maintained either that the doctrines held by the rejected Churches, are such as to destroy the verity of their ecclesiastical character: or that the genuineness of a church depends on some circumstances of outward observance, such as the mode of administering the sacraments, or inducting men into the sacred office. As to any of the evangelical churches in our country, it would make strange work to cut them off from the body of Christ on account of their doctrinal errors. And as to the latter part of the alternative, the thing is utterly at war with the whole genius of christianity. While the New Testament admits the importance and necessity of external religion, it lays no stress whatever on particular forms. The only requirement here is that all things be done

decently and in order. To be continued.

For the Lit. and Evan. Magazine.

LETTER III.

To the President and Directors of the Literary Fund.

Gentlemen,—By reflecting on the facts stated in my last letter, I have convinced myself, and I wish to convince others, that the measures which are best adapted to the condition of Virginia, have not been adopted in the administration of the

Literary Fund.

The object, which ought first to have claimed the attention of the Legislature, in disposing of the proceeds of this fund, is, TO MAKE A GOOD EDUCATION CHEAP. This blessing ought if possible to be brought within the reach of every honest man in the community. Children have as perfect a right to the means of intellectual and moral improvement—the food of the mind-as they have to be clothed and fed. Tranquility, order, virtue, and a steady progress of society are found, where facilities of this kind are so afforded, that the lower classes in society in their efforts to rise, are continually pressing against those above them: and where the highest feel that if they do not make mighty efforts, others will soon run them down. every state, where sound practical wisdom, and long experience have been brought to bear on this subject, we observe that the effort of the wisest is to make good education as cheap as possible.—Whence is it that Scotland furnishes the most moral, and best educated population in Europe? The answer to this question, will beyond a doubt, include the fact that a parent can there send his son to a truly good school, for six shillings a year; and to a common school for half that sum. In what parts of the United States, do the interests of education most flourish? Precisely in those where education is cheapest. It cannot be otherwise. The great body of the people are never free from care and anxiety about the means of subsistence. Physical wants are generally the most urgent in their demands; they will be attended to first. therefore education costs much, the body of the people will be exceedingly apt to neglect it, in their concern about things that appear to them more immediately necessary.

These things being so, I cannot but express my grief and surprise, that when the Literary Fund placed a large sum annually at the disposal of the Legislature, it was not inquired in the first place, 'By what measures can we make education cheap, among the people of Virginia?' These feelings are increased by the fact, that the members of Assembly are every year taken from among the people; see their situation; and

are obliged themselves to feel the difficulties which have been described. Yet, in all the discussions which have been had on this subject, I have never heard, in a single instance, a statement of the obvious truth which is now urged. A part of our representatives have been carried away by what appeared to them a magnificent charity; and the other part have been equally captivated by the project of a splendid University.—An immense sum of money has been expended on these projects; and at this moment the price of education above the lowest elementary forms is as high as before; in some cases it is considerably higher.

It is wonderful too that they who have often had this subject under consideration, have not borne in mind that in a great part of Virginia, the price of boarding will always be high, until the whole system of our agriculture shall be changed. Where people raise just breadstuffs sufficient for their necessities, and employ their force principally on the culture of cotton and tobacco; and when all the work is done by slaves, food will always be dear. This is a case beyond the reach of Legislative enactments. But there is so much the greater necessity for measures to reduce the general price of tuition.

Now, Gentlemen, permit me for a moment to turn your attention to the sums that have been appropriated for education in Virginia; and then let us see the result. I do not pretend to arithmetical accuracy. Indeed an error of \$100,000 more or less, will not at all effect my reasoning. This if I mistake not, is the eighth year since the primary school system went into operation. The appropriations to that project, at \$45,000 a year, in eight years amount to the round sum of \$360,000. It is said that excluding the annuity, the sum of \$300,000 has already been expended on the University. If this is correct; and it cannot be so far wrong as to effect the object of my statement, then the aggregate swells to \$660,000. The sum necessary to produce \$15,000 per annum is \$250,000. Gentlemen this is no trifle.

As to the effect produced by the \$360,000—I would ask you, or any other intelligent citizens to look through the state, and say whether they can perceive any beneficial change in the intellectual and moral condition of the young paupers of our country. I call on the neglected common people of the state, to say, whether this \$360,000 of their money has in any perceivable degree lessened their expenses in the education of their children.

As to the result of the appropriations for the University, as a friend of that institution, and of the literary interests of

my native state. I must be permitted to speak freely. It is well known that, the amount of money given to the University has been expended chiefly on buildings. It required great ingenuity to lay out three hundred thousand dollars in buildings, and yet after all, furnish accommodations for only 218 students. Not many of our plain republicans are capable of this achievement. But these buildings are not only as expensive as they well could be in our country; they are so constructed as to ensure perpetuity of expense. All damages done by accident, by design, or by time, must be repaired in a style uniform with the original work. No buildings of the kind ever had as great a portion of wooden surface exposed to the deleterious action of the weather, as these have. I much doubt whether the whole rents, on an average of twentyfive years, will be sufficient to keep them in thorough repair. But these rents ought all to be taken into the expenses of education. The \$25 a year paid for a dormitory is so much out of the pockets of the parent. The keeper of a boardinghouse must be and is remunerated for the rents paid by him.

This also comes out of the pockets of the parent.

But this is not all. The internal organization of the University, is such as greatly to increase the expense of educa-The plan adopted almost every where else in this country is to fix the price of tuition at as moderate a rate as possible; and on the student's paying the fee, he is entitled to all the benefits of the institution. The fees thus paid constitute a joint fund, which is divided in certain proportions among the professors. But in our University, there have been instituted eight distinct schools. If a student enters the school of one professor, he pays fifty dollars; if of two, sixty; and if of three, seventy-five dollars. It is advantageous to a young man, who has made some progress to have an interchange of studies: we may therefore take it for granted that each student will during the year attend three professors; and of course that his tuition fees will amount to \$75 per annum. His expenses for books, stationary, &c. may be put down at \$50 more. Room rent, fees, and books then may be reckoned at \$150 a year. To this must be added, food, fuel, candles, washing, and servant's hire, which can scarcely be reckoned at less than \$150. Of clothing and pocket money, nothing can be said with any precision; but they will much oftener exceed than fall short of \$300. It may then be said with safety, that the average expenses at the University, will amount to \$600 a year.

But in order to erect and organize a University, the state has given upwards of \$550,000: that is, more than \$300,000,

for the buildings; and \$250,000 for the annuity. The annual interest on this sum amounts to \$33,000. Each student therefore, at the University last year, cost the good people of Virginia nearly three hundred dollars; and when every dormitory now in the buildings shall be filled; each student will then cost the state more than \$150 per annum; while, as we have seen, the expense to the parent will be about \$600 for the same term. Is it not obvious, that, in effect, this is an institution for the rich? Can the common people enjoy any direct benefits from it? Let the members of the General Assembly look round on their constituents, and say, who among them can afford to send their sons to the University?

Far be it from me to hint a suspicion that the projectors of this great scheme intended this exclusion of men in middling circumstances. I do believe that they honestly aimed at the general good. But being without experience, and keeping their eyes too much fixed on the splendid literary establishments of Great Britain, they have formed such a University as we see. But the great literary establishments of England are in their very foundation aristocratic. It is no wonder then that we have an institution not at all adapted to the situation of the common run of planters and farmers.

Now consider, Gentlemen, whether this scheme thus brought

out, will not defeat the favourite plans of its authors.

One of their objects, and it is supereminently important, is to raise the literary character of Virginia, and turn out good, ripe scholars. To this, I have from the beginning said Heaven grant success! But will not the expensiveness of a University-education prevent it. Many parents will be anxious that their sons may have the credit of being at the University of Virginia. But when they find how heavily the gratification of this desire draws on their purses, they will soon remove them. Thus young men will strut about with the mere empty name of scholarship, meriting, in the opinion of every really wise man, the reproach which has long been fixed on those "who are wise in their own conceit." This will injure the character of the institution: for depend on it, gentlemen, the people will judge of the tree by its fruits. The ablest professor in the world cannot make good scholars and sound philosophers of untrained boys who spend only a year or two in irregular studies.

Another favourite measure with those, who call themselves emphatically, the friends of the University, is to oblige all who wish to obtain a thorough education, to resort to that institution to accomplish their object. To this end they employ

all the arts now so well understood in legislative bodies, to prevent any appropriation to the endowment of the existing or the erection of new colleges. And they do not intend to give a cent, until the colleges are razeed into preparatory schools for the University. If the chartered institutions of the state refuse to come into this measure, they will receive, it seems no benefit from the Literary Fund. Those of them, which are without resources except from tuition fees, must keep up the price of instruction, or be unable to support their professors. But should they adopt the plan, after a few years of preparation, they must send their alumni to the University

where the expense of instruction will be doubled.

Now, Gentlemen, while we are pursuing this course in Virginia, great efforts are being made in many of the states to bring down the price of education as much as possible. It is now lower in the northern and eastern, than in the Virginian Colleges. In some cases the disparity is very great. At Amherst College, a highly respectable institution, managed by men of great ability, the whole expenses of board and instruction do not exceed the fees of three professors at our University. It is easy to see the effect of all this. The youth of Virginia will seek out of the limits of their native state, those advantages which the policy of the Legislature puts it out of their power to procure on their own soil. There is no authority to prevent this. It would be tyrannical to attempt it.— And certainly, a parent, who cannot pay the expense of an University education, but who can afford to support his son at a northern, a western, or a southern college, will not out of pure Virginianism keep him at home. It seems to me as clear as daylight, that this will be the result, just as certainly as an effect follows its cause.

If any ask then, what I would have—" this is my answer." The University is not a place for undisciplined boys, fresh from the "old field school." It is a place for well trained young men—for young men who have, with text books in their hands, been well drilled at our colleges, who have so mastered the elements of general learning and science, that they can understand and profit by the lectures of the profound mathematicians and philosophers, and accomplished scholars, who have been brought from Europe to raise our intellectual cha-

racter.

If these obvious truths are adopted, then a stop will be put to the erection of expensive buildings. In those already provided, there will be room enough for many years to come.

In the next place, let the internal organization of the University be changed; so that the benefits of the institution may

be accessible on the payment of a moderate fee. What becomes of the annuity of 15,000 dollars? Does it not go to the support of the Professors? And ought it not to lessen the expense of education? I wish for no niggard economy towards the learned men, who have been induced to cast their lot among us. But in our republic, \$1,500 as a standing salary, and \$1,500 from fees ought to be regarded as a sufficient support. The Governor of our great state, though obliged to live in one of the most expensive places in the United States, does not receive more.

But I should not mention this subject, if it were not connected with the great object in view. In the present state of our country, education must be made cheap, or its interests never will prosper: its blessings never can be generally diffused. The Literary Fund ought to be so administered as to give an opportunity for the lowest to rise. This accords with our principles; with that equality of rights which it was our glory to be among the first in this country to avow; and with the whole theory of our government. But above every thing, the plan which I advocate, favours the interests of the great body of the people. It will awaken among them a spirit of improvement. Nothing so stirs up a man, as placing important benefits within his reach. At present nothing is more common than for a parent to reply to the question, "why do you not give your son a good education?" by answering "alas! I cannot afford it." Under this conviction, he makes no exertion. Enable him to afford it, and at once he will send his child to school.

I have before said that I am, and always have been a friend to the University. I have here endeavoured to prove it, by telling a few plain and wholesome truths. How they will be received, I know not. But I speak the sentiments of many, when I say that this friendship has been founded on the expectation that the University would be so managed as to prove a blessing to the people. Should it turn out to be an institution for the benefit of the few, this friendship will be changed into something more than indifference.

I am, Most respectfully, Philodemus.

LETTER IV.

To the President and Directors of the Literary Fund.

GENTLEMEN,—The interests of learning have suffered material injury among us, from the want of a regular course of study in our public and private institutions. There is an or-

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der in the development of the human faculties, to which the instructer of youth ought to pay particular attention. ferent studies too, are suited to bring into vigorous exercise different faculties of mind. A course of education ought to embrace both of these subjects; and to be continued until the whole mind is improved. I am ashamed to be under the necessity of advancing these trite observations. But really, public opinion and common practice seem to show, that truths every where else well known, are forgotten among us. It is a rare case that a boy coming from any of our grammar schools is prepared to enter College; and it is almost as rare to find a young man, who is willing to go through a regular course of collegiate studies. Accordingly, nothing is more common than to hear it said, "I know enough to enable me to understand law-Latin:"-"I have gone far enough to study medicine."-And so said, so done; for nothing is more common, than for the half taught youth to leave College in the middle of his course, and immediately begin his professional studies. These too, are hurried through, with extreme rapidity. And hence, the lives and property of our fellow citizens are intrusted to men, who, if things were better managed, could not be admitted into the second class in a respectable literary institution.

While this miserable system is pursued, it will be utterly in vain to expect our professional gentlemen to waken up a spirit of mental improvement within the sphere of their personal influence. They cannot communicate what they have not. Feeling no literary ardour themselves;—nay, hating study; destitute of science; and relying chiefly on a hold empiricism for success, they discourage laborious and long continued application; and repress rather than excite the aspirings of the young. Men who have never passed through an extensive course of study, cannot entertain enlarged philosophical views; and they who have only a mere smattering of science, will feel little interest in its promotion. They who have no taste for literature, will make no exertions for its advancement; and a barren intellect will seek for sources

of enjoyment out of itself.

Hence the meetings of professional men, are not embraced as opportunities for kindling a literary enthusiasm, or consulting on measures for promoting the intellectual and moral improvement of the country. But the time not necessarily devoted to business, is spent in jouring on party politics; in indulgence of the appetites; or, it may be, in playing at cards. And here, perhaps, is the reason why, at most of our large

literary institutions, in defiance of law and of public sentiment, the young gentlemen who expect to cut a figure in life, are more devoted to Hoyle than to Euclid. They know that it will be easy to excel their predecessors in mathematics and philosophy; but to equal some of our lawyers and legislators in managing their cards-hoc opus, hic labor est,-this is the greatest difficulty. And over this work, the students trim their midnight lamps.—This remark brings to mind an item in the list of a student's expenses, which I forgot to put down when noticing that subject. It might have been placed with the cost of books. I mean the price of as many packs of cards as are necessary to prepare a youth of ordinary capacity for professional life; and the amount of money which he must lose. to qualify him when he goes into the world, to bear ill luck with the non chalance of a gentleman. I however am utterly unable to give any accurate information on this subject. It was my misfortune, in common with many others, to have spent only a very short time at College; so that I never was fully instructed in these matters, and things may have greatly changed in these latter days. I suspect, however, that the small shopkeepers in the villages adjacent to our seats of learning, could give information about the retail prices of playing cards; and those parents who take pains to teach their children how to use them, can make a shrewd guess at

Gentlemen, I beg pardon for this digression. But as I am writing for the benefit of the common people, who have but little idea of the whole cost of education, I thought it necessary to throw out these hints; that the necessary inquiries may be made of those who are able to answer them.

The great defect in our systems of education, before noticed, and to which I now return, is the want of a regular course of study. This evil has entered deeply into the organization of our University. If I am rightly informed, a student there enters such schools (out of the eight which belong to the establishment) as he pleases; changes his studies as he pleases; and in fact is obliged to pursue no regular plan.—Now, gentlemen, is it not to be expected that in this way, the enormous sums of money laid out on that institution, will effect any thing towards raising the Literary character of the State. The students will be mere birds of passage. They certainly will not pursue any one course steadily, for a sufficient time to do them any permanent good. Instead of ripe and good scholars, we shall have a perpetuation of the race of smatterers. The thing is unavoidable. The institution has not yet been

long enough in operation to prove the truth by experience. But mark my words—Let three years pass away; and let the Catalogue of University Students for each year be compared; and if there does not appear in the difference of names,-deplorable evidence of change, I shall be ready publicly to acknowledge my mistake. Perhaps some idea may be formed of the operation of the present plan, by comparing the Proctor's books for the present Session, and the past. Is there not a great difference? And, indeed, how can it be otherwise? Parents, in general, have no idea of the time which it will take to give a boy a thorough education. Young men, not well drilled hate hard study; and they greatly dislike the re-proach of inferiority and negligence. They wish, too, to be out in the world. The importunity of the son, and the heavy drafts on the purse of the parent, united, will make the stay at the University short; and of course, the benefits of the institution small.

But this is not the whole of the evil. Several attempts have been made to reform the loose plans, which, ever since the revolution, had been adopted in our public schools. In some instances, these attempts were not without partial success. A pretty extensive course of study has been adopted; and only two serious difficulties have been found in the way. Of these; one arose from the want of good preparatory schools; and the other, from the expensiveness of education. These evils called aloud for a remedy. But they who hold the purse strings of the Literary Fund, appeared to stop their ears against this call. Perhaps they never heard it. And at this day, the effect of the enormous sums of money, which have been appropriated, has been an actual increase of the evil.

The almost indiscriminate admission of boys above sixteen, to the University, will certainly injure the preparatory

schools.

The permission to members of the University to study what they please, will tempt young men to desert those institutions, where they are bound down to pursue a regular course. And the high prices already noticed, will shorten the time of their residence.

These considerations, which might have been pursued at great length, have forced on me the conclusion, that the plan now adopted and carried on at a very great expense, so far from raising the literary character of the state, will really operate to the injury of good learning among us.

I am, &c. Philodemus

LETTER V.

To the President and Directors of the Literary Fund.

Gentlemen,—It appears evident to me, that the administrators of the Literary Fund, ought to have looked with very great care, into the practical effects, of the various methods proposed for conducting public education. And they ought, by all means, to have taken into view the difference between the state of education in this country and in Europe. Had this been done, an institution would not have been set up, at great expense, on a plan entirely unsuited to the condition of

the people.

In Europe, education in preparatory schools is generally cheap. Books are to be had at low prices. Government furnishes a great many facilities for the acquisition of knowledge. The Universities in the meanwhile, make their standard of qualifications for admission high. Hence it is that boys are drilled year after year, through various forms, until they are fitted for University discipline. By thorough acquaintance with the elements of learning and science, they are prepared to profit by the learned and profound lectures of the distinguished men, who fill the professors' chairs.

The plan adopted in our University is manifestly European. It is pretty well suited to the intellectual standing of young men, who have taken degrees in our colleges. But it is well nigh useless for a promiscuous assemblage of undisci-

plined boys.

We hear very frequently of the numbers of young men, who are crowding to our great institution; but I confess, Gentlemen, that I wish to hear something of their progress in learning and science. The annual Report of the Rector and Visitors was looked for with much impatience, that information might be had on this all-important point. But here my friendship for the University was doomed to experience a sad disappointment. So far, the people know no more what all their money is given to these high schools for, than they know what good is effected by the \$45,000 a year spent on primary schools.

I wish, Gentlemen, that you would read a very pleasant and instructive book of Travels written by a Mr Russel, and published in this country a year or two ago. The traveller made the tour of Germany; and gives a very edifying account of German Universities. You may there see, that such institutions may be crowded with students while there is very little study.

And here, I cannot but express my amazement that the Legislature of Virginia should have year after year, persisted in appropriating large sums of money, for the beneficial expenditure of which they have created no sort of responsibility. That the money is spent honestly I have not the shadow of a doubt. So would it be, if employed by Legislative enactment in forming a tunnel through the Alleghany Mountain—But we, the people, want to see that it is employed beneficially. Is this unreasonable?

If a professor in a literary institution receives from the people, through the Legislature, \$1500 or \$2000 per annum, ought he not in some way be made to show what services he renders to the state for the money thus paid out of the pockets of the common folks? And here, allow me to say that it is not enough for us to know through the reports of Visitors. that professors attend and deliver lectures at the appointed hours. The teacher of youth stands in vice parentis, in place of a parent, and is bound to watch over them, to restrain them from evil, to excite them to study; and, in a word to see to it that they make progress in knowledge and virtue. And as far as the state undertakes to manage the affairs of education, the Legislature is bound to ensure faithful services from the men charged with the high trust. They ought to come forward, at least two or three times in the year with their pupils. and let the public see that our young citizens are making progress in various learning. The season of youth is in one sense, the greatest treasure committed to the administration of man. Every thing depends on the right use of it.—Indeed, Gentlemen, there has been a sad oversight, in not making provision, as far as possible, for ascertaining the real utility of institutions supported at great public expense.

This inspection of University arrangements; these frequent examinations, afford the only method for detecting errors, and making improvements. The real friends of the University ought never to rest, until some measures of the kind suggested are carried into full effect. I am the more earnest in this matter; because such examinations will prove beyond all doubt, that our state wants something more than this splendid

and expensive institution.

Gentlemen, we want erections, at which the youth of our state may be thoroughly drilled by men, capable of the work and not above their proper business; by men, who, while they seek decent support by honest labour, are prompted by still higher motives; in a word, men, who make the improvement of each particular pupil committed to their care, a

matter of conscience. In this country, there is no business in which imposition is so easily, or so often practised, as the business of teaching. But few parents are judges of their children's progress. The love of money, and the love of ease, or rather the hatred of trouble prevent any particular attention to the management of schools. Now there is a sort of mechanical method of teaching, and a parrot-like way of learning, which costs neither teacher nor pupil much trouble; and enables them when together to make considerable display. But time and money are thus sadly wasted: because there is little, very little intellectual improvement. Hundreds of cases occur in which it is manifest, when a young man applies for admission into college that he has never made any vigorous men-The same remark applies to multitudes who tal effort. have gone through some or all of College forms. Now, unquestionably, there is a great fault here. The fault is in the public, and particularly in parents. Proper respect is not paid to the character of a teacher; proper pains are not taken to employ suitable men; and proper attention is not given by the public to the management of schools. Until a reformation can be effected here, it is in vain to expect prosperity in schools of the highest order. Your University can no more flourish without good inferior schools, than the beautiful dome of the Rotunda, can be supported by the corncob houses built by children for their sport. Every permanent structure must have a good foundation. We ought to see that the magnificent temple of science erected by the people of Virginia, be not placed on quicksand.

It is evident from the preceding remarks, that considering Colleges as an order of literary institutions below the University, they ought to have received much more attention and patronage than the Legislature has given to them. Situated in different parts of the country, they afford conveniences to the people, which one great central institution cannot They are cheaper institutions; they carry education more to the doors of the people; and they are conducted on a plan better suited to the progress of youth, than the plan of the University. Add to this; whenever wisely managed; that is, whenever strict intellectual and moral discipline have been enforced, they have always been prosperous and eminently useful. And had they received suitable encouragement, this utility might have been greatly extended. The Legislature, by appropriating annually, a part of the money which has been otherwise expended, might have furnished to the existing institutions of our State a great many facilities, subservient to the cause of education. Allow me,

Gentlemen, to enumerate a few particulars here.

1. A well selected, large library affords the greatest possible convenience to professors in a College; and enables them to fulfil their several offices much more to the advantage of students than otherwise it is in their power to do. The

advantage is not less to students themselves.

Here is something in the highest degree exciting to one whose literary spirit is at all awakened, by the presence of vast numbers of books, in various languages, written by the master spirits of all ages. The leisure time spent by students in the library room, consulting first one volume then another, opens to them new tracks of thought; gives enlargement to their minds; and often kindles an ardent thirst for general knowledge, which bears them on in an honourable course of patient investigation and laborious study, of which they and their country reap the benefit, in after time. Depositories of this sort may be regarded as accumulations of mental stimulus, which operates with mighty effect on the youthful mind of the country. They, however, are made at great expense. In the literary countries of Europe, government has been very liberal in forming foundations of this kind. But it has not been so in Virginia. Thousands after thousands have been drawn from the literary fund, and expended without perceptible profit, while the community has been left almost entirely destitute of this important advantage. Nothing at all has been done in this way for the Colleges. The sons of the common people have suffered much injury in their education from this want of good Libraries.

2. It is very important to diffuse a taste for philosophical and scientific research among the people at large. Our farmers and planters ought to be so educated that they will be able to apply scientific principles to agricultural improvement. A knowledge of mineralogy and botany too, would be in many respects highly valuable to our fellow citizens. But in order to acquire knowledge of this kind, it is necessary that places of instruction should be furnished with mathematical and philosophical apparatus, and specimens of all the most important minerals, &c. Such collections afford admirable facilities for the communication and acquisition of useful informa-When deposited in different places, and offered to the observation of numbers, they awaken curiosity, prompt to vigorous exertion, and spread a spirit of improvement through a large mass of population. Now I humbly think that if the Legislature had appropriated some thousands out of the hun-





dreds of thousands drawn from the Literary Fund, to the making of collections of this kind at our established institutions, they would have conferred a very important benefit on

old Virginia.

3. The state of Virginia has never appropriated one cent to any institution, except the University, for the support of teachers or professors. Hence, the price of instruction has been, and continues high, throughout the state. Hence too, the difficulty of finding men of high talents, and sound principles who will consent to devote their lives to the instruction of youth. High prices of tuition and continual changes, have deeply injured the cause of learning among us. Now, Gentlemen, suppose that a part of the proceeds of the Literary Fund had been appropriated to the support of Professors in the Colleges, on the express condition that the price of tuition should be moderate, so as to come within the reach of every honest, industrious man, do you not think that the great body of the people, whose money made this fund, would

have been much benefited by its expenditure?

But again; there are many very valuable young citizens, who must be planters, farmers, mechanics, &c.-Now suppose that instead of scattering \$45,000 a year over the whole state as is said for primary schools, the Legislature had granted handsome annuities to existing institutions, on the condition, that in each there should be established a professorship for the express purpose of teaching the application of science to the most necessary arts, is it not most obvious that the appropriation would have been in the highest degree beneficial? In eight years, the common people of Virginia have given Three hundred and sixty thousand dollars to the poor; and it has done them no perceptible good. Within the same period, Five hundred and fifty thousand dollars have been expended for the rich, and an institution has been established. which must be reorganized, before it will at all suit the state of the country. NINE HUNDRED AND TEN THOUSAND DOL-LARS! Ought not such a sum as this to have procured a great amount of literary and scientific facilities for the country?

But it is not yet too late to be wise. Let the Legislature say to the existing Colleges—"Show us an extensive, judicious course of study; compel your students to pursue it regularly; by frequent and rigorous examinations, let the public see what your pupils and you are doing; make your fees as low as possible, and in every way reduce expenses as far as you can—and we will furnish good libraries, philosophical apparatus, &c. and afford aid in supporting your professors;"

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and no doubt, the advantage would be felt by the whole community. If the existing Colleges are not sufficient, let assistance be afforded to the people of the northwest and the southwest, in erecting others. Six thousand dollars a year might easily be granted to five Colleges in Virginia, and yet enough be kept in reserve to assist in the erection and support of preparatory schools, to as great a number and as rapidly as can be desired. But whatever may be thought of this plan, there can be no question as to the truth of the following maxim;—Let the Legislature of Virginia establish the BEST and the CHEAPEST schools, in the United States, and they will be crowded with students from all parts of the country.

With profound respect, &c.

(0)

PHILODEMUS.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

New Dictionary.—Noah Webster, Esq. author of the Spelling Book, has given notice in the eastern newspapers, that he has completed a Dictionary of our language, "at the expense of twenty years of labour, and thirty thousand dollars in money." He mentions that he made a visit to England, partly with a view to ascertain the real state of the language, and there discovered that no book whatever was considered and received in that country as a standard of orthoepy. He observes incidentally, that not less than seven millions of copies of his Spelling Book have been sold. He thinks that the English Dictionaries are, all of them, half a century behind the state of science, and hopes that his fellow citizens will be furnished with something better in the one which he is about to publish.

A New Work on Political Economy, in which the Science is treated more particularly in its application to the Industry and General Interests of the United States, is in the press, and will soon be published in Boston, under the title of "Summary of the Practical Principles of Political Economy; with Observations on Smith's Wealth of Nations, and Says Political Economy." By a Friend of Domestic Industry.

A New Edition of Tacitus's History, with English notes, original and selected, by Professor Williston of the Military Academy at Middletown, Connecticut, is in the press.

Mr Horrox Howard will shortly publish a Map of Ohio, which will delineate the boundaries of counties, towns, roads, and streams, and contain all the most useful topographical information obtained during the last three years by the Canal Commissioners and their Engineers, exhibiting the meandering courses of both the Canals, &c. It will extend to the Potomac, showing parts of Kentucky, Virginia, Maryland, and Pennsylvania, with the





route of the Ohio and Potomac Canal to Pittsburgh, and thence to Lake Erie; also the National Road from Cumberland to Columbus, to be continued to Indiana; and northward, showing the River and City of Detroit, the Harbours on Lake Erie, &c.—It is said this map was delineated by an excellent draftsman and will be engraved by a fine artist.

THE Commission which had offered a prize for the best piece of verse upon General Lafayette's voyage to the United States assembled on the 4th January last, at M. Lafitte's house at Paris, to hear the Report upon the productions of the candidates, who were upwards of eighty. A great number of merchants, literary characters, advocates, military men and former deputies, attended upon the occasion. The prize was adjudged to M. Eugene Labat, whose Chant dithyrambique was read by M. Jouy amidst reiterated applauses.

The Publishing Committee of the American Tract Society have received from an individual the sum of fifty dollars to be awarded to the writer of the best Tract on Christian Education, which shall be presented for their examination, on or before the first day of July next. The Tract is required not to exceed 20 pages in length and to be addressed to the Corresponding Secretary of that Society at New York. The deep importance of the subject, will, it is hoped, elicit the talents of some able writers.

Observatory at Washington.—In the House of Representatives, on Saturday last, Mr Mercer of Virginia, from the Select Committee to whom that part of the message of the President which relates to an Observatory, was referred, reported a bill to establish an Observatory in the District of Columbia. This Observatory will, it is estimated by the Engineer Department, cost for the necessary buildings about \$14,750, and require an annual expenditure of \$4,000 for compensation to the astronomer and assistants, and other contingencies.

Powerful Microscope.—The Andersonian Society of Glasgow has purchased from M. Dolland the largest solar microscope that optican has ever constructed. The first trial of this superb instrument disclosed some wonderful phenomena. Hundreds of insects were discovered devouring the body of a gnat, and scores had lived luxuriously for several months on the leg of a moth. These animalcules were magnified so as to appear nine inches long, their actual size being somewhat less than the fourteen-hundredth part of an inch. The mineral kingdom afforded another display of brilliant objects: their crystalization, and the splendour of their colouring, exceed any thing the most lively imagination can possibly conceive.

Gas of Cotton Seed.—Professor Olmsted has confirmed, by a series of experiments in the laboratory of Yale College, the discovery that a gas, affording a degree of illumination equal to the oil gas, (of which it is indeed only a variety,) and superior to most varieties of the bituminous coals, may be obtained from cotton seed. The gas thus produced was inferior to the pure olefiant gas, as are the inflammable gases obtained from perhaps every substance except alcohol decomposed by sulphuric acid. The ker

nel of the hickory-nut comes the nearest to the olefant and is but little inferior; the quantity of the gas is considerably debased by using the entire nut—the woody covering of which affords a gas which burns with a paler flame. It was some time ago calculated that the surplus quantity of cotton seed produced in the United States would furnish 2,827,500,000 cubic feet of illuminating gas, little inferior to that produced directly from oil. The quantity of seed is supposed to have been much augmented, perhaps doubled, during the last year, by the increased culture of the cotton.

Fire Proof Wood.—A composition has been discovered by Dr Fuchs, Member of the Academy of Science at Munich, whereby wood is rendered incombustible; the composition is made of granulated earth, which has been previously well washed in a solution of caustic alkali, and cleared from every heterogeneous matter; this mixture, which is not decomposed by either fire or water, being spread on the wood, forms a kind of vitreous coat, which is also proof against each of these opposing elements. The building committee of the royal theatre, in that city, has made two public experiments on small buildings, six or eight feet long, and of a proportionate height; one covered with the composition, the other left as usual,—the fire was kindled in each equally: that not covered with the composition was quickly consumed, the other remained perfect and entire. The cost of this process is trifling—only about 20d. per 100 square feet. The theatre has been submitted to the process, containing nearly 400,000 square feet. The late Earl Stanhope made some very successful experiments of the kind—he coated a building with a mixture of sand and glue, which proved completely fire proof.



REVIEW OF RELIGIOUS INTELLIGENCE.

* BIBLE SOCIETY OF VIRGINIA.

At the Thirteenth annual meeting of the Bible Society of Virginia, held at the first Presbyterian Church in the city of Richmond, on Tuesday the 4th of April, 1826. After Divine Service, and a Sermon by the Rev. Wm. J. Armstrong, Mr Wm. Fenwick was appointed Chairman, and Fleming James, Secretary to this meeting.

The annual Report of the Managers for the last year, with a statement of the Treasurer's accounts, examined and certified to be correct by a com-

mittee of the Board, were read and approved.

On motions severally made and seconded the following Resolutions were

adopted.

Resolved, That 500 copies of the annual report and Treasurer's account annexed, together with extracts from the Report of the American Bible Society for the present year, be published for the use of the members and for distribution, and that Messrs Keeling, the Recording Secretary and Treasurer be a committee to make such extracts and to contract for the printing and to superintend the publication.

Resolved, That the society regard with peculiar interest the formation of Auxiliary Societies, and while they are thankful for pecuniary contributions to the funds, they look to them for aid in the more important and delightful duty of disseminating the truth of God among the ignorant and destitute.

The meeting then proceeded to the election of Officers for the present year, when the following persons were duly elected:

Right Rev. Richard C. Moore, President. Rev. Jesse H. Turner, 1st Vice-President.

" David Roper, 2d do.

Rev. Henry L. Keeling, 3d Vice-President.

"Joseph Carson, 4th do.

William J. Armstrong, Corresponding Secretary.
John G. Williams, Esq. Recording Secretary.

Mr Benjamin Brand, Treasurer.

Rev. Philip Courtney, Rev. John F. Andrew, Messrs Robert Pollard, Robt. Greenhow, Thomas Nelson, James A. Oswald, Nathaniel Shepherd, Thomas C. Howard, Asa Otis, George Hutchison, John N. Gordon, Dr James H. Blair, William Fenwick, Willis Cowling, David I. Burr, Thomas H. Drew—Other Managers.

After which upon motions severally made and seconded the following

Resolutions were adopted.

Resolved, That the thanks of the Society be presented to the Female Aux. Bible Society of Richmond and Manchester, and to the Female Bible Society of Powhatan, for their contributions to the funds of this Society during the past year.

ing the past year.

Resolved, That the Editors of newspapers, in this city and of the Literary and Evangelical Magazine, be requested to publish the proceedings of this

day.

Resolved Unanimously, That the Corresponding Secretary be requested to address a letter of condolence to the Widow of the late Rev. John B. Hoge, expressive of the high respect in which he was held by this Society, and assuring her of our tenderest sympathy and regard.

Resolved, That the thanks of this Society be presented to the Rev. Wm.

J. Armstrong for the Sermon preached by him at this meeting.

And then the meeting adjourned with prayer by the Rev. Mr Alexander.
W. FENWICK, Chairman.

FLEMING JAMES, Secretary.

THIRTEENTH ANNUAL REPORT.

To the Bible Society of Virginia, this, the Thirteenth Annual Report of its proceedings, is, by the Board of Managers for the year now about to close, respectfully made. The lapse of time has brought with it the obligation, to account for the manner in which the duties assigned them have been performed, and to surrender the advantages for effort with which they have been entrusted. This obligation they discharge with emotions of pleasure that something has been done to promote the great cause, for the increase of which, all the faithful are concerned; with feelings of regret that no more has been done; and with sentiments of gratitude to him, on whom we are all dependent as well for any success which may follow our endeavours as for inclination and ability to do any thing towards the advancement of His glory in the regeneration of the world.

To us, with all our weaknesses, how mysterious do the plans and operations of Divine Providence frequently appear! At one time, our intellectual vision is dazzled by brilliancy of rays; at another, checked by impenetrable clouds. An Apostle contemplating this subject exclaims, "How unsearchable are his judgments and his ways past finding out!" Among the anxieties of the past year, we have sustained a bereavement of no ordinary character, in the death of William Munford, Esq., in whose promptitude, assiduity and talent, the Society had been accustomed, from the beginning of its existence, without disappointment, to confide. His example in the best of works has left an impression on our minds, which can never be removed. His life and his death enforce the Divine admonition, "Whatsoever thine hand findeth to do, do with thy might; for there is no work, nor device, nor

knowledge, nor wisdom, in the grave whither thou goest." At the next meeting of the Managers subsequent to his death, the following record was made on our books, viz. "Resolved unanimously, That the Board cherish with grateful recollection the memory of the late William Munford, Esq.—that we entertain the highest sense of the Christian zeal and ability with which he discharged the laborious duties of Recording Secretary of our Society from the time of its formation to that of his death—and that we unite our hearty condolence with his bereaved family at that afflictive dispensation of Divine Providence, by which the cause of piety and benevolence has been deprived of one of its brightest ornaments and most active supporters."

Since it is an office, the repetition of which, the changeableness of things makes requisite, measures were adopted at our first meeting, for supplying by sale or gift as might be found practicable, through the instrumentality of Committees, those in our city and vicinity, who might be destitute of the

Word of Life.

As the designs of the Society in circulating the Scriptures, had been in the preceding year evidently promoted, by the Agency of the Rev. Richard

Lattimore, that gentleman was at the same meeting re-appointed.

He has been successful, this year, in forming, and assisting in the formation of seven new Auxiliaries to this society. Two are in Dinwiddie Co. one of which has forwarded to our Treasurer, \$85:75 and the other (the Butterwood) \$109.—One is in the county of Amelia, from which the receipt of \$100:50 is acknowledged; and another in Nottoway, by which the sum of \$120 has been remitted. Two are in Hanover; one in St. Martin's Parish, and the other in the Parish of St. Paul; from the former of which, the sum of \$64:15 has been received, \$50 being a donation and the balance for books furnished, and from the latter \$21:16. In Caroline county, a Society has been organized, consisting of about one hundred members, from which has been received the sum of \$50 for books furnished.

To all those who have, in any manner contributed to the establishment or support of these Societies our most hearty thanks are justly due; while on them and on their efforts are implored the blessings of him, "Whose favour

is life, and whose loving kindness is better than life."

Other liberal appropriations have been made for the increase of our funds, as will be seen on reference to the Treasurer's account, by the Auxiliary Societies of Sussex, King William, and King and Queen, and Brunswick, and the Female Society of Powhatan.

The Junior Bible Society of Richmond, on its dissolution, with a view it is believed of merging into our own Society, submitted to our order, its funds amounting to \$62:77, and its books, consisting of 10 Bibles and 39 Testa-

ments.

The Female Bible Society of Richmond and Manchester, with its accustomed liberality has made in the course of the year two several appropriations, being together \$84:31.

The Rev. James G. Hamner has been constituted a life member of this Society, by the payment of \$30 on the part of ladies in Richmond, Manches-

ter and Hanover.

The several remittances made to the American Bible Society, in this year, amount to \$813:98. Which sum, when we deduct \$300 intended as a donation, and \$331:13 as payment for 260 Bibles and 400 Testaments received, will be reduced to \$182:85, which balance will be covered by orders already made for books by your Board. The above donation of \$300 has been more than faced by the usual munificence of that Society, in the gift of 250 Bibles and 500 Testaments valued at \$368:75.

Acknowledgments ought in this place to be rendered, for several donations made by individuals, whose names and contributions are in the Trea-

surer's account.

The number of Bibles and Testaments obtained, and disposed of by sale at a low price, or by gratuitous distribution, in the course of the year;

together with an account of those on hand; will be ascertained in the following statement:

There were on hand in the beginning of the year In the course of the year, the number obtained has been	Bibles. 204 520	Testaments. 291 939
Amounting to There have been issued from the Depositories	724 449	1230 734
Leaving on hand the 30th March 1826, (less 17 Tes-	~, ~	496
The whole number of Scriptures distributed since the organization of the Society amounts to	145	264

We feel ourselves encouraged and required to pray, "Let thy work appear unto the servants and the glory unto their children; and let the beauty of the Lord our God, be upon us; and establish thou the work of our hands

upon us, yea, the work of our hands, establish thou it."

For the continuance and increase of this Institution, we depend, in so far as means are concerned, on voluntary associations and contributions. It is indeed to be lamented that there are instances, in which such aids suffer decline; sometimes, for want of proper endeavours to promote their zeal, and at others, notwithstanding the use of all laudable endeavours. But our anticipations, are not depressed, they are on the contrary elevated, by a consideration of such dependence. It is a remarkable and interesting fact, that that system of benevolent enterprise which for the last thirty years has been exerting its influence, with continually increasing facility and effect, in meliorating the moral condition of man, is, a system which was planned, and is conducted by pious feelings of heart. And it is invariably found, that institutions sustained by free will offerings, are vastly more efficient than those founded on any other basis. The Eclectic Review speaking of "the Society for Propagating the Gospel in Foreign Parts," says, "Of the payments within the year, amounting to £32,000, nearly two-thirds, we have seen, have been met by parliamentary grants. Here is a Missionary Society possessing the undivided patronage of the whole hierarchy, and backed by Parliament, which yet does not draw £4000 from the public in the shape of voluntary subscription; and the amount of subscriptions under a guinea and parochial collections is under £900. While the three unchartered, unpatronized, unsubsidized, Missionary Societies, find no difficulty in raising an income of twenty times the amount. And the Bible Society receive from the public annually, nearly one hundred thousand pounds more."

We are impelled onward in the great work in which we are engaged, by two powerful motives, the practicability and the desirableness of our object.

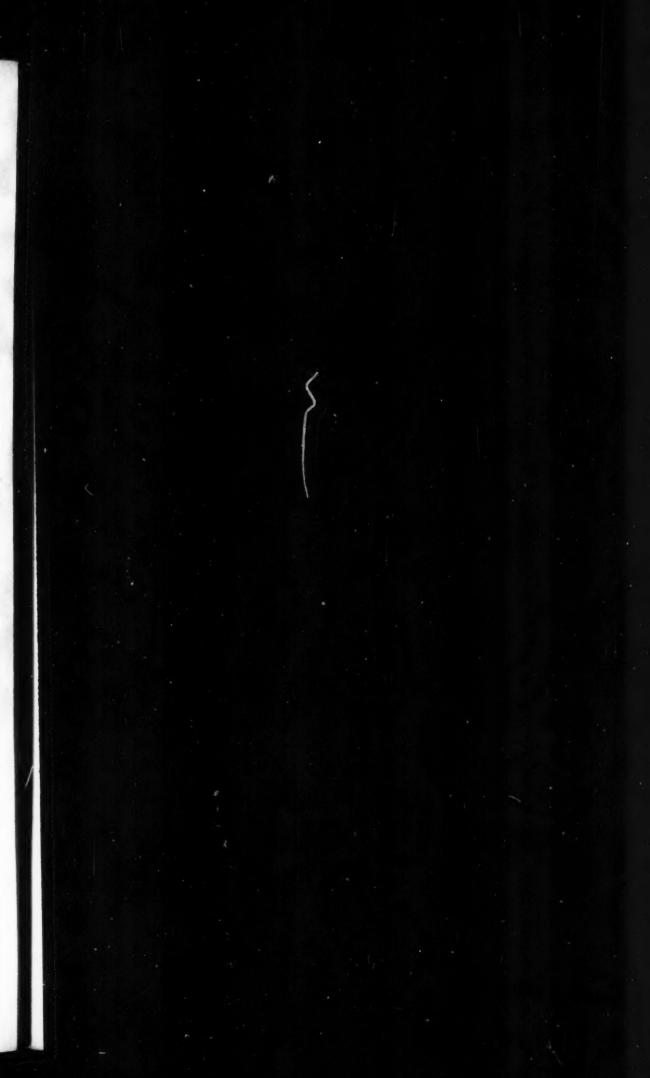
Its practicability. Consider the Agent by which the work is to be accomplished. It is our's to multiply and to distribute copies of God's word; it is his to render them efficient. Copies may be increased to an indefinite amount. The time was, when there was but one copy of any part of the divine word. The "American Bible Society" has issued and circulated between four and five hundred thousand copies; and the "British and Foreign Bible Society" between four and five millions. These glories of the lands in which they have originated, continue to send forth their life giving streams to water the thirsty and to refresh the parched.—Much has been done: but more remains to be done. Thousands even in Christendom "Know not God." Millions of rational beings, our brethren beyond the limits of Christendom, are in "Darkness and the shadow of death." Can we not, and shall we not be instrumental, under the divine blessing in bringing about the illustrious period when "All flesh shall see the salvation of God," when "the knowledge of the divine glory shall cover the earth, as the waters over the eass."

Its desirableness. It is the salvation of the world. Our immediate object is the circulation of the Bible without comment. It is confessed that there is no necessary connexion, between the circulation and the success of the scriptures. As to our final object, our hopes are all founded on faith in the promises of God. He hath said "My word shall not return unto me void." We repeat it, our object is the salvation of the world. It is not that the advantages of commerce, and agriculture, and the arts, and political liberty, may be every where known and enjoyed; it is that the world may be saved. Nor is it that the millions of our race, who are now loaded with the chains of Judaism, and Mahometanism, and Idolatry and Sin, may be redeemed; for they in a few years will all "fade as a leaf," and be succeeded by increased millions; it is that the world may be saved. This globe on which we live, has been pronounced by the Saviour himself, inferior in value to one soul. "What is a man profited, if he shall gain the whole world and shall loose his own soul?" And it is by the Bible instrumentality, that the world must be saved .- While it contains the only revealed character of God, affords the only satisfactory solution of the difficulty arising from the apparent inequality, in the distribution of the blessings of Providence, presents the only infallible criterion by which we can determine the rectitude or unrighteousness of moral actions; and while it only fully and satisfactorily reveals the doctrine of a future state, and informs us how God can remain just and yet justify the believing sinner; individual experience unites with the history of the church, and both concur with the express declarations of the Bible, in maintaining, that it is the grand means of human conversion. "The law of the Lord is perfect, converting the soul." The Gospel of Christ is the power of God unto salvation to every one that believeth."

According to as accurate calculations as the subject will admit, made by Economists in Religious Matters capable of judging, it is estimated that in our own country, the increase of means for moral and religious instruction, even within the last ten years, has not been proportional to the increase of our population and the consequent demands. For example, it is believed, that notwithstanding the hundreds of thousands of Bibles and Testaments, which the American Bible Society " with its Auxiliaries has thrown into circulation, there are more hundreds of thousands of persons, in the United States, destitute of the scriptures, now, than there were, when that society went into operation. If home, as well as foreign demands, for benevolent effort and enterprise, are increasing, there is but one fair and obvious inference to be made from the fact, and that is, that duty requires us, as patriots, philanthropists, and christians, to augment such effort, and such enterprise. Where is the individual who is not desirous, in some way to aid so noble and so holy a cause! And are there not those, who, blessed with the means of attempting good, are willing to extend their beneficence far beyond annual contributions, and liberally to give into the treasury of the Lord? It is our prayer that our minds, and the minds of all, may be deeply impressed with the awful idea, that our responsibilities are proportioned to our advantages; and that we may be so happy as to act the part of those, to whom will be addressed the final commendation and welcome. "Well done good and

faithful servants, enter ye into the joy of your Lord."

From the Treasurer's Account it appears that at the be ning of the year there were in his hands There have since been received from various sources,	gin-}	\$ 212	60 00
The disbursements during the year have been,		1438 1330	
The balance now remaining in the Treasurer's hands is, April 4, 1826.		108	27





UNITED AUXILIARY MISSIONARY SOCIETY.

THE Third Annual Meeting of this Society, was held at the First Presbyterian Church, in this City, on Thursday evening the 20th April, 1826.

Thomas C. Howard, Esq. was appointed Chairman, and Mr Samuel Reeve,

Clerk. The Meeting was opened with prayer.

The Annual Report of the "Executive Committee" together with the Treasurer's account having been presented and read, it was resolved, that they be accepted, and published as heretofore.

Resolved, That Rev. Wm. J. Armstrong, Dr Blair, and S. Reeve, be a Committee to superintend the publication of the Report, &c.

Resolved, That a copy of the Annual Report and Treasurer's account be

forwarded to the Presbytery of Hanover, at its next Session.

Resolved, That the 4th Article of the Constitution be so amended as to constitute the Assistant Corresponding Secretary, a member ex officio of the Executive Committee.

On motion, the following preamble and resolution were adopted.

Whereas, the Executive Committee of the United Domestic Missionary Society, have invited the Directors of that Society, and other friends of Domestic Missions in the United States, to meet in the city of New York, on the 10th of May next, for the purpose of forming an American Home

Missionary Society, therefore,

Resolved, That this Society looks forward to the proposed meeting with lively interest, cordially approving of its object, and believing that a union of American christians, of the Congregational, Presbyterian and Dutch Reformed Churches, in their exertions to build up the waste places of our Zion,

is practicable and highly important.

The following persons were appointed Officers for the ensuing year.

Mr Thomas C. Howard, Richmond, President.

Rev. J. H. Rice, D.D. Pr. Edward, 1st V. Prev. Rev. Jesse H. Turner, Richmond, 2dWilliam Maxwell, Esq. Norfolk, 34 do. Mr John Kelly, Charlottesville, 4th do. Rev. Wm. J. Armstrong, Richmond, Cor. Sec'y. Mr James Hazlet, do. Assis't. do. " John Geo. Whitwell, do. Rec. Sec. " John N. Gordon, do. Treasurer.

OTHER DIRECTORS .- Mr Fleming James, Richmond; Rev. Benj. H. Rice, Petersburg; Mr Geo. L. Sampson, Manchester; Rev. Shepherd Kollock, Norfolk; Rev. John Kirkpatrick, Cumberland; Rev. Wm. S. Reid, Lynchburg; Rev. James Turner, Bedford; Rev. A. W. Kilpatrick, Mecklenburg; Rev. Stephen Taylor, Halifax; Rev. John D. Paxton, Prince Edward; Rev. Isaac Paul, Nelson; Rev. Francis Bowman, Charlottesville; Dr James Blair, Richmond; Rev. Thomas P. Hunt, Brunswick; Rev. Matthew Lyle, Prince Edward; Mr George Hutchison, do.; Mr Benj. Brand, Richmond; Mr Geo. W. Payne, Goochland; Mr Benj. Mosby, Powhatan; Mr Henry A. Watkins,

Charlotte; Mr Charles Dabney, Louisa.

Resolved, unanimously, That the thanks of this meeting be tendered to the Auxiliary Societies and individuals who have contributed to the funds

of the Society the past year.

THIRD ANNUAL REPORT.

The Committee of the United Auxiliary Missionary Society, in presenting this their third annual report, have not the satisfaction of communicating any very interesting account of their proceedings for the last year.

Their exertions in extending through the destitute parts of the State, the preached gospel, have been much restrained, for want of funds, and it is obvious, this very limited scale of operations must continue until some more efficient plan be adopted, for increasing the members, and extending

the number of Auxiliary Societies.

The Rev. Mr Hunt was engaged and commissioned to act from the 13th of June last, as agent for three months, to procure donations and establish Auxiliary Societies. The beneficial effect of this experiment will appear, by the following extracts from his report. "The first efforts were directed to the established churches; Petersburg was first visited, the Christians, he remarks, deserve great praise in that place, for their exertions in favour of Domestic Missions.

In the county of Goochland a Society was formed, consisting of more than

twenty members.

The county of Cumberland was next visited;—the following new plan of operation was here suggested by the Rev. Mr Kirkpatrick, and pursued with a very successful result. Endeavours were made to persuade all communicants and all friends of Domestic Missions to pay annually to the United Auxiliary Missionary Society, any sum they please. The Society to appoint agents to collect these sums, to obtain new subscribers, and donations; these agents to be the ministers of the congregations, who in their pastoral visits can collect the subscription, and state to the people the wants, and situation of the church; the United Auxiliary Missionary Society to send to these agents its report, which will be read from the pulpit; and thus many who otherwise would remain ignorant on this subject, will become acquainted with the design of the Society, approve its proceedings and cordially join in aiding our exertions to send the gospel into the bosom of every family within our bounds.

The success of this plan in obtaining subscribers was greater than was at first anticipated, many who had positively refused to become members of a new Society, cheerfully fell in with the plan, and subscribed one dollar

per annum.

In the counties of Cumberland, Prince Edward, Charlotte, Halifax, and Mecklenburg, a considerable amount was collected, besides securing permanent subscribers as may be seen by referring to the Treasurer's account. Mr Hunt has since been located in the county of Brunswick, with the probable prospect of organizing a new church.

The Rev. Mr Hammersly, we have reason to believe, is profitably engaged at the Union Church of Lebanon and Mountain Plains, where he has been

for some time located by the church, with the aid of our funds.

The funds of this Society have also contributed to establish the Rev. Dan. A. Penick, as Pastor of a newly organized church in the county of Powhatan, where we are led to believe a good work is going on. By the aid of our Society, the Rev. Mr Fulton has been enabled to supply the church at Maysville with pastoral services. The Rev. Mr Converse has been recently engaged to undertake a mission for six months in the counties of Nottoway and Amelia. And the Rev. Mr Cochran has been commissioned to labour in the county of Campbell supported partly by our Society. The only annual report as yet transmitted to us from any Auxiliary Society is that from Petersburg. Their exertions during the past year have been much circumscribed, it appears, by limited funds. The report contains but little of much interest. But we are gratified to find in it no token of a disposition to relax in their efforts, but on the contrary, to go forward with renewed zeal in time to come.

Considering our inefficient attempts hitherto to increase the number of members to our Society, it is now earnestly requested as the only alternative, that every friend of Domestic Missions, particularly that every member of this Society, will, during the interval occurring between this and the next annual meeting, use his best efforts to obtain two subscribers, or at least one.

at \$1 per annum, and in effecting this object, let each member tax himself in case the first attempt fails, to make applications, until at least five individuals shall have been solicited, if necessary—and it is also requested of every one who shall thus engage in this cause of benevolence, to present at the next Annual Meeting, when the list of members shall be called, a statement, verbal or written, shewing the result of his efforts—we can devise no plan more efficient than this, we hope it may meet approbation.

When we cast an eye over the wide spread cloud of moral darkness that pervades our land, and then reflect on the partial and limited means in operation for its removal, we would at first feel little else than discouragement, and shrink from the magnitude of the task of ever accomplishing it. But feeble as seems the effort now making through the instrumentality of this our germ of a Missionary Society, still if we persevere and tire not, we are authorized, to look forward with a certainty nothing short of demonstration, that it will take root, gradually extend its benign influence, and ameliorate the condition of our deluded fellow men, wherever they may be found groaning and suffering under the paralizing influence of ignorance, vice, and deprayity.

Among all the employments in which men are engaged, in this fleeting state of existence, there can be none comparable to that of the labour of love; to that, of putting forth their efforts, of expending their time and talents, and a reasonable portion of the property of which they are possessed, and for the prudent and useful disposition of which, they, as stewards, are soon to give account; in this work. There can be nothing equal in value to the employment, of thus putting in operation, the means, by which an immortal happiness may be secured.—Could these realities be once impressed upon the minds of the community, we should no longer be obliged, to stand still and see the adversary triumph; but a new and vigorous impulse would be given to that engine which is now at work, and which must ere long, overturn the powers of darkness. Such impressions should be made on the minds of every member of this Society, when we state in concluding our report, that during the past year the great Head of the Church has removed from among us two of our beloved fellow labourers, the President and Corresponding Secretary of the Society, eminent alike for their efficient and useful exertions in building up the cause of Zion, the foundation upon which alone can rest our best hopes.-Let us profit by such signal dispensations and while we as travellers are but a few stages behind, may we be led to appreciate the value of the short span of life and work while it is called to-day. All which is respectfelly submitted.

The Treasurer's Account, which was audited by Messrs James Caskie and David I. Burr, exhibits the Treasurer's receipts and disbursements during the year ending 14th April, 1826, as per the following abstract.

The balance of cash The receipts from 23		\$396 41
sive, are from		

AUXILIARY SOCIETIES, VIZ.

T	ne Young Ladies Missionary So	ciety	of Ric	hmo	ond,		33	00
T	nchburg Missionary Society,	-		-			40	00
T	ne Female Society of Hanover	-towi	1,				6	00
T	he Female Society of Charlotte	and	Prince	Ed	ward,	-	52	25
Ā	nnual and other subscriptions,		•				117	00

CONGREGATIONAL COLLECTIONS.

Taken up at Buckingham Courthouse,				51	85
do do in First Presbyterian Church in	Rich	mond.		60	74

		DONAT	IONS.						
By sundry persons,					-		-	\$13	50
Mr Fleming James	of Rich	mond.		-					00
Rev. James Turner	of Bed	ford.	-	-		-		20	00
Act, James Lumer	01 2000	LEGAC	TES						33
Dividend on stock held	he the			tor of	Lvd	ia Wi	1.3		
liams, deceased,	L by the	2101111	moei a	-	250		3	59	50
nams, deceased,			-	-		S ci	ts.		
Your Chastonfold	donatio	100	-			5			
From Chesterfield,	donatio					27 0			
Cumberland,		and	subsc		ms,	74 7			
Prince Edward,	do.			do.		76 5			
Charlotte,	do.						~		
Halifax,	do.			do.		14 0			
Mecklenburg,	do.			do.		10 0	-		
Goochland,	do.			do.		7 0	0	-	-
							-	208	75
								\$1069	00
		ISBURS							
Paid to missionaries, ar	nd to a	id chur	ches	in th	e sup	port	of 2	500	00
regular preaching,				-			5		-
								-	
								\$569	00
In addition to the payn							ty)		
is under existing eng	gageme	nts to	Missi	ONARI	ES A	nd	5	650	00
CHURCHES, -			-	-		4)		
Leaving a balance of engagements.	eighty-0	ne doll	ars, a	gainst	the	Soci	ety f	or exis	ting
0 0									

PALESTINE MISSION.

DEATH OF Mn Fisk.—The following communication from Messrs Bird and Goodell, the only American Missionaries now in Syria, announcing the decease of their excellent fellow-labourer, the Rev. PLINY FISK, will be read by many with weeping interest. It is addressed to the Corresponding Secretary.

Beyroot, (Syria,) Oct. 25, 1825.

Dear Sir,-Never did we sit down to write you with such deep feeling, as at the present moment. Never have we had occasion to communicate events

so materially affecting the interests of the mission.

On the 26th ult. the long expected and unwelcome hour arrived for the departure, to our native country, of our beloved brother and fellow-labourer Mr King. It was with a heavy heart that we gave him the parting hand. We felt ourselves bereft of one of our firmest earthly supports. We commended our case to God, and prayed him to build us up, and not to pluck us down. We acknowledged our weak and dependent state, and begged that God would strengthen us by his grace, in proportion as he diminished our number.

But we did not then feel our dependence, as the providence of God has brought us to feel it since. Brother Fisk then remained to comfort and counsel us. We leaned upon him. We trusted in him as the chief agent who was to effect the good we design to this people. Now, this second prop is remove 1. That dear brother, too, has taken leave of us for another country. Yes, dear Sir, the hand of God has touched us, and our tears cannot soon be dried away. You, too, will feel and weep, and so will thousands, who knew and loved him, with ten thousand others, who have never

seen his face in the flesh. But God knoweth our sorrows, for he hath caused

them; and into his compassionate bosom let us pour them all.

It was on Tuesday the 11th inst. that brother Fisk first spoke of being ill. He supposed he had taken cold, but pursued his studies as usual, and in the afternoon walked into the city, and made several calls. In the evening, after uniting, as usual, in reading the scriptures in Arabic, he said he felt himself too ill to make any remarks, and requested Mr Goodell (in whose family he was) to make a few. He, however, prayed in Arabic with his usual fervency, though not with his usual length. Having bathed his feet in water, he retired to rest, with the hope of perspiring freely, and of being better in the morning. His hopes, were, however, disappointed. He passed a restless night, and, on Wednesday the 12th, had, towards noon, a fit of ague. A nausea at the stomach indicated, as we thought, the propriety of an emetic. It was accordingly administered. It brought away a profusion of bile, threw him into a free perspiration, and persuaded us all to expect for him a comfortable night. But we were again disappointed. This night was more restless than the preceding.

Thursday 13. He appeared much better during most of the day, and was able to attend our weekly prayer-meeting, with which he afterwards expressed himself much gratified and refreshed. Towards night, he became exceedingly uneasy, and some incoherent expressions betrayed a disordered

state of his mind.

Several succeeding days and nights were passed much in the same manner. His nights were regularly restless and tedious, but by day he seemed tolerably comfortable, sitting up, enjoying conversation, and taking part in it, frequently desiring the scriptures to be read, remarking on the greatness and importance of the subjects treated of, and enlarging, particularly on the preciousness of the promises. Hymns, which we often read, or sung, at his request, always seemed to revive his spirits, and awaken in him feelings of devotion.

To different individuals of his acquaintance, he often let fall such remarks as showed where his own mind was fixed, and such as tended to lead theirs, also, to useful reflections. To his Arabic master he said, "You have been teaching me grammar, but here I am taught a higher branch of knowledge, humility, submission, and patience." To another friend he remarked, that it was useful sometimes to be brought low on a bed of sickness. It was in itself a trial, but we had in the midst of it this glorious consolation, that we

could apply to an all-sufficient Redeemer for support.

His case, as yet, did not appear particularly alarming. Nothing, to human view, was wanting, but some skilful physician to prescribe for him a few simple remedies. No such physician was at hand. Dr Dalton, from the Jews' Society, would have been the man we wished, but he was at two day's distance; and the circumstances of his family were such, as to preclude every hope that he could leave it. We looked with some confidence for the divine blessing on the feeble means, to which our own experience, and, a few standard medical books, directed us. We lifted up our hearts with our voice unto God in the heavens for deliverance. Perhaps our prayers were hindered by the presumption, that the great Head of the Church would not remove from the mission one, who was, to human view, so important, and even necessary, to its prosperity.

Wednesday morning, 19. He rose, as usual, and occupied the sofa in an easy reclining posture, and appeared to enjoy some quiet sleep, but we have since suspected, that what seemed to be sleep, was chiefly stupor.—His countenance was, towards evening, perceptibly more sunk, and he manifestly began to think his recovery doubtful. He said, with a desponding air, to one of us, who stood surveying him, "I don't know what you think of me."—Together with restlessness and head ache, his fever was accompanied, this evening, by an involuntary starting of the muscles. To ease his

head, we applied, as we had done once before, a few leeches. He grew suddenly very wild, and increasingly restless. Happening to touch the leeches on his face, he exclaimed, "Oh, what is here!" When told, "O," said he, "I know not what I am, nor where I am." We hastened to remove him to his bed, but, in taking off his gown, he fainted, and lay for some time as if dying. In removing him, and managing his bleeding, he repeatedly asked, what we were doing, and who we were. We replied, "This is such a brother, and this is such an one," "Oh yes," said he, "the best friends that ever I had in my life, I am sure. God bless you." This was a

terrible night of constant uneasiness and delirium.

Thursday morning, 20. It being evident that he was reduced since yesterday, and would, perhaps, be unable to sustain a single additional paroxvsm of fever, we consulted whether it would not be best to disclose to him our opinion of his case, and suggest the propriety of his completing whatever arrangement remained to be made of his worldly concerns. We were the more decided to do this, as he had expressly wished us to deal faithfully with him, and tell him, without flattering his desires, whatever we thought of him. He received the communication with great composure—expressed a hope in Christ-said his views were not so clear as he could wish, but intimated that he was not afraid. So far as he was acquainted with himself. he thought he could safely say, that his great, commanding object of life, for the last seventeen years, had been the glory of Christ, and the good of the Church. Mr Goodell asked, if he had any particular word of comfort, or of exhortation for his family friends, his brothers, sisters, father .- At this last word, he was sensibly moved; "Oh, brother Goodell," said he, raising his hand to his eyes, "my father, my father, -my father-(he paused.) But he'll bear it. He knows what such afflictions are. When he hears the news, the tears will roll down his furrowed cheeks, but he'll not complain-he knows where to look for comfort." Here he stopped, saying he hoped to renew the subject, when he should have had a little space to collect himself. After we had read, at his request, the fifty-first Psalm, and both prayed by his side, he himself added a short prayer, in which he confessed his sins, and resigned his soul and body into the hands of God.

Hoping that he might yet continue a day or two, we despatched a messenger to Sidon, to a physician with whom Mr F. had some acquaintance, and

in whose skill he expressed some confidence.

During the course of the day, he conversed much, and with the full command of his reason. "It is now," said he, "about seventeen years that I have professed to be a servant of Christ. But O how have I served him—with how many haltings and stumblings and sins. Were it not for the infinite merits of Christ, I should have no hope—not one among a thousand of my words has been right—not one among a thousand of my thoughts has been right." We asked, if he could not give us some directions how to live and labour in the mission. "Yes," said he, "'tis done in a few words; live near to God, dwell in love, and wear out in the service of Christ." He had no particular plan to recommend for the conduct of the mission,—but with regard to the station at Jerusalem, should be sorry to have it given up, tho' he did not see how it could be well avoided, until we should be reinforced by other missionaries.—He dictated letters to his father, and his missionary brethren, King and Temple—wished he had a catalogue of his books at Jerusalem, that he might select a suitable one for his father, but could not think of any.

At times he lay in a state of stupor, and seemed near death. In such a state he was, when the hour arrived of our usual Thursday prayer-meeting. We proposed to observe the season by his bedside, supposing him to be too insensible to be either gratified or disturbed by it. On asking him, however, if we should once more pray with him, to our surprise he answered, "Yes—but first I wish you to read me some portions of Mrs Graham's "Provision

for passing over Jordan." We read, and he made suitable remarks. Where it is said, "To be where thou art, to see thee as thou art, to be made like thee, the last sinful motion forever past,"—he anticipated the conclusion, and said, with an expressive emphasis, "that's heaven." We then each of us prayed with him, and he subjoined his hearty "Amen." We had asked, what we should pray for, as it concerned his case. "Pray," said he, "that, if it be the Lord's will, I may get well, to pray with you, and labour with you a little longer; if not, that I may die in possession of my reason, and not dishonour God by my dying behaviour." He afterwards begged to hear the hymn, which he had formerly sung at the grave of Mr Parsons.*

As the evening approached, and before the appearance of the fever fit, he was very calm and quiet. In the midst of the stillness that reigned within him, and around him, he spoke out saying, "I know not what this is, but it seems to me like the silence that precedes a dissolution of nature."—His fever began to creep upon him. We saw again the spasmodic affection of his muscles. "What the Lord intends to do with me," said he, "I cannot tell, but my impression is, that this is my last night." We hoped not. "Per-

haps not," said he, "but these are my impressions."

The devotions of the evening were attended in his room. He united in them with evident enjoyment. Afterwards he begged one of the sisters to go and try to get some rest, bade her good night, intimated it might be their final parting, commended her "to Him that was able to keep her." Similar expressions of concern for us, and of gratitude to God, frequently fell from his lips, such as, "The Lord bless you for all your kindness."—"I shall wear you all out."—"Were it not for these kind friends, I should already have been in my grave."—"How different is this from poor B. (an English traveller who lately died,) how different from Martyn, how different from brother Parsons in Syria."

The fever fit proved much milder than the night preceding—scarcely any appearance of delirium. He repeatedly said, "The Lord is more merciful to me than I expected." "Perhaps there may be some hope of my recovery—the Lord's name be praised." He often checked himself for sighing, and speaking of his pains, saying "I know it is weak, and foolish, and wicked." Once, after a draught of water, he said, "Thanks be to God for so much mercy, and let his name be trusted in for that which is future." On two or three occasions, he exclaimed, "God is good—his mercy endureth

forever."

At midnight he asked the time—hoped it had been later—and, at three A. M. (Friday 21,) his fever gave way to a little quiet sleep. During the whole forenoon, he remained so quiet, that we hoped his disease might be breaking away. In the afternoon, however, it was discovered returning with all its alarming symptoms. He was asked, if he had been able during the day to fix his thoughts on Christ. "Not so much as I could wish—I am extremely weak." But when you have been able to do so, has the Saviour appeared precious to you? "O yes, O yes, O yes." "One of the sisters," continued he, "has been reading to me some precious hymns respecting Christ and his glory;" then fixing his eyes steadfastly towards heaven, he repeated the words, "Christ and his glory."

At 6 o'clock he had rapidly altered, and the hand of death seemed really upon him. We repaired to the throne of grace, commending his soul to him that gave it. He had inquired anxiously if the Doctor had not come. He came at 8, but Mr F. was insensible. He approached the bed side. Here is the Doctor, said we. He raised his eyes, fastened them a moment on the stranger, and sunk immediately into his former stupor. The physician, on

^{*&}quot; Brother, thou art gone before us. And thy saintly soul has flown Where tears are wiped from every eye, And sorrow is unknown." &c. &c.

learning what had been his symptoms, expressed little hope of saving him : but not to abandom him entirely, he ordered new mustard poultices to his feet, and warm wet cloths to his stomach, with frequent draughts of rice water. One hour after, to our no small joy and encouragement came on a free perspiration, the paroxysm of fever was arrested, respiration more free, and the remainder of the night comparatively quiet.

Saturday 22. He was able to return the morning salutation to those that me in. When the physician entered the room, he immediately recognized him, and conversed a little with him in Italian-passed the day quietly

-said almost nothing—tongue palsied.

The sun had set, and no appearance of his usual paroxysm. His strength was such that he could still raise himself on his elbow, and nearly leave his bed without assistance. Our hope had not, for many days, been higher, that he might yet survive. The fever came on, however, at 8 or 9 o'clock, but so gently that the physician repeatedly assured us he apprehended no danger from it. We therefore retired to rest, leaving him, for the first half of the night, in the hands of the physician and a single attendant. Scarcely had we closed our eyes in sleep, when we were awaked to be told, that all hope concerning him was fled. We hastened to his bed side, found him panting for breath, and evidently sinking into the arms of death. The physician immediately left him and retired to rest. We sat down, conversed, prayed, wept, and watched the progress of his dissolution; until, at precisely 3 o'clock on the Lord's day morning, October 23, the tired wheels of nature ceased to move, and the soul, which had been so long waiting for deliverance, was quietly released.

It rose, like its great Deliverer, very early on the first day of the week, triumphant over death, and entered, as we believe, on that Sabbath, that

eternal Rest, that remaineth for the people of God.

We sung part of a hymn, and fell down to give thanks to Him that liveth and was dead, and hath the keys of hell and of death, that he had given our dear brother, as we could hope, the final victory over all disappointment,

sorrow, and sin.

As soon as the news of his death was heard, all the flags of the different Consuls were seen at half mast. His funeral was attended at 4. At his grave, a part of the chapter in Corinthians respecting the resurrection, was read in Italian, and a prayer offered in English, in presence of a more numerous and orderly concourse of people, than we have ever witnessed on a similar occasion. His remains sweetly slumber in a garden connected with one of our houses.

As for us, we feel that we have lost our elder brother. Our house is left unto us desolate. To die, we doubt not, has been infinite gain to him, but to us the loss seems at present irreparable. He cheered us in the social circle, he reproved us when we erred, he strengthened us by his prayers, exhortations, and counsels.-The Board of Missions will feel the loss, perhaps, not less than we. Another servant, with talents like his for explaining and enforcing the doctrines of the Gospel, and who shall be able to preach fluently in most of the languages heard in this country, will not soon be found. But the Lord of the harvest has resources of which we know but little. To him let us still repair, and pray in hope.—Your unworthy afflicted servants.

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REMARKS ON THE LIFE OF ESAU .- CONTINUED.

REFLECTIONS .- The progress of Sin.

I. There is not only a progress in sin, but there is an order in which this progress is made. There is also a connexion between the different grades of crime: one prepares the way for another of still darker shade than itself. All this, we think, is very obvious in the life of Esau. That he was piously educated, we have already supposed. He chose, however, to pursue a course very different, and even opposite to that which his pious father had marked out before him; and died at last, chargeable with an amount of guilt which accumulated through each year of his life. The human mind is so constituted that it cannot be stationary: its views and feelings will prompt it forward, either in the broad road that leadeth unto death, or in the narrow way that leadeth unto life. While it is true that, the path of the just is as the shining light, which shineth more and more unto the perfect day; it is equally true that, evil men and seducers shall wax worse and worse, deceiving and being deceived. The progress of some may be more rapid and more obvious than that of others, yet all will

progress in a greater or less degree.

An undue fondness for sensual pleasure is not unfrequently the commencement of a progress in crimes of the lowest order, and of the deepest turpitude and guilt. This seems to have been a very prominent feature in the character of Esau. At a very early period he seems to have given himself up to the unrestrained indulgence of his appetites. He was, comparatively, but a youth when, for one single gratification of this kind, he sold his birthrights. In forming his matrimonial connexions he regarded neither the precepts of piety, which had been taught him, nor the wishes and comfort of his parents; but followed the blind impulse of his own sensual The same cause will, at this day, produce the same The youth who considers it a paramount object, who views it as the end of his being, to gratify his animal propensities, gives a melancholy, though sure presage, either of a premature grave, or of an old age blurred with crimes of the deepest infamy. For the sake of these indulgencies, he will neglect the cultivation of his intellectual faculties, and of his moral powers. From that elevation to which the love and acquisition of science would raise him, and from that more sublime height to which the moral and religious improvement of the heart would exalt him, he descends to the level of the

brutes, to contend with them for the mere pleasures of sense -the highest which they can enjoy. His character, his usefulness, in society and in the church, is deliberately bartered away for the gratification of his appetites. This is especially the effect of the intemperate use of ardent spirits; the bane and the disgrace of our country. No sooner does a youth contract a fondness for this insidious and destructive stimulus than he begins to dig the grave of his own reputation, point the dagger of grief to the heart of his friends, and rob society and the church of his usefulness. Nor less dangerous. nor, whatever may be said to the contrary, less disgraceful is the crime and the habit of illicit intercourse between the sexes. Every person, offending in this way, who has not by repeated transgression destroyed the power of conscience, must feel disgraced in their own estimation; they have lost that purity of heart, and violated that uprightness of principle which prompt to virtuous action. Crimes of this nature may be concealed under plausible names, and escape censure from the world; but God, the Almighty Judge, has solemnly

declared, that such offenders, he will judge.

It will be understood that we mean those animal pleasures which are excessive, which are contrary to the scriptures, and of course sinful. Every indulgence of this kind increases the appetite; and thus it clamours with a louder and more imperative voice for still farther gratification. By the same process that moral power which would check this progress, and restore the heart to the control of more virtuous feelings, becomes weaker and weaker, its reproofs and remonstrances are given in tones more and more feeble, until they die away, unheard and unregarded. The relish and the desire for pleasures of a more noble and virtuous character is lost. tellectual faculties are not only neglected, but weakened by this course of criminal excess. Hence, intellectual pursuits will become more and more difficult, and will yield him no pleasure equal, in his estimation, to that of sensuality. It is well known that moral and religious reflections are unwelcome and painful to him who is a lover of pleasure more than a lover of God; he will, therefore, exclude them from his mind, and carefully guard against their return. If they should, however, intrude themselves, he will resort to dissipation and riot, for the purpose of driving them out; and generally too, with fatal success. Thus, while the power of appetite is increasing, the moral and religious restraints of the heart are weakening; and, in all human probability. there appears no other prospect before the unhappy victim of

sensual indulgence, but to progress from crime to crime, and from one degree of disgrace to another. The heart of pious sensibility cannot but weep over the multitude of youth, in our own country, who have commenced this progress, which threatens to carry them, with increasing haste, to that vortex in which thousands, in all ages, from Esau down to the pre-

sent day, have been ingulphed and ruined.

Irreligious and wicked companions give a powerful impulse in the progress of vice. That course of licentious pleasure, just mentioned, will almost necessarily associate him who pursues it with those of dispositions and habits congenial with his own. He will be shunned by the good and the virtuous; unless, from the best of motives, they may associate with him, for the purpose of restoring him to the paths of honour and rectitude. He will have no relish for their society; and of course, will avoid it. Drawn together by similar pursuits, he will become the companion of the abandoned and the profligate. They will form a community of their own; the opinions, the arts and the practices of each individual will become a common stock, and be imparted to the whole frater-The youth who enters this community may have, at the time, no intention of making that progress which others have made; he may suppose it impossible that he ever will disgrace himself as others have done: but by this connexion he places himself under an influence, the power of which he does not suspect, and the tendency of which he is not, of course, prepared to resist. He is now the pupil of the most accomplished adepts in every species of crime, who, like Satan himself, exult in nothing more than in their success in leading others, step after step, from crime to crime, to their own The youth does not perceive the insidious art with which his remaining scruples of conscience, and any moral restraints which may yet linger in his heart are gradually effaced. But his teachers understand their profession; and will give no shock to his feelings so rude and inconsiderate as to endanger his continuance with them. He will hear, at first, sacred things turned into merriment; and if he can be induced to partake in this fascinating wit, he is then prepared to hear them ridiculed and scoffed at; the next step, which he is now prepared to take, is to despise and reject them. He has now sold his birthright; is now free from all moral and religious restraint. The fear of God is no longer before his eyes; he hesitates at no crime to which inclination prompts him. He is now qualified to lead others along the path which he himself has trodden, and thus increase the community to

which he belongs. The members of this fraternity encourage and keep each other in countenance. They compare themselves among themselves, and judge themselves by themselves. The chief concern of each is to secure the approbation of all his companions. They never think with what deep abhorrence and commisseration their progress is regarded by the virtuous and the good; nor how very far they have departed from that law of God, by which they are finally to be judged.

This appears to have marked one stage in Esau's progress in wickedness. He formed his most intimate connexions with the people of Canaan, who were idolaters. He might have enjoyed the benefit of religious society in his father's family; but for this he had no relish; he preferred the society of those who neither knew nor worshiped the true God; the measure of whose iniquity was almost filled up; whose wickedness was even now calling loudly for the vengeance of heaven. We see the effects of this intercourse on Esau and his children. His posterity, imitating the example of their father, became a race of idolaters, and in a subsequent age are mentioned as the border of wickedness. We need not go back, however, to distant ages to find the fatal effects of this dangerous influence; they are visible in our own time; they come under our own observation. There is not a city, nor a town, nor a village, nor scarcely a neighbourhood in our own country where there is not a community of this character, more dangerous to approach than Scylla or Charybdis. Each community has its leader, its teacher, its patriarch, its vicegerent of Satan; one more distinguished than the others for the number and infamy of his crimes; one better qualified and more expert than the rest in training up others in the theory and practice of wickedness and debauchery. By the influence of these fraternities many a youth, otherwise of great promise, has been conducted to disgrace and to ruin. At this very hour, many a parent is weeping over a son, perhaps a daughter too, making rapid progress to destruction under the tuition of these adepts in all that is diabolical and infamous. There is scarcely a confession made under the gallows that does not mention the influence of the wicked and profane as one cause which has led to such an ignominious end.

The indulgence of sinful passions is another cause which greatly accelerates the progress of wickedness. Esau hated his brother; this hatred generated the still more criminal and dangerous passion of revenge; under the influence of these passions, he deliberately formed the design of murdering his brother. If the providence of God had not preserved the life

of Isaac longer than was expected; and if Rebekah had not prevailed on Jacob to escape; Esau would have actually murdered his own brother. He possessed no principles which would have restrained him from the guilt of this atrocious act. Had Esau loved his brother; or if he felt himself injured, had be possessed a meek and forgiving disposition; this succession of crimes would have been prevented. The same cause is seen and felt in powerful operation at this day. In the paroxysm of anger that act has often been done, which has given rise, through future life, to the most bitter reflections. Under a slight degree of displeasure, an unguarded word is spoken; this provokes, and it is often thought, justifies, and even requires, retaliation; this retaliation becomes mutual: the little cloud soon becomes a tremendous storm, which wraps the whole hemisphere in turmoil and gloom. The friends on each side are involved in the contest, and whole neighbourhoods are embroiled in discord. Thus variance. hatred, wrath and strife are produced, which not unfrequently continue through life, and sometimes descend to posterity. This great matter was kindled by a little fire of unhallowed feeling, which, at the proper time, might have been prevented by a moment's reflection, by a little prudence, but especially by that charity which is not easily provoked, which suffereth long and is kind. Pride is the prolific source of numerous and deplorable crimes. A slight offence is given, or supposed to be given. The haughty spirit kindles with resentment, and reparation must be had. The field of honour, as it is called. but as it is in truth, and as it often becomes in fact, the field of blood and of murder, is visited. On the parties themselves is entailed disgrace; on their friends, sorrow, perhaps a broken heart. Had this spirit been cloathed with humility, this murderous conflict would not have taken place.

How wise, and how good are the precepts and cautions of the Bible! Be not lovers of pleasure more than lovers of God. My son, if sinners entice thee, consent thou not; for their steps lead down to death; destruction and misery are in their ways. Keep the heart with all diligence; for out of it are the issues of life. Happiness is connected with obedience; with disobedience, misery. Neither men nor angels can separate what

God has joined together.

His Spirit still Remains.

II. Successive centuries have rolled away since Esau left the earth; but his spirit still remains and operates with visible and powerful effect. We have supposed, and we think

correctly too, that he was piously educated; especially that he was made acquainted with the nature of the birthrights. and with those sentiments and that conduct which would be expected and required of him, who was born heir of these rights. But he made light of these things, and sold them for a mess of pottage. He was ashamed of this connexion with the gracious promise made to Abraham, and of this relation to the people of God, and to the promised Messiah; and he determined to free himself and his posterity from this reproach. His determination was carried into effect; he soon furnished the most undeniable proof that he considered these things contemptible, mean, and worthless: nor does his subsequent life exhibit one solitary symptom of pious feeling or desire. There are multitudes, at this day, who inherit this spirit, and who, in this respect are, Edomites, are the posterity of Esau. There are thousands in our country, who, if they supposed it was believed of them, that they were pious, that they were of the meek and humble disciples of Jesus Christ, that they were conscientiously aiming to regulate their hearts and their lives by the precepts of the Bible, that they felt any real concern on account of sin, that they lived in the practice of prayer, self-examination, and other personal duties of religion, would as certainly feel the painful sensation of shame, and some of them, perhaps, in as great a degree, as the most virtuous would, on being supposed guilty of theft. They consider this relation to the Redeemer, this submission to his will, as reproachful, as a stigma of disgrace, and as utterly inconsistent with that reputation which they wish to maintain. Nor was Esau more successful in freeing himself from all the restraints of piety, than these are, in the measures which they pursue to prevent the slightest suspicion, that there is in their hearts any religious tendencies. Voluntarily and frequently they barter away their portion in the privileges, the blessings, and the hopes of the gospel, for the indulgence of their appetites and criminal passions. They give as clear and convincing proof that they despise these blessings, as Esau did, that he despised his birthrights. If conscience should sometimes remonstrate with them, and fill them with alarming apprehensions of death and a future judgment, to escape all suspicion of seriousness, they will act the part of the hypocrite, by assuming the appearance of indifference, which they do not feel, and by affecting a smile of contempt, which, from the time and circumstances, borders on indecency. But they would rather be charged with violating the established rules of politeness and

decency, would consider this less reproachful to their character, than to be suspected of feeling any concern for the salvation of their souls. Well; they should remember this that is written: Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels. If they now consider it reproachful to them to acknowledge Jesus Christ as their Saviour, their teacher, their friend; he will then consider it reproachful to his character to approve, to receive and treat them as his friends.

Esau, by an inspired apostle, is called a profane person; that is, he viewed and treated spiritual and sacred things as common. At one time he would have inherited the blessing, if he could have obtained it, not on account of its spiritual character, and the blessings of piety which it conferred on its possessor, but solely on account of its temporal advantages, of the worldly honours and distinctions with which it was connected. He considered it desirable not as the means of promoting piety on himself or others, but as the means of promoting his selfish purposes. Christianity is viewed and treated, by many, in this very way. Some men will advocate and support the christian system, not as the means of their own salvation, or that of others, but because its influence will promote the temporal advantages of society; because it may be turned into an instrument of state policy, and thus help forward the operations of the civil government. It will preserve the common people, as they are called, in better subjection, and render them more easily governed than they would be without it. Thus they divest christianity of all its features of spirituality and sacredness, in which its real value and its true glory consist, and employ it only as an instrument in promoting the temporal interests of mankind. Had it no other tendency than to change and purify the heart and elevate the affections to God, and thus to prepare the immortal spirit for heaven, they would no longer be its advocates; they would give it up as foolishness, as not calculated to answer the only purpose in which they feel interested, and as altogether useless. If it could possess the same power to promote the temporal advantages of society, without its spirituality, it would be as valuable, in their estimation, as it is. If they could not derive from it these worldly advantages without receiving its spiritual benefits also; if they could not employ it as an instrument of state policy without feeling its powerful influence as the means of salvation by grace,

there is reason to believe they would despise and reject it as cordially and as certain as Esau did his birthrights. Now, although we most firmly believe that christianity does exert a most powerful and salutary influence on the temporal interests of mankind, yet we cannot but view this as a glaring

profanation of this sacred and spiritual system.

The only purpose which the Bible can answer, in the estimation and practice of some men is, in administering an oath; that is, as the means of securing the truth in giving testimony. They live in the habitual violation of its precepts; they reject its doctrines, its offers of mercy, and the hopes to which it invites; they would be ashamed of the spirit which it inculcates and requires. Some, indeed, who make this use of it, will not hesitate to declare their opinion that it is not a revelation from God, but a mere human fabrication; and yet, in this case, they have recourse to it as the only, at least, the best means of obtaining the truth. The manner in which the oath answers this purpose seems to be, that those who swear by the name of God, profess to believe that the Almighty Judge, who knows their hearts, will assuredly, as the Bible declares, punish them if they state any thing but the truth. Now, unless they really believe these declarations and fear the displeasure of God, the oath gives not the least security that the truth will be told. It is a fact that the Bible contains other declarations which are as true, and as well calculated to excite their fear, as those are which relate to perjury. That Bible declares that the transgressors of his law will assuredly be punished; and yet they transgress this law daily, and from choice; God has declared that he will punish impenitent sinners, and yet they live in a state of habitual impenitence, he has declared most solemnly that he will punish all those who do not receive and obey Jesus Christ as their Saviour, and yet they not only reject, but despise this Saviour and his salvation. In all these instances they neither believe nor fear God. One hour after the oath is taken, they will use the awful name of Him by whom they have sworn, in the most indecent, light and trifling manner. Is it possible they can fear Him whose name they use as a common by-word? It is impossible. If they believed one part of the Bible, they would believe the whole of it; for it is all given by inspiration of God. It is not the belief of the Bible; it is not the fear of God, which gives an oath the power of securing the truth; it is a regard to their own interest. Perjury is disreputable; the civil law punishes it with severity. This is their fear, and their dread; but God they do not fear, or they would keep his commandments. The only use they make of the Bible is to answer this common, this political purpose. Thus they profane this Holy Book.

The ordinances of the gospel are most shamefully and The Sabbath or as it is called in most flagrantly profaned. the New Testament, the Lord's Day, was instituted by the authority of heaven as a day of rest from the ordinary pursuits of life, to be spent in the discharge of religious duties, in reading the Scripture, in attending public worship, in prayer, in communion with God, in preparing for heaven, that Sabbath which never will end. By some this day is spent in idleness, and its return is anticipated for this reason, with pleasure; by others, in amusement, in parties of pleasure; and by some in making contracts, in buying and selling, or in attending to such worldly employments as can be concealed from notice, and as the civil law and the state of public opinion will permit. Thus the holy Sabbath is profaned. The house of God is treated in the same way. some it is valued chiefly as furnishing an opportunity of seeing their friends and neighbours, spending a few minutes in conversation, in giving and receiving the salutation of politeness. Others visit the house of God with no little pleasure because it gives an opportunity of observing the new fashions in dress, and of obtaining materials for conversation through the week. Others enter the sanctuary with delight as a theatre where they can display to the notice and admiration of others the beauty of their persons, and the richness and elegance of their dress. The preaching of the gospel is desired by some, not as the means of instruction in righteousness, of growing in grace by growing in the knowledge of a Saviour, but as the means of gratifying their taste, of exciting their admiration, of moving their passions, by displays of learning, of talents and of eloquence. The office of a Bishop is, by some, desired, not because it is a good work, but because there is, sometimes, a good living connected with it. Prayer itself has not escaped this profaning process. Instead of breathing, as it ought to do, nothing but the spirit of charity and pure devotion, it is sometimes perverted into an occasion of censure and abuse; the language poured forth accords much better with sectarian zeal and blind and intolerant bigotry, then with humble and earnest importunity. Even the consecrated memorials of a Saviour's body and blood have not escaped the profaning touch of unhallowed hands, receiving them for no other purpose than as a qualification for an office in the army, or navy, or in the government of the state. Vol. 1x. Na. 5.—May, 1826.

All these—and they embrace a large portion of our fellow citizens and our friends—cherish the spirit and imitate the example of Esau. They abstract from christianity its spirituality, and its tendency to improve the heart and save the soul; and then receive it only as an instrument of state policy, as the means of procuring some temporal advantage, of answering some worldly and selfish purpose. They receive the form without the life-giving power; the body without the animating spirit. They may receive it in this manner; but it will leave them dead in trespasses and in sins, to perish forever.

Natural Affections are no Proof of Piety.

III. That Esau was capable of the deepest feelings of sorrow, and of the liveliest emotions of kindness, is clearly evident. Our hearts have been touched with sympathy when we heard his very great and bitter cry, and the earnestness with which he pleads for his father's blessing; nor less so when we beheld him meeting his brother, and with overflowing tenderness, falling on his neck and kissing him. Witnessing this sorrow and this brotherly affection, we almost forget that the heart which cherishes them is hardened in impenitence, and is utterly destitute of the love of God: yet such is the These are mere natural affections; and exist in the same heart with the love of sin, and with enmity against Should we be disposed to consider the tears and distress with which he seeks his father's blessing as indicating a change in his mind; that though he once despised and sold his birthright, yet now he desires it on account of its spiritual character; and that this is a godly sorrow on account of his own sins; we will naturally expect to see him bring forth fruits meet for repentance. But these tears have scarcely ceased to flow, when we see this heart filled with the malignant passions of hatred, envy and revenge, and these maturing into the deliberate purpose of murdering his brother. These are not the fruits of repentance; they are utterly inconsistent with them. The tender affection with which he embraced his brother is the result of those means which Jacob employed for this purpose, and of the circumstances in which the meeting took place. While, therefore, these affections prove him capable of repentance for sin, and of love to God, his whole life proves that he was destitute of this repentance, and of this love. These were mere natural affections, and are no proof piety.

This case will teach a very important and useful lesson to all who are disposed to receive it; and there are thousands

among us who ought to receive and profit by it; who are in danger of deceiving themselves and others by mistaking natural, for spiritual affections. There is a sorrow of a religious nature, or exercised in connexion with religious subjects, but it is of the world; it is excited by natural causes, and is, of course, a natural affection: yet it worketh, has its effect on the views and other feelings of the mind; the result of its operation is not of life, but death. Without destroying the love of sin, it is mistaken for that godly sorrow which has this effect, and which, therefore, is connected with eternal life. There are many, during the time of a religious excitement, who are touched with sorrow, merely from seeing others in distress; this is from sympathy, which is no more than a natural principle. Others are moved, even to tears, under the preaching of the gospel, when the result proves, as in the case of Esau, that it is nothing but the workings of This sorrow does not spring from a living root, is not the effect of a spiritual principle; and, therefore, its continuance is but temporary: like the early cloud, and the morning dew, it passeth away. Yet in each of these cases, the persons thus affected may ignorantly and hastily conclude, that this is evangelical repentance; and others deceive themselves by mistaking a natural affection for the work of the Holy Spirit. Some, on hearing a christian, on the bed of death, expressing, though in broken and faultering accents, the peace which he enjoys, the hope which supports him, and the joy which he anticipates, are softened into tears, and use this language; and they almost persuade themselves, with sincerity too; Let me die the death of the righteous, and let my last end be like his! when their subsequent life clearly evinces that the feeling was merely sympathetic. Others, again, are deeply affected with compassion at the sight of distress. Floods of tears have been shed over the fictitious scenes of misery in the pages of a novel. These last, indeed, are not so likely to mistake their feelings for the sorrows of genuine repentance; but they almost unavoidably fall into another mistake of a very dangerous nature: they cannot be persuaded that, on any subject, their hearts are insensible, or that they can, in truth, be called hard hearts. Those, too, who witness these sorrowful and tender emotions, may, without cautious reflection, admit the same conclusion. Let, however, the experiment be made; let the number, the guilt and the vileness of their sins be presented to their view; let the goodness of God in preserving their lives, in supplying them with the means of salvation, in giving his Son to die for

them; let these, and other motives of the gospel, calculated to produce the deepest contrition, be applied to the mind; and their hearts will appear as insensible as the grave, as hard as the rock. Their hearts are now obduracy itself. They can and do weep over the miseries of others, both real and factitious, but not for the miseries, the endless miseries, which are coming upon themselves; they have not one tear for the sins they have committed against God, nor for the vileness with which, in his sight, they are polluted. They are touched with sorrow on all occasions, except when it is

worse than madness to be insensible.

Take another exhibition of natural affections. There are some, by nature, mild and gentle, meek and inoffensive, kind and affectionate in all the relations of life; as husbands and wives, as parents and children, as brothers and sisters, as friends and neighbours. Besides, they are, what the world calls, strictly moral; upright in all their dealings, punctual in their engagements; they scorn the wickedness and licentiousness in which many others are engaged. The stranger is prepossessed in their favour at the first sight; they are esteemed and beloved by all their friends. Can it be that so much amiableness is connected with enmity against God? It is not only possible, but, in a thousand instances, it is a fact. Make a fair experiment, and mark the result. Let the subject of experimental religion be introduced; the trials of faith, the deceitfulness of sin and of the heart, the nature and necessity of love to God and to the Saviour; and there will be no want of politeness, no rudeness, indeed, but an evident shrinking as from something suspicious, unwelcome, if not dangerous; there will be a silence which indicates a want of congeniality of disposition with these subjects, and a want of interest in them; there will be a significant and supplicating look, which, expressed in plain language is; we pray you, dismiss this subject, and introduce something in which we can join. Compare them with the precepts of the Bible. Do they frequently and carefully examine themselves for the purpose of knowing whether they are in the faith? Do they live a life of prayer, humble and earnest prayer, in their closets and in their families? If parents, do they train up their children in the nurture and admonition of the Lord, carefully instructing them in the knowledge of spiritual things? Do they remember the Sabbath day to keep it holy, to be in the spirit on the Lord's day? Do they maintain that communion with God which is the privilege and the delight of those who love him? Do they punctually attend the public worship of

God? When there, they will appear with decency; but will not a very slight inconvenience prevent their attendance? These duties are habitually neglected; and neglected, too, from choice, because they are irksome, in which they find no pleasure. As they have the privilege and the opportunity of discharging these duties, their neglect is evidently the result of opposition to them. Now, this opposition is what we mean by enmity against God, by whose authority these duties are enjoined. Again; examine the principles of their character, and the motives of their conduct. Is faith in Jesus Christ, the knowledge and belief of the scripture, the basis. the active, the generating principle of these characters, so amiable in the view of men? Is love, supreme and sincere love to God and man the motive of their conduct? They themselves would disclaim all pretensions to this principle and this mo-If the attempt was made to enforce on them the discharge of these duties, and the exercise of this spirit, their loud and earnest complaints would be heard, and the real principles of their hearts would appear in decisive hostility and resistance to these attempts. But why complain, unless they were likely to suffer some loss? Why resist, unless some injury was apprehended? According to their present views and dispositions they consider the discharge of these duties and the exercise of this spirit injurious to them, as diminishing their happiness. It is evident, therefore, that the ruling principle of their hearts is opposition to the duties and the spirit of genuine piety. This principle may be concealed from themselves and others, under those amiable dispositions for which they are so distinguished; but yet, though unnoticed and unsuspected by man, it exists, and is in active opera-This opposition, we repeat, is enmity against God. However kind and friendly they are to men, they are the enemies of God; and will, at last be considered and treated as such. It is, indeed, painful to think of the change they will shortly undergo, when all these natural affections shall disappear. and this radical principle of their hearts shall break forth in unrestrained, in open and avowed hostility and rebellion against the Almighty Judge. They meet all the claims of man, but deny the claims of God: And he that loveth not the Lord Jesus Christ will be ANATHEMA, MARANATHA.

By this we do not mean to insinuate that these natural affections, which render them so amiable in the sight of men, and so useful to society, are not better, far better than the contrary dispositions. It was far better that Esau embraced his brother with tenderness, than to have rushed upon him under the influence of hatred and revenge, and shed his blood. Certainly there are degrees in sin; some are more criminal than others. Their danger, though not as great, is as certain as that of others. Without the saving influence of the gospel, their condemnation is really as certain as that of the most abandoned profligate on earth. Of all these it may be said, as to the young man whom Jesus loved; they lack one thing, and that is, the one thing needful, without which they cannot be saved.

He that hath ears to hear, let him hear the instruction which may be derived from the life of Esau.

READING FOR YOUNG PEOPLE. - Continued from page 125.

At the appointed time I met my friend's family, and now proceed to give you an account of the manner in which the evening was spent with the father and his children. Your readers may recollect that the promise of the parent was to give an account of the several kinds of people who live in Palestine and Syria. But before he began the performance, several maps were laid open, and the children were put to a geographical exercise, of which the following is a pretty accurate sketch.

My children, said the father, I wish you to form a just idea of the country where we now are, as well as of the people who live in it. And if you will connect the names and situation of the places, with the manners, customs and religion of the people who inhabit them, both will be better remembered by you. And the mention of one will be very apt to bring the other to your recollection also. Mary! tell us the situation and boundaries of what is now called Palestine or the Holy Land.

The little girl, after a short pause replied. My map places it between latitude 31 and 33½ North, and longitude 34½ and 37 East. It is bounded by the mountains of Libanus and Antilibanus on the north; on the east by the Syrian desert; on the south by Arabia Petrea and the desert of Suez;

and on the west by the Levant.

And what do you call the Levant? asked little Margaret? Her sister replied, why I believe the eastern part of the Mediterranean sea is now called the Levant.

I thank you said Margaret—but I do wish that people would not puzzle me by giving new names to old places, as they often do. Now I expect that in going through this little

country, which does not look bigger than my hand, we shall find a hundred places, with names so altered that we shall

not know them, when we come to them.

It will be even so, remarked the father; but your wishes cannot reform geography. So you must take it as it is, and learn it as well as you can. But look at your maps. There you see the river Jordan, rising in that range of mountains (now called Anti-Libanus) and running south through the sea of Galilee as it is named in the New Testament, and pursuing its course to the Dead Sea. The first of these is now called lake Tabaria; and the other Bahr Sout. The country on the west between the Jordan and the sea, was anciently the land of Canaan. Three of the tribes of Israel settled on the east of the river. Farthest north was the half tribe of Manasseh, from the sources of the Jordan to nearly the southern shore of the sea of Galilee. The tribe of Gad came next, and extended nearly half way from the sea of Galilee to the Dead sea. And directly south lay the country occupied by the tribe of Reuben, which was bounded on the east and the south by the river Arnan.

Pass now to the west side of Jordan, and go north to the range of mountains called Libanus, and you find first the tribe of Asher. Between that and the Jordan lay the tribe of Naphtali. South of Asher, and reaching from the Mediterranean to the Jordan was the tribe of Issachar. Next came the half tribe of Ephraim. Go on south, and on the sea you find Dan, between him and the river was "little Benjamin." Then came the tribe of Judah, and to the west of Judah on the sea the tribe of Simeon. The principal city in this country is Jerusalem—let Anne show us its place in

the map, and tell us its situation.

"There it is, said she, among all those mountains. Its longitude is 35 deg. 20 min. east; and the latitude 31 deg.

47 min. north."

You are right, resumed my friend—and this city which was once so great and flourishing contains at most only twenty thousand inhabitants. Besides these a great many pilgrims go to Jerusalem every year.

Father! said James, what do people go on pilgrimage to Jerusalem for? If I am not mistaken the country is a mighty

poor one; and the town is a very unpleasant place.

The Father. Why you know the temple of Solomon formerly stood there. It was the holy city of the Jews, and their place of worship. They think it holy yet; and many of those poor creatures go thither that they may say their prayers there, weep over the ruins of their glorious city, and die at Jerusalem. And christians make pilgrimages that they may stand on the Mount of Olives, walk in the garden of Gethsemane, visit Calvary, and pray in the church of the holy sepulchre.

James. Well! I think they travel a great way to do what

they might do just as well at home.

The Father. But let us not wander from the present subject. There is Jerusalem: In this plan of the city as it now is, there is the mosque of Omar. It is said to be on the place where the temple of Solomon once stood. But Jews and Christians are prohibited entering it on pain of death.

On the father's making a pause, Margaret whispered to Mary and said, do sister tell me what is a mosque. To which she answered. It is a Mahometan church I believe.—Indeed! said Margaret it is very strange to kill people for going into a church. I should like to know what sort of folks these

Mahometans are.

The Father. You shall know all in good time-To the west of Jerusalem is the place called Calvary, where our Saviour was crucified. This mountain to the east is the Mount of Olives. And at the foot of the mountain on the eastern side is Bethany, where Lazarus lived with his sisters Mary and Martha. Look a little to the west of south and at the distance of two hours, or nearly six miles, you will find Bethlehem the place where Jesus was born. It is now a small village with only three hundred inhabitants. Look still farther south and you will see a town now called Haleel. This is the Hebron of Scripture, and near it is said to be the cave of Macpelah which was used as a burial place by Abraham. Turn now to the west as far as the sea shore, then look a little north and you see a place called Jaffa: this was anciently Joppa, where Peter lodged with Simon the tanner, and where he restored Tabitha to life-Don't you remember Margaret?

Margaret. O yes father! it was in my lesson at the Sabbath school last Sunday. I remember how the poor women stood round her when she was dead, crying and showing the clothes she had made and given to them. O she was good.

The Father. Well children, do you be good also, and though the world may not praise you while you live, the poor will weep when you die.—Between Jaffa and Jerusalem is a place now called Romba, it was in the time of our Saviour called Arimathea, where Joseph lived, who begged the body of Jesus of Pilate, and laid it in his own new tomb.

But we have taken up so much time in our geography, that we shall scarcely be able to finish the task fixed on for the evening. I promised to give you some account of the people that are found in this country, that you may be able to understand the Journals and Letters of our good Missionaries, who are labouring among them.

As to religion, they are divided into Mahometans, Jews,

and Christians.

Father! interposed Margaret, I wish you would tell me one thing here—I read about Mahometans, Mohammedans, Muhammedans, Mussulmen, and Moslem, and I want to know if they are all the same sort of people, or if there is any difference among them.

The Father. They all mean the followers of the person

whom we commonly call Mahomet.

Well, said the child, I confess that I don't know much; and I ought not to find fault with people that are a great deal wiser than I am—but I know it would be mighty foolish in us children to call the same people by half a dozen different names. It is just so too about Hindoos, and Juggernaut, and Otaheite, and a hundred other names—We shall never learn the right way to spell them in this world.

The parent smiled at this little sally and proceeded—Besides these whom I have just mentioned, there live among the mountains not far from Beyroot a very singular people, called the *Druses*, of whom I must give you some account. But let

us proceed in order.

The Turks are masters of this country now. And I told you before that they are all Mahometans. By and by when you are able to make history a regular study, you may read a full account of the Turks. At present I will just observe that the Turkish empire takes a part of Europe. of Asia. and of Africa. Mahomet was born about twelve hundred years ago in Arabia, a country lying as you see by the map, south of Palestine, between the Red sea on the west, and the Persian gulf on the east. He pretended to be a prophet, and to teach a new religion, which was made up partly of Judaism, partly of Christianity, and partly of Heathenism. He acknowledged that Jesus Christ was greater than any prophet that went before him; but taught that he himself was the greatest of all. He pretended that he was carried to heaven, where he received his revelations, which were written in a book called the Koran. At first he only used persuasion to draw people to his religion: but after his followers had increased sufficiently to employ force, he adopted that method Vol. IX. No. 5.—May, 1826.

of conversion. In this way his false religion spread very rapidly, and now a great many millions of the human family are followers of this false prophet. He was a man of great talents, but very wicked. He had fifteen wives, and pretended that he was at liberty to take as many more as he pleased. His religion principally consists in believing that there is one God and Mahomet is the prophet of God; in praying five or six times every day, in fasting at appointed seasons, giving alms, and making a pilgrimage to Mecca the place where he was born.

The Mahometans hate the Jews and Christians very much,

and commonly call them dogs.

Palestine is under a Turkish governor called a Pasha, who oppresses the people most sorely; beats them, takes away their money, and often kills them for little or no provocation. And any Mahometan thinks he has a right to treat any Jew or Christian that falls under his power, just as he pleases.

The father here paused, and allowed the children to express

their sentiments on the matters he had communicated.

James could not help repeating his wish that the Greeks would kill all the Turks.—But the girls were particularly struck with the number of the prophet's wives. Margaret thought that if they were not a very quiet sort of women, there must be a great deal of scolding about the poor man's house—and all blessed themselves that they were born in America and not in Palestine; that they were Christians and not Mahometans. Let us now, said my friend, go back to Jerusalem, we may meet some missionary, who will give us a good deal of the information which we are in search of this evening.

Our friends Mr Fisk and Mr Bird have been here, and have met with very unkind treatment. They were engaged in distributing Bibles and Testaments, and preaching the gospel, when some Turkish soldiers came to their lodgings.

seized them, and hurried them off to the judge.

With one voice the children exclaimed, what! for preaching the gospel, and giving the bible? But James remarked, after a little consideration, that he was not surprized at all; for

the Turks were bad enough to do any thing.

James, said the father, you are prejudiced against the Turks; and form your opinions under the influence of prejudice. This is very wrong. The Turks are bad enough: but read that paper, and you will find that others are wicked too.

The boy took up a paper and read the following extract from the Missionary Herald for Feb. 1825; asking questions

for information as he proceeded.

"As soon as we appeared in his presence, he demanded. "Who are you?" We replied, English."-O father! said Margaret, how could they say so? They are Americans; and

they ought not to deny their own dear country.

The father. Do not be so hasty; but hear the whole. The Turks in Jerusalem do not know any thing of America and very little of England, or indeed of any other country. They believe all to be Englishmen who are under English protection.

James. But I should think, father, that the United States

could protect their own citizens any where.

The father. True, my son: but you do not understand this matter. The English and other European powers have treaties with the Turks. They trade with them, and in all the large towns, they appoint persons to attend to the affairs of their commerce. Those persons are called consuls. Now the United States have no consuls in that country; and when our fellow citizens travel in Palestine, they are obliged to apply to some European consul for protection, or go unprotected. They choose to apply to the English, because the good people in England also send missionaries to the Holy Land. But proceed.

"We replied, English; using the term, as it is understood here to mean, under English protection. The next question was, "Why do you wear the white turban," We replied, "It is customary for Englishmen to wear it, when they travel in Turkey." He shook his hand very significantly, and said. "No. no. no; this cannot be done without a firman." I then

showed him my firman from the Sultan."

O! Anne, cried Margaret, did you notice the missionaries wear turbans in Palestine. I wonder why they do not wear hats there, as they do here. And James inquired what could be the reason why the Turks quarrelled with them for wearing white turbans.

On this the father informed them, that the people in the East dress very differently from us. And they laugh at Europeans and Americans, as they say for going naked, because they wear clothes fitted to the shape.

Indeed! said Margaret, I should like to know how they

dress, who are so ready to laugh at us.

Why, answered the father, men and women dress very much alike. They wear large drawers made of fine linen or stuff; a shirt of linen, cotton, or gauze; over this a tunic or gown reaching below the knees, with a sash going round the waist; and over this a long cloak, or rather a large square shawl, with holes for the arms. On the head they wear a turban instead of a hat, which the Turks hold in great abhorrence. Christians are required to wear blue turbans. It is the privilege of Musselmen to wear white ones; and green are worn as the distinguishing badge of descendants of Mahomet. In some places a Christian endangers his life, when he puts on a white turban.

Well, said Mary, different people have very different notions, and fashions. The Turks laugh at us; and I am sure we should laugh at them if they were to come among us dressed like a parcel of old women. But I suppose people like what they are used to.—Other remarks were prevented by the inquiry of James, what was meant by a firman.

The father. The chief of the Turkish empire is sometimes called the Sultan, and sometimes the grand Seignor. He is also their religious head; and is regarded by all Mahometans with the greatest reverence. When applied to in the proper manner, on behalf of a stranger, who wishes to travel his dominions, he writes, or causes to be written an instrument, in which, the privileges asked for are granted. This is one sense in which the word firman is used. Proceed now with your reading.

James went on thus—"On seeing this, he invited us to a seat on the sofa, where he was sitting. After reading the firman, he said, "But this is merely for travelling, and gives you no permission to sell books." Then holding up a copy of Genesis, which one of the soldiers had brought from our rooms, he said, "These books are neither Mussulman, nor Jewish, nor Christian, and nobody will read or receive them"

-And threw the work contemptuously on the floor."

O! the wicked man, cried Margaret, how could he tell so great a story, and do so vile a thing? But go on James—and let us hear the rest.

"We replied: "The books that we distribute are the Law, the Psalms, the Prophets and the Gospel; such as Christians have always received as their holy books." His reply deserves to be remembered. "The Latins say, these are not Christian books."

Well father, said James who are the Latins? I wish to know all about them.

Why, replied the parent, they are Roman Catholics; who are either sent from Rome, or are supported by the church of

Rome for the purpose of promoting popery in that country. And here, my children, I may explain to you a number of things, of which you ought now to know something to enable

you to understand what you read.

When our blessed Saviour established his church on earth. and for a long time afterwards, all who believed on him were called by the common name of Christians, and there was but one communion. But at length differences and divisions, and afterwards separations took place. The first great separation was between what were called the Greeks and the Latins. These names originated from the different languages most in use, among those who separated from each other. The Latin language was used in Italy, France, Spain, part of Africa, &c .- And the Greek language in countries lying to the East, such as Greece, Asia Minor, Palestine, Egypt, &c. Hence the churches which fell under the dominion of the Pope, have long been designated by the term Latin; and the others are called Greek Christians. But as the Pope has always been desirous to extend his dominions, he has sent numerous missionaries to the East, who have succeeded in converting many of the Greeks to the Roman Catholic Church. These are called Greek Catholics. So that in reading the Letters and Journals of our Missionaries, you find mention made of Latins, Greeks, and Greek Catholics, names which I hope you will hereafter understand, when you meet with them.

Then, said Mary, the Latins, who told the Turks that the Law and the Psalms, the Prophets and the Gospel, were not

Christian books, pretend to be Christians!

They not only do this, replied my friend, but they pretend to be the only true christians, and call all others heretics.

I don't know, exclaimed Margaret, exactly what a heretic is; but I am sure they are strange christians, who say that the Bible is not a christian book. Is not that telling a downright story?

The father. They would not say that the Bible is not a christian book in so many words; but they pretend that the Bible, distributed by our missionaries, is not a correct trans-

lation of the Holy Scriptures.

But, observed James, I read something this very day, which I did not then understand, about missionaries distributing Bibles just like those printed at Rome.

Very true, my son, and this may lead you to see that the Latins do not wish that the people should read and understand

the Bible.

The children could scarcely express their amazement at this declaration. And one of them remarked that they must be like Mr * * * * *, who won't allow his children to read the Bible at all, but makes all the game of it in the world. O, said Anne, but he doesn't call himself a christian; he don't believe any thing.

But father, asked little James, why do not the Roman

Catholics wish the people to read the Bible?

Because they say that they cannot understand it; they per-

vert it; and thus fall into very great errors.

My papa, said Margaret—whose vivacity is remarkable—tell me if you please, did God give the Bible to preachers, or to the people?

The father. To both, my dear. But why do you ask?

Because, said she, if He gave it to the people, I think they ought to have it. But if those wicked Latins are right, then the preachers are only to have the Scriptures, and the people

are to believe just what they are told to believe.

The father. You are very right my dear. Our heavenly father certainly intended the Bible for the use of all; and He made it so plain, that all may learn from it the way to heaven, if they are humble and teachable. But if they are proud and self-sufficient, no matter how learned, they will never grow wise to salvation. Yet it is a great blessing to have faithful, pious and learned preachers, to assist us in understanding the Scriptures.

But, said Anne, what became of the good missionaries? I

am very anxious to know that.

Why, answered James, they were obliged to set them at liberty. I can read the whole account to you if you please.

It is too late now, remarked the father, as we have several other matters to talk of this evening. But there is one thing relating to this affair, which I wish you to notice. The governor, and the soldiers, and all who had any hand in the affair, expected that the missionaries on being set at liberty, would make presents to them.

Margaret. Well, indeed, that beats every thing! Give presents to people, for putting us in prison! They must be

distracted.

The father. Ah! my children, you have no idea in this happy country, of the wretchedness of most people where the pure gospel is not known. Why in Palestine, nothing is more common than for the rulers to arrest individuals, and without any fault being alleged, to throw them into prison, and put them in chains. They then demand money of them, and keep them in prison until they pay. Sometimes too they give them the bastinado, that is, they make them lie down, and beat them on the soles of their feet, until they are willing

to give money. Jews and Christians are oppressed in the most barbarous manner; robbed, plundered, and often killed in mere wantonness, and nobody protects them. But in our country, the law protects all, strangers as well as citizens, Jews, Mahometans, and Christians. It is not so in any but christian countries; but no nation is so happy as our own.

But father, said James, you have not told us much about the Greeks; and we have heard nothing about the Maronites, and the Armenians, and the Druses, and the Arabs—I meet with all these in the Journals, and I want to understand every

The father. There is no great difference between the Greeks, and the Roman Catholics; except that the Greeks do not acknowledge the Pope's supremacy, and they have no images in their churches. They have pictures, however, which they regard with very great reverence; and they seem to put the Virgin Mary above our Saviour. The great objection both to Greeks and Catholics is that they place religion almost entirely in outward things—It does not make them good, but superstitious. This is the difference between true religion and false. The one always makes people good: the other allows them to be bad, if they say prayers often enough, and do what their priests bid them.

Margaret. Then I should think the religion of the Turks and the Latins bad; for the Turks do cruel things, and the Latins say false ones.

As for the rest resumed the father, we must wait until another evening. The family exercises then closed, as usual, only I observed that the parent in his prayer appeared peculiarly solicitous to awaken in the minds of his children gratitude for their privileges as American citizens.—To be continued.

REVIEW .- Concluded.

The substance of a Discourse preached in the Hall of the House of Representatives of the Congress of the United States, in the City of Washington, on Sunday, Jan. 8th, 1826. By the Right Rev. John England, D.D. Bishop of Charleston. Baltimore: Published by F. Lucas, jun. 1826. pp. 52.

THE view given in our March Number, of the Doctrines of the Romish Church, may enable our readers to form a judgment for themselves on the most important points of difference between Catholics and Protestants. We now proceed to a particular consideration of Bishop England's Discourse. This is not a sermon according to common parlance: for the preacher took no text; referred to no particular passage of scripture, as the foundation of his doctrine: but discoursed as seemed good to him, first, on the general principles of religion natural and revealed; and then on some of the peculiar

doctrines of the Church of Rome.

It is due to Bishop England to state, that after having been invited to preach in the Representatives' Hall at Washington, he did not of his own motion publish his discourse. At least twenty members of Congress united in a request that it might It appears, too, that the preacher had not previbe printed. ously written what he delivered; but was subject to all the disadvantages accompanying an effort to recall what he had spoken extempore. Full allowance ought to be made for all this, when the discourse is considered as a literary composition. But this is not our object—The doctrine taught by Bishop E. is in our view the important matter; to this we mean to direct the attention of our readers. And here, we presume, the preacher offers no excuse. The subjects of which he treats are no doubt familiar to his mind. He has probably discoursed often on the same topics; and is perfectly willing that what he has said should be received, as far as it goes, for a true exposition of the principles held by the Church of Rome.

We may, as well here as any where, remark, that although there are signs of haste in the composition of this discourse, yet the general style of it is plain, manly and strong; much better suited to the pulpit, than if it had more decoration:

and in some passages eminently felicitous.

The speaker begins with an apology, which, though rarely proper in a preacher of the gospel, was perhaps called for on this occasion. And he very ingeniously brings it to this conclusion, that unless he should treat of "the peculiarities of his own faith." his audience would probably be disappointed

in their expectations.

But in order to arrive at this particular ground, he thinks it necessary to examine the general principles of our religion. Perhaps he was right. The members of Congress may not, be all well informed on this subject; and the nation perhaps, has reason to be thankful to any one who will afford them instruction. To what sources of information these gentlemen have access, when at home, we pretend not to conjecture. But the great library purchased some years ago certainly affords very scanty means of obtaining christian knowledge. There is indeed a number, how great we cannot tell, of French manuscripts which treat on the subject of religion: but we

shrewdly suspect that they are not very much read; and that the disregard of gospel morality, which is said to be very manifest every winter at Washington, was not learned from the demonstrations of its absurdity, to be found in these works of foreign infidels. It is, however, a little strange that what was too bad to be published in France in the days of frenzy, should be purchased and laid up in our national library, for the edification of the law-makers of this christian country! We are, however, glad to find that some counteracting influences are in operation. The Unitarian Prayer-book lately distributed with such remarkable disinterestedness, may teach Members of Congress how to pray; and Bishop England, in the discourse before us, very honestly, informs them what they are to believe!

In pursuance of his design, he proceeds to define religion—it is "the homage which man owes to God"—or as stated in other words, it is "man's duty to God." But to know man's duty, we must examine his nature. This is spiritual and corporeal. The spirit is superior to the body—Man's first duty, then, is to worship God in spirit and in truth. But to learn how this spiritual worship is to be paid, we must inquire what faculties the spirit of man embraces. "The first faculty of the soul is the understanding, by which we discern truth from error." And the preacher concludes that "man's primary religious obligation is to labour for the discovery of truth, and to adhere to what he shall thus have discovered."

This obligation is universal.

"The second faculty of the soul is the will;" and Bishop E. thinks that "its determinations are formed with perfect freedom; generally on the knowledge which has been acquired." "Hence he adds, the discovery of truth should be pursued, for the purpose of regulating the determinations of the will. And the homage of this faculty is paid to the Creator, by continually determining to act according to the law of reason, as it has been discovered after sufficient inquiry." But, subjoins he, "we do not always act as we have determined." The allurements of the world, bad example, &c. "interfere between the determinations of the will, and the carrying of those resolutions into effect." But it is our duty to withstand allurements, &c. &c.

We cannot stay, here, to remark on the singular metaphysics of the right reverend preacher: yet we cannot but say that we are at a loss to understand what he means by the determinations of the will. The will is that faculty by which we choose. A determination of the will is an act of choice;

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it is a volition. And unless some physical force interferes, the action always follows the volition. Otherwise we are not agents at all. But how allurement, example, passion, can come between the determinations of the will, and the actions determined on, we do not see. We can understand how the understanding may be convinced of truth and duty, and yet the will be so biassed by allurement, example or passion, that man will not follow up his own convictions. He sees what is right, but wills not to do it. And this is his depravity.

The speaker next adverts to the material nature of man, and derives from it the very just conclusion, that we are bound "to pay to God external homage." He then sums up his remarks on the several topics adverted to, and observes on the whole "This is what we call natural religion; for it

is what nature and reason exhibit as our duty."

If God never revealed his will to man, we should have these great principles only for our guidance. But two questions, says the preacher, naturally present themselves to us— 4 Did God ever make special communications to any of our race? And if he did, could such revelation destroy or weaken the force of the principles of natural religion?"

To the last question a negative answer is immediately given-"No revelation made by God can destroy or weaken the force of these principles"—Indeed the direct contrary is Revelation confirms the doctrines of natural religion, and gives precision to the application. The preacher in this part of his discourse offers a number of very just and pertinent remarks on the coincidence between the discoveries made by revelation, and those of man's reason as far as it goes; and states very clearly the obligation of all, first, to inquire whether God has made known his will to man; and then, to believe what God testifies to be true. He interposes too a number of salutary cautions against the common error of sceptical minds in setting their opinions respecting subjects that go beyond the reach of the human mind, in opposition to what God makes known concerning himself. But as this is a topic familiar to all who have examined the deistical controversy we shall pass it over, with the general remark that what is said here is, for the most part, exceedingly well said.

We perfectly agree with the preacher in his position that in regard to revelation the inquiry is as to the fact—and that the proper evidence is testimony. But there is a vagueness in some of his statements, which leaves his subject rather in

the dark.

"I may be asked, when will man know that he has evidence of fact; and how shall he know it. There are some questions which

are more plainly answered by our conviction than by any induction. The feeling of the evidence is so strong that we can by the very expression of the feeling, testify to others what they know because they too feel as we do, and they know that we should, by any attempt at inductive proof, make perfectly obscure that which without this effort would be fully and confessedly evident. Ask me, how I know that I have evidence of light being now diffused around me; how you have evidence that I now address you; how we all have evidence of our existence;—who will undertake, by any process of reasoning, to produce a stronger feeling of conviction than exists by the very feeling of the evidence? Nor have we any form of expression, which could carry more conviction to the mind, than that which announces the feeling itself; each individual will know when that feeling exists within him. No speculation will aid him to the knowledge of the fact; and where the general testimony of mankind is given to the existence of this feeling, it cannot but have an intimate connexion with truth. If it had not, the God who formed our nature such as it is, would have placed us under a delusion from which we could not be extricated, and the assertion of this not only would destroy every criterion by which truth could be distinguished from error, but would be blasphemy against the Creator of the universe."-pp. 17, 18.

The reader cannot but remark that in answer to the question "how shall a man know that he has evidence of fact"the preacher refers to cases in which our consciousness, or our senses assure us of the truth; and in relation to which, from the constitution of human nature, it is impossible that there should be any variety of opinion. He terms this, a feeling of the evidence; and remarks that, " where the general testimony of mankind is given to the existence of this feeling, it cannot but have an intimate connexion with truth." We cannot speak certainly as to the meaning of this sentence: we are not sure whether it refers to testimony or to feeling. If the preacher means to say that all men believe the evidence of their senses; and that their general testimony as to what they see, hear, taste, touch, &c. ought to be received as true; we readily admit it .- But let us look at the next paragraph,

"Let us come to view how we ascertain the fact of revelation. If there is any special work which is so peculiarly and exclusively that of an individual, as that it can be performed by no other, the fact of the existence of that work establishes the fact of his presence; and if his presence is a testimony by him of his concurrence in declarations then made, he is responsible for the truth of those declarations. We believe miracles to be works above the power of created beings, and requiring the immediate presence

and agency of the Divinity, and given by him as the proof of his commission to the individuals or societies whom he makes witnesses to men of truth revealed by him. The feeling of the miracle being evidence of his presence for this purpose is so general, and its testimony so fully given by the human race, as well by their spontaneous declaration, as by their whole course of conduct, that it would argue in our Creator himself a total disregard for man's information if he permitted its existence during so many centuries, and with such inevitable results, unless it was a criterion of truth. The same consequences would necessarily follow from a permission on the part of God of a general delusion of mankind as to the species of works that were miraculous. When the feeling generally existed, and was acted upon most extensively during a long series of ages, that works of a peculiar description were emphatically miracles, and that the performance of those miracles was an undoubted proof of God's presence to uphold the truth of the declarations made in his name by the agents or the instruments used in these works: the author of our nature would be chargeable with aiding in our delusion, if he did not as he could, and as his perfections would demand, interfere to correct the error."-pp. 18, 19.

Here the reason why miracles are regarded as sufficient proofs of revelation is intelligibly stated. But if we understand the preacher, we can by no means admit his other positions. The feeling spoken of in the preceding paragraph seems to be that, in the author's judgment, which assures us that miracles are evidence of divine revelation; and also enables us to determine what species of works are miraculous. We know that our senses give us information as to external objects, which we cannot help believing to be true; this, as was before remarked, is called a feeling of the evidence. In quite another way we are convinced that the working of miracles belongs to God alone: and so in relation to the proper character of miraculous works. And the placing of the evidence on this ground of feeling opens wide the door for all manner of imposition. There are operations in natural philosophy, which, if carried on in presence of an ignorant multitude, would awaken the same feeling, which the performance of a real miracle would excite among people of a different character. The effects of galvanism, and of electricity, the surprising changes produced by chemical agents, &c. &c. afford instances. If the feeling produced by what is new and unaccountable may be depended on, then a skilful practical chemist, or even a dexterous mountebank might easily establish claims to a divine mission. The truth is, we cannot determine any action or event to be miraculous, unless it is ascertained to be a suspension of some known law of nature. when the pretension to miraculous power is set up, they who do not wish to be imposed on, will carefully examine whether the case comes clearly and indisputably within the rule. The liquefaction of the blood of St. Januarius is regarded by an ignorant populace as an annual miracle; but the change in the substance exhibited for the blood of the saint, may take place according to the ascertained laws of chemical action. In this case, then, what appears miraculous to the crowd, is known by those in the secret to be a mere natural operation. Such an examination of extraordinary events as puts it beyond all doubt that the laws of nature have been suspended, is therefore necessary to determine their miraculous character. And if this examination is not made; it is no more surprising that men should be imposed on here, than in other cases where they will not use the reason which God has given them.

In the next paragraph we also find opinions boldly advanced, to which we cannot subscribe.

"Our next observations must regard the quantity of testimony which would be required to prove one of those miraculous facts. The assertion has sometimes been made, that more than usually would suffice for establishing an ordinary fact, would be necessary to prove the existence of a miracle. We altogether dissent from this position. The facts in the one case are precisely as obvious to examination as in the other. Strange as the assertion which I am about to make, will probably appear to many who have honoured me with their attention; I plainly say, that it will be found upon reflection, that there is far less danger of deceit or mistake in the examination of a miraculous fact, than there is in one of ordinary occurrence. The reason is simple, and I believe natural and evidently sufficient. The mind is less liable to be imposed upon, when its curiosity is greatly excited; and when its jealousy and suspicions are awakened, than when it is prepared to expect and to admit what it is daily, perhaps hourly in the habit of expecting and admitting. Ordinary events excite no curiosity, create no surprise, and there is no difficulty in admitting, that what has frequently occurred, occurs again, the statement of such an occurrence will easily pass. But the state of the mind is widely different, when we eagerly seek to ascertain whether what has never been witnessed by us before, has now come under our observation. or whether we have not been under some delusion; whether an attempt has not been made to deceive us. We in such a case become extremely jealous; we examine with more than ordinary care, and we run less risk of being deceived or mistaken."-p. 19.

The position to which we object is, that it requires no more evidence to establish a miraculous fact, than one of ordinary

occurrence. And it does seem to us that the preacher before the close of the paragraph contradicts his own statement. After expressing his total dissent from the common opinion respecting the quantity of evidence; he endeavours to make out that men are more easily imposed on in ordinary cases. than in those of an unusual and extraordinary character; and the reason is, they are ready to admit what they are in the daily or hourly habit of expecting and admitting; while that which is extraordinary excites surprise, curiosity, jealousy, suspicion. Does not this amount to the assertion that it requires less evidence to induce belief of a common every day occurrence, than of one which is out of the range of our whole experience? The indisputable truth is, that when the mind is in a condition to weigh evidence, every man is conscious of a greater difficulty in believing what is unusual and out of the range of experience, than common every day events. And the greater difficulty must be overcome by greater evidence. Should one report in our hearing that a man had just died, we should at once assent to the truth: but should it be reported that a dead man had come to life, we should either through disbelief treat the story with contempt, or hold the mind in suspense until we could give the matter a thorough investigation. But there are many cases in which the mind is not in a condition to weigh evidence. It may be extremely ignorant; it may be filled with idle fancies and superstitious fears, and ready to believe a story because it is full of prodigies and wonders. The history of the human race is full of examples in proof of these remarks. Indeed the case may occur, and often has occurred, in which imposition is much easier in regard to strange, than to familiar subjects. As to the latter, one has the benefit of his own observation sharpened by many trials; he is guided by an experience which has never deceived him: but under superstitious excitements and fanatical impulses, he surrenders himself entirely to the being, whom he supposes to be endowed with superior powers, and to hold a mysterious intercourse with the invisible world. Many people once fully believed that miraculous cures were wrought at the tomb of the Abbe Paris. In this case, however, the Jesuits thought that the deluded populace were sadly imposed on. But the Abbe Paris was a Jansenist!

The preacher in three or four pages illustrates his position by referring to courts of justice, and the case of a citizen there charged with murder. This affords striking proof of the confidence which is placed in human testimony. The evidence may be such, and often has been such as to produce in judge, jury, and spectators a full conviction that the alleged crime has been committed. And on the strength of this conviction, many a citizen has been condemned to an ignominious death. But in the progress of the illustration, it is supposed that after the conviction of a criminal, the very witnesses on whose testimony the sentence of condemnation had been founded, appear in court and testify "That as they were departing from the court, a man, whom they produce, proclaimed that he was commissioned by the Most High to deliver his great behests to his fellow men; and that to prove the validity of his commission, he summoned them to accompany him to the tomb of that man whose death they had so fully proved, and that by an appeal to heaven for the authenticity of his commission, that man should revive. They went -they saw the body in the grave-the claimant upon heaven called upon the eternal God to show that he had sent him to teach his fellow men-he calls the deceased-the body risesthe dead has come to life—he accompanies them to the court—he is recognised by his acquaintances—confessed by his friends felt by the people—he speaks, he breathes—he moves, he eats. he drinks, he lives amongst them .- Can that court refuse to say that it is satisfied of the fact of the resuscitation? What would any honest man think of the members of that jury, should they swear that this man had not been resuscitated by the interference of that individual who thus proves his commission? If that jury could, upon the testimony of those witnesses, find the first fact, why shall they not upon the same testimony find the second?"

On this we think it obvious to remark, that the case supposed does not meet that which it is intended to prove. The preacher's object, if we mistake not, is to show that a miracle requires no greater evidence than an ordinary event; whereas the illustration shows that a miracle is susceptible of proof. This every sound philosopher must admit. But the error is in not adverting to the degrees of evidence in testimony. Testimony may be so strong as totally to destroy all doubt: and render unbelief perfectly ridiculous and utterly inexcusable. In that case whether the facts testified to are miraculous or not, it is all the same. We cannot but believe. But yet it remains true, and it is known to be true, that an ordinary event is believed, on less evidence than is required to convince us that the laws of nature have been changed or suspended. If we see one man murder another; and then see one whom we know to have been dead raised to life, we believe both facts with equal strength of faith, because we cannot disbelieve the testimony of our senses. But if we read in a newspaper that one honourable gentleman has killed another in a duel; and in a part of the same paper, that Prince Hohenloe has raised the dead, or healed the consumption, we can easily give credence to the story of the murder, because the thing with us christians is quite common: but as to the miracle, we exclaim Credat Judœus Appella! Such would be the exclamation of Catholics on hearing a report of a Protestant miracle. The true philosophy on this subject is just this. The ordinary occurrence of events creates in the mind a presumption in favour of them: "but the want of previous experience naturally creates a presumption against a fact, which requires some force of evidence to overcome."*

After some just observations respecting the Religion of the New Testament being founded on facts, the preacher proceeds to such peculiarities in the Catholic faith as he thought proper to notice. He, however, previously disclaims all intention of wounding the feelings of those who differ from him. And we take great pleasure in testifying to the delicacy and courtesy manifested in the whole course of his remarks. We do not surmise that Bishop England would have expressed himself in a different manner had he been preaching in a Catholic country. But on a perusal of his discourse, we are struck very forcibly with the observation that Popery bears a very different aspect in Spain and Portugal, in Italy and Ireland from the Roman Catholic religion in the United States or

even in Great Britain.

But however this may be, the preacher, in stating his religion of facts, expresses himself thus,

"It is a fact, that our blessed Redeemer did not write his communications: it is equally certain, that he neither gave a command, nor a commission, to have them written. It is a fact, that his religion was fully and extensively established before any part of the scriptures of our new law was committed to writing. We, therefore, believe it to be evident that our religion was not established by the dissemination of writings."—p. 27.

We have marked the clause printed in italics, because we wish our readers to take particular note of it. Every one knows that our Redeemer did not write his communications. But it is certainly a bold assertion that "he neither gave a command nor a commission to have them written." And the

^{*} See this subject treated in a concise but masterly manner in Alexander's Evidences of the Christian Religion.

preacher must have relied greatly on the credulity of his audience, when he hazarded this assertion without a shadow of evidence. Our Saviour gave many instructions to his apostles. which are not recorded in the brief Memoirs of his Life by the four Evangelists. Who can now say that he gave no directions on this subject? But not to insist on this-what does the right reverend preacher think of the Inspiration of the New Testament? We take it for granted that the Catholic does not symbolize here with the Deist or the Socinian. What command then can be more explicit; what commission more authentic than inspiration? For ourselves we think this perfectly decisive. But the design of the preacher is sufficiently obvious. It is to exalt tradition. And in doing this, whatever might have been his intention, he sets it above scripture. In pursuance of his purpose he proceeds to say that our Lord selected a few persons whom he fully instructed, and commissioned to teach others. These men were appointed to "testify what the Saviour revealed to them," "to state what he actually told, what he precisely commanded, what he positively instituted, &c." Others were afterwards added to the commission, and scattered abroad widely through the world, all teaching the same doctrine, testifying to the same facts. In this way Christianity was first propagated. We are then told that the gospel of Matthew was not written until eight years after our Lord's ascension. After which we have the account generally received of the time when other parts of the New Testament were written, and the statement is concluded in the following terms:

"Thus, during the first century, it is a fact, that no such book as we now receive as the New Testament, was used or adopted in the church as the mode of each individual or each church ascertaining what was the doctrine of Christ. The several portions of which it is composed had been written, and were used, but they were not collected together, and very probably no individual had a copy of each. But those were not the only books of the same description which circulated, for there were very many others purporting to be gospels and epistles; and it would indeed be very difficult for any individual who desired to know the doctrine of the Redeemer, to discover it from books in such a state of things."—pp. 30, 31.

Our readers will judge whether the following statement does not accord much more exactly with the facts of the case than that given by the preacher.

Our blessed Saviour selected a suitable number of persons to be witnesses of his wonderful works, and constant hearers

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of his saving doctrine, for the purpose of qualifying them to teach his religion to the world. After having given them the instruction which he deemed necessary, when about to leave this world he promised to send the Holy Spirit, to teach them all things, and to bring to their remembrance all things which he had spoken unto them. [John xiv, 26. xv, 26. xvi, Luke xxiv, 48, 49.] Accordingly, when the Apostles went forth to fulfil their commission, the Holy Spirit bore testimony with them by many miraculous works. Wonderful success attended their labours. Having been taught the whole mind of Christ, they were able infallibly to teach others the way of salvation. Had they been rendered immortal they would have afforded an unerring standard of christian truth to the whole world. But as they knew that shortly they "must put off this clay tabernacle" (2 Peter i, 14.) they wrote, under divine influence, what they judged necessary to instruct mankind in all subsequent ages in the doctrine of their master. Of all facts, one of the easiest to be verified is the authenticity and genuineness of records intended for pub-Believers in Christ, on verifying the fact that the first teachers of christianity had committed their testimony to writing, seeing they could no longer have recourse to the Apostles themselves, appealed to their writings as an authentic record concerning the life and doctrine of their divine Redeemer. It is an unquestionable fact, that, although the Apostles did not immediately write books containing the christian doctrine, yet when they had so succeeded in building up the church as to have secured a safe depository for their writings, they began to make the record, and proceeded as times and circumstances required to fill up the undertaking until the canon was completed. And herein we discover that prudence. which marked their whole conduct as founders of the christian church. While the Apostles lived, written documents were not indispensable. While the church was weak and in danger of being scattered by the breath of persecution, manuscripts of the Apostles' writings could not well be multiplied, and might easily be lost. But when the church had gained strength. and the inspired teachers were drawing near to death, they committed the doctrine of Christ to writing.

We have not thought it necessary particularly to notice the assertion of the preacher on page 29, that Peter was "president of the Apostolic body, first in honour and first in jurisdiction." This is introduced among the facts, in proof of which there is abundant testimony. Our readers however ought to know that this presidency of Peter is not taught any where in scripture; it receives no support from authentic ecclesias-

tical history; and cannot be believed by any whose minds are free from the trammels of tradition.

In page 31, bishop England states as a fact what he ought clearly to have proved, or not to have mentioned at all.

"But a question here naturally presents itself to us. Should a difference of testimony be found amongst those teachers, it is very evident that one of them must have, to say the least, made a mistake: how was an honest inquirer after truth to know what God has revealed? It is plain, we say, that truth and error must exist in such a case, however innocent the erring party might be .-And unless there was a very plain and simple mode of detecting that error, he who gave the revelation would not have provided for its preservation. And as this difference not only might exist, but did actually occur at a very early period within this same century, the evidence of truth would have been lost in the difference of testimony, and revelation would have been made useless, almost as soon as it had been given. We say, that the common rule of evidence from testimony would have been sufficient, when properly applied, to have detected the error. That rule is: examine the witnesses fully as to the fact, and if the vast majority, under proper circumstances, will agree in their testimony, it is the evidence of truth. Our history exhibits to us, in the lifetime of the apostles, the facts of the difference, the examination and the decision by this rule; and also the further fact, that they who would not abide by the decision, were no longer considered as holding the doctrine which had been revealed, but as making new opinions, and substituting what they thought ought to be, instead of preserving what had always been."-p. 31.

In this case, the reference no doubt is to the 15th chapter of Acts, in which is recorded the discussion of the question respecting the obligation to observe circumcision, and practise other Jewish rites. But it does not appear from the narrative that any of the Apostles delivered on this occasion different testimony respecting the doctrine or commandments of their master. We read of only three Apostles who spoke on this occasion, Peter, Paul, and James: and they harmonize completely in all their views. It is entirely a gratuitous assumption that any of the rest varied in opinion with their brethren. Converts to christianity from among the Jews were zealous for the law of Moses. The case in dispute had not been definitively settled by divinely inspired teachers.-The time, however, arrived, when the state of the church required that the matter should be determined. The Apostles discharged the duty to which they were called, under the immediate direction of the Holy Spirit. Here then, is no example of the origin of a tribunal which in every subsequent age

should settle points of faith; but a decision by inspired men, formed before the Canon of Scripture was completed. And it is authoritative precisely for the reason that scripture is now authoritative—it was given by inspiration. Yet the preacher says,

We then find those who continued to testify the doctrine of the apostles holding together with them, recognised as joined in their commission, and authorized also to extend and to perpetuate the same. Thus, although the apostles and their associates died within this century, still that tribunal of which they were the first members survived, and at the end of this period was far more numerous and much more widely extended through the world; and it was to this tribunal recourse was had to ascertain what was the doctrine of our blessed Redeemer. Originally this tribunal consisted of Peter and his associates, the other apostles—now it consisted of the successor of Peter and the successors of the other apostles; and of their associates through the world."—pp. 31, 32.

As it is our wish to bring this subject as fully as possible before our readers; we therefore give much larger extracts than we are accustomed to do from single sermons; and we must beg pardon for here introducing one of considerable length.

"In the second century the same system continues; similar facts present themselves to our view; the mode of ascertaining what Christ had taught was, by the declarations of this permanent body, thus continued. The books of the New Testament were, perhaps, better known and more generally read, but their circulation was comparatively limited, their authority not sufficiently developed, and they were by no means considered as the sole source from which individuals, or even congregations, could draw a full knowledge of the revelations of the Saviour. It was not until after the lapse of three centuries that the members of the living tribunal, which had always been the witnesses of doctrine, selected the books which form the New Testament from the various other works of a similar description, which had been very freely disseminated; and we have full evidence of this plain fact, that this tribunal had been the authoritative witness of the revealed truths from the beginning, and that it was only after a long lapse of time that body separated what we have, as the scriptures of the new law from several spurious works of little or no value, some of them false and pernicious. And our belief is, that the mode of ascertaining the doctrine of truth originally was, and continued to be, by the testimony of that tribunal, rather than by the testimony of those books.

"What would be the authority of those books, without the authority of that tribunal? Bring any written document into any

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court of justice, lay it on the table; what will it prove? Will you not first produce evidence to show what it is? You must prove by the testimony of some competent witness, the nature and authenticity of a written document, before that written document can be used. Without having been thus established, it lies useless before the court; it might be what it purports to be, but it is plain that a written or printed book might not be what it assumes in its title; a document flung upon the table of a court lies there without any use, until it is made useful by testimony besides itself. The record of a court must be proved by the officer of that court; fictions and forgeries are as easily printed or produced as are the genuine statements of truth; and it does not derogate from the value of a genuine document to say that it needs first to be proved, for no document

can prove itself.

"Our doctrine then is, that in all cases of difference as to faith, between the commissioned teachers of the church, or in any such differences between others, the mode originally used will procure for us evidence of truth. The question never can be respecting opinion, it must always be concerning fact: that fact is what God did reveal. The original witnesses spread through the world testified this fact to their associates and to their successors; this testimony was thus continued. In the second or third century the bishop in Greece could testify what had been transmitted to him; the Parthian bishop gave his testimony; the Egyptian added his; the Italian told what he had been taught; their agreement could not have been the effect of accident: the prejudices, the national habits, and the thousand accidental differences of each, made them sufficiently watchful of each other: their joint and concurrent testimony must have been full proof of the sameness of the testimony of their predecessors, until all met in the apostles who heard it from Jesus Christ. We say, that when the great majority of the bishops united with their head the bishop of Rome, who succeeds to Peter, thus concur in their testimony it is evidence of truth: we will infallibly come to a certain knowledge of what God has revealed. This is our doctrine of the infallibility of the church; and thus we believe that we will ascertain what Christ taught, by the testimony of the majority of the bishops united to their head. whether assembled or dispersed through their sees, all over the world."—pp. 31, 32, 33.

We have here presented in its mildest form, and in most cautious and conciliating terms one of those doctrines against which, in every form we are obliged most solemnly to protest. However smoothed over and palliated, we cannot but regard it as dangerous in the highest degree. We do not pretend that bishop England does not sincerely believe it to be both true and salutary. The whole tone and manner of his discourse have gained our respect for his person and character:

but his infallible tribunal has, according to our full conviction, done immeasurable injury to the church and the world.

The tribunal of which he speaks, originating as here supposed, and continuing from the days of the Apostles until the present time, simply testifying what God has revealed, is a mere fiction; beautiful indeed as here exhibited, but nothing more than a fiction. In this creation of the imagination we have pure, apostolical men, in singleness of heart uniformly testifying the truth which God has revealed: but in the faithful pages of history we find hanghty, aspiring, worldly-minded bishops conspiring to exalt and enrich themselves, and oppress the flock of Christ .- In the Creed of the Primitive Church we find a plain expression of facts, and a clear, brief statement of the doctrines founded on them; but in history we find councils enlarging the number of Articles of Faith. and enforcing by fearful anathemas the belief of matters not contained in the New Testament. In the worship of the Church in early times, every thing is plain and humble; the rites few; the sacraments perfectly simple and intelligible; and every thing suited to any times or circumstances, or condition of the people: but in history we find additions and changes without number; a pomp and splendour vying with royalty itself; and a parade that looks much more like the fashion of this world than the religion of the meek and lowly Jesus. And yet in the face of all history, by whomsoever written, we are to believe that the "successors of the Apostles" in every age have with undeviating truth testified only to what God has revealed.

Again: in the authentic history of the Church, we find not a word of the primacy of Peter; nothing to support the pretensions of the bishop of Rome as his successor; nothing to uphold the claims of other bishops as successors to other Apostles.—All these things are the inventions of subsequent ages, when the scheme had been devised of increasing ecclesiastical power. Yet we are to receive all these things as facts in support of that system which places tradition above Scripture!

But in the next place, the account here given of the forming of the Sacred Canon of the New Testament appears to us injurious to the credit of Scripture, and in effect subservient to the cause of infidelity. Deists have urged against the credibility of the New Testament, that the Council of Nice decided by its decrees what books were divinely inspired, and of course were to be implicitly received; and what were to be rejected. The statement of facts given in this part of the

sermon differs, as far as we can see, very little from the objection of the infidel. But, according to our reading, the truth Concerning the genuineness of most of the books in the New Testament there never was, from the beginning, the smallest doubt. They were universally acknowledged to be productions of inspired men, of Apostles and Evangelists, and were therefore received as unquestionably authentic and authoritative. But in relation to a few others, particular circumstances created doubt. The doubt was whether they were written by the persons to whom they were ascribed. All that was done, then, was to institute and pursue an inquiry as to the fact of authorship. The result of this inquiry was preponderating evidence that the books which had been brought into question were written by the men to whom they are ascribed. The fact of authorship in this case is to be determined as in every other, by historical evidence. But this is a widely different affair from "ascertaining the doctrine of truth" as Bishop England is pleased to express it. And it does seem marvellous that in determining what the author of our religion taught during a ministry of three years, any one should prefer traditions that have passed through successive hands for nearly twenty centuries, to the acknowledged writings of the very men who were appointed by the Saviour himself to teach his religion; and who under the influence of the Spirit of truth committed his doctrine to writing. In no other case whatsoever would a similar course be pursued.—It is taking the worst evidence, when the best is at hand and easy to be procured. Who, in case of a disputed title to an estate, which was conveyed twenty generations ago, would undertake to settle the point in controversy by tradition from father to son, when he could appeal at once to a copy of the original deed, acknowledged by all to be correct?

But the preacher goes still farther, when he asks, "What would be the authority of those books, without the authority of that tribunal?" Here, if we do not greatly mistake, is the old doctrine, that the authority of Scripture depends on the authority of the church. But surely our readers will be able to see the fallacy of the illustration used in the passage to which we now advert. Protestant writers have often urged on this subject, that the Roman Catholics argue in a circle. Question them as to the authority of the Church, and they are obliged to appeal to Scripture, or give up the point. But then they turn and tell us that the authority of Scripture is

nothing without the authority of the Church.

We repeat, an authoritative tribunal appointed to determine in every age what God revealed, is a mere fiction. The wis-

dom of God is impugned by the supposition that he adopted a mode like this to preserve the knowledge of his truth in the world. Let the reader look at the case a little. Christianity consists of a number of facts, and of doctrines founded on them. It has existed now nearly two thousand years. Revolution after revolution has taken place. The people to whom the revelation was originally made, have been swept from the face of the earth. The form of the Church has been greatly changed. She has been desolated by intestine wars as well as by assaults from outward enemies. Popes have been arrayed against Popes, fathers against fathers, and councils against councils. Corruption has been spread widely through her whole body. The most dignified members have often been the vilest of the vile. And yet we are told, when we wish to know what God has revealed, that we are to look to the testimony of men such as these, rather than to the books written by the Apostles of Jesus Christ! Would common sense dictate this course in relation to any matter of common

It is, indeed, a fair and necessary inquiry, are these books authentic? We have before pointed out the mode by which this question is to be settled. The testimony of ancient Christian writers is to be weighed, and to pass for what it is Jewish and heathen testimonies are to be subjected to the same scrutiny. The whole evidence is to be taken as we find it. It is superabundant indeed. More than can be found to prove the genuineness of any ancient profane author. When therefore the question is, what has God revealed, we are not to inquire, what did this Council decree?-What did this father and that bishop teach? But, what is the grammatical meaning of the writings of the Apostles? And for our part we think that this is a question much more easily settled, than, what the Church in every age has testified to be the sense of Scripture. For, first, this testimony is scattered through voluminous writings which it would require a lifetime to read. And in the next place, these successors of the Apostles soon introduced into their statements of Christian doctrine the dogmas of a foreign philosophy; and into their interpretations of Scripture, Jewish allegories, and a wild mysticism, which unsettled the whole meaning of the holy writings. So that the most interminable controversy perhaps in the world is, on the question, what have fathers and councils decided concerning the doctrine of Christ? The infallibility of the Church then, is an infallibility which settles nothing, except with those who surrender their understandings to the guidance of men as fallible as themselves.

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It is true bishop England tells us that the whole mass of testimony, of which he speaks, is collated with the sacred Scriptures. But then the Scriptures are always made to speak according to the decisions of the Romish Church—And to these the faithful must submit, and not to the simple meaning of the gospel as elicited by the established rules of interpretation.

The practical effect of all this, is stated with sufficient clear-

ness in the following words:

"Frequently questions which have been long since decided in this manner are revived. Our answer in those cases is very short. "This has been already determined." We are told this is limiting the operations and chaining down the freedom of the human mind. Perhaps it is. But if the proper use of the faculties be the discovery of truth, and that truth has been already discovered, what more is necessary? When investigations have been made, and results arrived at, why investigate still? You go into court to defend your property, you have your titles fully investigated, judgment is given in your favour, it is put upon record; a new litigant calls you to go over the same ground, will not the record of the judgment against his father protect you? Or must you, because he chooses to trouble you, burn that record, and join issue again? We quote the decisions of former times as proofs that investigation has been already made, and that a decision has long since been had. And what has once been found to have been revealed by God, cannot by any lapse of time cease to be revelation: if the fact shall have been once fully proved, that proof must be good always—if a record thereof be made, that record is always evidence."-p. 36.

But admitting for a moment the existence of this tribunal of which mention is so frequently made, we ask—suppose that the court has been corrupt—the testimony untrue—the decisions oppressive—what then? must we submit without investigation?—Is it said that this supposition must not be made? We ask, then, must the whole body of believers throughout the world take it for granted that Popes and Prelates are true and faithful men—that they have no views to enrich themselves and increase their power? Truly here is a demand on our faith which we can never allow. Let the reader recur to the statement, made in our March number, of the Catholic doctrine as delivered by the Church itself, and say whether the brief answer "it has been already determined" will satisfy him.

In the next place, the preacher notices the objections which have been made to his form of faith, on the ground of its political tendencies. This is a subject on which we have no room to

dilate. We wish to touch it delicately, but there can be no concealment of our honest and deliberate opinions. It is freely admitted that individuals may be found in the Catholic church, who are as true friends to the liberties of mankind as any in the world; men who would be an ornament to any cause; would do honour to any connexion. But these are men who rise above the spirit of their system; are great and good in opposition to it. Let these admissions be extended just as far as truth will allow. Still we must inquire what is the natural tendency, and the ordinary result of that

system.

In answer to this question, let it be considered that there is a kind of ubiquity and omnipotence in religion; an all-pervading power, which is felt in all the relations of life. know indeed, and as American citizens we rejoice in the truth, that the religion of the New Testament does not interfere with political institutions. And one of the wisest measures adopted by the founders of American liberty, is the complete separation made between church and state in this country. But the mass of men habituated to that submission. which the church of Rome requires, are not prepared for rational liberty. Men kept in ignorance, as the great body of Catholics are in every nation where popery flourishes, are incapable of self-government. A population, where priests have such influence as is exerted by the ministers of the Romish Church, cannot long be free. The preacher appeals, indeed, to the republics of Italy in the middle ages, and to the present state of South America. These appeals appear to us unfortunate for his cause. The Italian governments were called republics, because they were not monarchies; not because the people were free in the American sense of that word. Oligarchies, and aristocratical factions, for the most part, Scenes of turbulence and oppression were exhibited, of which our plain and peaceful citizens have no conception. What sort of freedom, for instance, was enjoyed by the common people in the republic of Venice?

As for South America, it is too soon, yet, to seek examples there. Reference might once have been made to France—But how soon did it appear that liberty could not flourish in that soil? We do most devoutly pray that the South Americans may establish their freedom on a firm foundation—But to do this, they must break down their religious establishments; they must take away the power of their priests; they must put the Bible into the hands of the people, and teach them to bow to no authorities, but that of God Almighty, speak-

ing in his word; and that of laws emanating from their own sense of right and justice.—But we may have occasion to resume this subject in some future number, and shall therefore

dismiss it for the present.

The last subject treated in the discourse before us, is the persecuting character of the Church of Rome. This character, the preacher of course disclaims—we have no doubt in sincerity, and in perfect accordance with his own liberal and charitable feelings. But, how great must be the influence of our wishes and prejudices on our belief! The preacher, with the utmost gravity and earnestness, reasons thus. There is nothing so alien from the spirit of Christianity as persecution. Christ gave his Apostles no commission to use the sword and the brand. They went forth in the spirit of true benevolence, &c. It is assumed that the Romish Church is the one, holy and true Church; and that the spirit of the Apostles rests on her bishops. The preacher believes all this, and would have us believe it too. But all his learning and ingenuity fail to convince us that the recorded facts of history can be reconciled with this hypothesis.

This is a subject which, extended as our remarks have been, we cannot take up now. The amiable feelings of the preacher, united with strong prepossessions, do not allow him to perceive the truth. He gives credit to the representations of writers in his own communion, of a spirit entirely different from his own. The calumnies heaped on the Albigenses and Waldenses by some of the worst men who ever lived, are received as established truth. And multitudes, whose only crime was the refusal to receive any thing in religion but what they found in the word of God, were treated as wretches whose principles were at war with social order. In the simplicity of his heart he endeavours to propagate among us the unsupported assertions that these unhappy people had imbibed the monstrous opinions of an old oriental heresy, and that they were cut off by the sword of government as such crimi-

nals deserved.

We are also persuaded to believe that the Inquisition was a civil tribunal, for the infernal cruelties of which, the church

has nothing to answer!

The most amusing part of the whole discourse however, is that in which the preacher endeavours to account for the exercise by the Pope, of the power of deposing sovereigns, and absolving subjects from their oaths of allegiance. According to this statement, there was among the sovereigns of Europe a compact by which they voluntarily bound themselves and their

subjects to submit to the decisions of the Pope, their common spiritual father and head. And his holiness did not interpose in these matters at all as the successor of St. Peter, but as the appointed arbitrator and judge of Christendom!

Of all these matters we should like much to speak at length;

but we have now neither time nor room.

In one particular we most heartily agree with the preacher. "One great temptation to the exercise of persecution, is the union of any church with the state." Religion then is the pretext; political objects furnish the motive. Often, too, worldly-minded men who have none of the spirit of the gospel, and know nothing of the true genius of Christianity, seek and obtain places in the church. It will then be good for the church, and happy for the world, when the unnatural alliance which has existed from the days of Constantine to the present, shall be as completely dissolved, as it has been

in our own country.

In the earnest desire that love to God and love to man may prevail, we unite with all our hearts; and we do most devoutly wish that in this country Catholics and Protestants may live together in perfect harmony and good will. But we cannot help putting this question, will any Roman Catholic acknowledge his Protestant neighbour as a fellow Christian? Will he admit that there is salvation out of the pale of the Catholic Church? Will a Catholic priest or bishop permit the free circulation of the Bible? We could easily multiply questions of this kind; but we forbear. It is no intention of ours to excite unpleasant feelings or produce irritation. We do mean, however, to oppose by Scripture and reason, to the best of our humble ability, the peculiar opinions of Roman Catholics; because we do believe them injurious to the best interests of society, and subversive of the religion of the New Testament. That system which teaches the authority of tradition; which has added five sacraments to the two instituted by Jesus Christ; which requires the belief of transubstantiation; which converts the mass into a sacrifice; which makes priests out of preachers; which gives to these priests the power of conferring grace, as in baptism, of pronouncing absolution in a judicial manner; of declaring authoritatively what satisfaction shall be rendered for sin; of praying souls out of purgatory; in a word, that system which binds my understanding to admit, as infallible truth, all that a human tribunal has decided, is one, the prevalence of which we most earnestly deprecate as hostile both to rational liberty and evangelical piety.

OBITUARIES.

It has already been announced, that on Saturday the 25th of February, FRANCIS W. GILMER, Esq. Professor of Law in the University of Virginia, was by an all-wise, but mysterious providence, removed from this mortal state. His disease was a pulmonary consumption. Its character was mistaken, until it was too late to apply the appropriate remedies to arrest its course. It was in vain that he was confined to a chamber of graduated temperature; and secluded from the society of his friends. Science and experience were unavailing; and the measures adopted by his physicians, so far from impeding the progress of his malady, only threw him on the resources of his own mind; and tasked his ingenuity to withdraw his attention from the most painful situation in this world; that of dying by peacemeal in solitude. But these sufferings were borne with fortitude. The end of them was met with more than composure.

Gilmer was no common man. A friend—himself a man of genius and learning—who knew him most intimately from his youth, in giving utterance to the feelings which rose spontaneously when he returned home from the funeral, thus expresses himself.-He was cut off in the vigour of manhood, and in the full maturity of a powerful intellect. His mind had been strengthened by intense study and unwearied application. It was adorned with trophies which he had borne off in triumph from almost every region of human science; and was bright with the finest literary polish. Thus richly and variously fraught with intellectual stores; he was just about to enter on a career of important and interesting usefulness, when he was taken away from the hopes of his friends, and from that society of Our rebellious tempers may suggest which he was an ornament. that he was removed too soon-too soon for the interests of learning, and science, and virtue among the youth of Virginia-But not for himself.

Before he died, he was enabled to witness a good confession.—
He desired those who were permitted to attend him, to let his friends know "that he died a christian; that his belief was firm in the Lord Jesus as the only Saviour; and that for more than two years, he had been in the constant practice of offering up his prayers to him, in whom he believed." As his end drew near, religion occupied more and more of his attention, and was frequently the subject of most interesting and affecting remark. In conformity to such views, his departure was serene and tranquil.

To us, shortsighted mortals, it appears to be a subject of the deepest regret, that such a man, at such a time, should be taken away from his place in the important institution with which he was connected. But submission is at once our interest, and our duty. An infinitely wise and gracious providence, who orders all things well, may make a most beneficial use of this mournful event. The

dying testimony of Professor Gilmer to the truth and excellency of the christian religion, may do more good to his young countrymen, than could have been effected by all his labours, had his life been protracted beyond "three score years and ten."

His example is recommended to the most serious consideration of the educated young men of Virginia. Let them so believe and live, that they may be able, "calm as heaven," in the agonies of death,

to say in the language of the lamented Gilmer,

I DIE A CHRISTIAN.

In Manchester, on the 26th of April, after a short illness, Ann Eliza, second daughter of Mr James Brander, of Manchester.—This young lady, cut off in the flower of her youth, had but a short time to prepare for the awful change which her Maker, in his allwise Providence, had allotted her. But her attention to religious subjects and diligent perusal of the sacred records for some time previous, evinced that she had considered more was necessary, than merely a death-bed repentance: and from those sources—the only foundation of the believer's hope and consolation, hers were derived by repentance, faith and love in and for her Redeemer. That as it was the will of her heavenly father to call her hence, she patiently acquiesced, repeating often, "I am willing to die." And that she died the death of the righteous is the comfort of her mourning relatives, who sorrow but not without hope.—Communicated.

For the Lit. and Evan. Magazine.

THE SOURCE OF STRENGTH.

ISAIAH XI, 27-30.

How weak—how weak am I, O Lord!
How impotent in grace!
And, careless of thy great reward,
I loiter in my race.

In vain the victor's radiant prize
From Heaven is beaming bright;
Alas! I cannot raise mine eyes
To so divine a height.

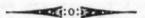
Nor wonder that I move so slow, Held here in chains of Sin; Oh! who will break these links of wo That sternly shut me in?

But I forget the MIGHTY ONE,
Who gives all being birth,
Whose hand holds fast you shining sun,
And guides this rolling earth.

Yea, florid youth shall fall and faint, In all his pride of soul; But Gop shall keep his weakest saint, And crown him at the goal.

And I on eagle wings shall mount Beyond the eye of day, And, quaffing glory at its fount, Exult, and soar away.

Norfolk, April 20, 1826.



REVIEW OF RELIGIOUS INTELLIGENCE.

For the Lit. and Evan. Magazine.

WINCHESTER PRESBYTERY.

The Presbytery of Winchester, met agreeably to adjournment, on Thursday, the 27th ult. in Leesburg. After a sermon by the Rev. Dr Chapman, the Presbytery was constituted by prayer. The Rev. William H. Foote was chosen Moderator, and the Rev. William C. Walton, Clerk.

It is at the spring meeting that Sessional Records are expected to be submitted to the review of Presbytery, in order that, if any irregularities shall be observed, they may be corrected, or if any injustice has been done by the decisions of these subordinate judicatories, it may be redressed. At this meeting also Congregational Reports are expected, containing a statistical account of each of the churches within their bounds. A free conversation on the state of religion is also held, and a report, embracing the substance of this conversation, is sent up to the General Assembly. Reports on Missions, and on educating young men for the ministry, are also prepared, and directed to the Board of Missions and the Board of Education of the General Assembly.

Two of the candidates under the care of Presbytery attended; Mr Espy, and Mr Russ. Mr Espy read a critical exercise on the 23d Psalm, and Mr Russ a Latin Exegesis on the subject assigned for this at the last meeting; both of which were sustained as parts of trial. To each of the candidates subjects for farther trials were assigned.

Calls from the congregations of Tuscarora and Falling Waters were laid before Presbytery, and by the Presbytery put into the hands of Mr James M. Brown, a Licentiate under the care of Presbytery, to become the Pastor of these congregations. Mr Brown declared his acceptance of these calls; and arrangements were made for ordination and installation at the next meeting.

Agreeably to a resolution, passed at this meeting, a member was directed to visit each of the vacant churches within their bounds, for the purpose of inquiring into the state of religion, of exciting them, if possible, to greater punctuality in sending up their records and congregational reports, and especially of inducing them to adopt measures for obtaining the ministrations of the gospel among them.

Presbytery received another young man as an alumnus under their care. They have now two licentiates, five candidates, and four alumni under their care.

The Rev. Samuel B. Wilson, of Fredericksburg, and the Rev. John Loder, of Woodstock, were appointed commissioners to attend the next

meeting of the General Assembly.

Presbytery, as on too many former occasions, had reason to lament that but few Ruling Elders attended this meeting. This, indeed, is the case with the higher judicatories; the Synod and the General Assembly. If it could answer any good purpose, we would earnestly though respectfully expostulate with them on this subject. It is encouraging to their ministers to see them punctual in their attendance and active in promoting the business which may claim the attention of these ecclesiastical bodies; why will they withhold this encouragement? They are the representatives of the people, whose interests are deeply involved in the proceedings of Presbyteries, of Synods, and of the General Assembly; why will they neglect this interest? True, most of them have some worldly avocation which requires their attention; but are not the interests of the church paramount to all others? Most of the church sessions consist of from three, to eight, or perhaps twelve members; their attendance, therefore, if taken in rotation, would not be required more than once a year at most, perhaps not more than once in three, or even six years; could they not, with six months previous knowledge of the time when their attendance would be expected, make such an arrangement of their temporal concerns that they would sustain no great injury from their absence while aiding in promoting the business of the church? And if this attendance even did occasion some interruption to the progress of their worldly pursuits, are these brethren, chosen by the people to represent them and take care of their interests, to be exempted from making small sacrifices of temporal interest for the sake of that which is spiritual and eternal?-But we forbear.

During the meeting in Leesburg, public worship was well attended in the Presbyterian church twice on each day, and on Sunday morning the pulpit in the Episcopal church and that in the Methodist church were, by particu-

lar invitation, also filled by members of Presbytery.

Presbytery finished their business on Saturday evening; and adjourned to meet on Thursday the 28th of September next, at Gerards-town.

PRESBYTERY OF HANOVER.

THE Presbytery of Hanover held its stated spring meeting at the Republican Meeting-house in Nottoway, commencing on the 4th inst. and closing The Meeting was opened with a Sermon by the Rev. William on the 7th. J. Armstrong, the last Moderator present. The Rev. Jesse H. Turner was chosen Moderator, and the Rev. William S. Reid, Clerk. A large proportion of the ministers belonging to the Presbytery were present, with a number of ruling elders from the different congregations The Presbyterian Church in New Kent, that at Brunswick Court-house and the Village Church at Charlotte Court-house, were received under the care of Presbytery and their representatives admitted to a seat in that body. Leave was obtained by the Presbyterian Church on Shockee Hill, Richmond, to prosecute a call to Mr James W. Alexander, to become their Pastor, before the Presbytery of New Brunswick, under whose care he is. A similar permission was given to the Village Church at Charlotte Court-house. The Church at Brunswick Court-house presented a call to Mr Thomas P. Hunt, to become their Pastor, and he having announced his acceptance of the call, Presbytery appointed to meet for his ordination and installation at Brunswick Court-house on the Friday before the 4th Sabbath in June. A like call was presented by the congregation of Concord to Mr Cochran, and he having accepted it, Presbytery appointed a meeting to ordain and install him, on the Friday before the second Sabbath in July. Two young gentlemen, Messrs Hurd and Tenney, graduates of Dartmouth College, were received

under the care of Presbytery as candidates for the Ministry. The Rev. Messrs J. H. Rice, Armstrong and Paul, and Messrs Burr, Hart and Maxwell, were appointed delegates to represent the Presbytery in the General Assembly of the Presbyterian Church, to convene in Philadelphia on the 18th inst. A meeting of the Presbytery to ordain and install Mr Wharey, was appointed at Licking Hole Church in Goochland, on Friday the 26th inst. There was preaching every day during the meeting, to numerous and attentive audiences. On Saturday the Annual Missionary Sermon was preached by the Rev. Mr Kirkpatrick, after which a liberal collection for the benefit of Domestic Missions was taken up. On the Sabbath a very large congregation assembled, the Lord's Supper was administered, and the Presbytery then proceeded to ordain the Rev. Amasa Converse as an Evangelist. Mr Mitchell presided, Mr Armstrong preached the Ordination Sermon, and Mr B. H. Rice gave the Charge to the newly ordained Evangelist. Presbytery then adjourned, to hold its next stated meeting in Lynchburg on the third Thursday in October.

NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF HANOVER PRESENTERY.—The Presbytery of Hanover, in presenting to the General Assembly an account of the State of Religion within their bounds, feel compelled to say that, in the full and free conversation of the members of Presbytery on this subject, little—very little has been heard calculated to cheer the hearts of those who rejoice in the welfare of Zion. In one or two places within our bounds, there has been during the past year, more than a usual degree of religious concern; but although a few have been added to the church, the excitement has not been such, perhaps, that it may, with propriety, be denominated a revival. From two or three other places we hear that the churches are growing in the faith and maintaining a conversation becoming the gospel. For these tokens of his love and presence, we ought to feel, and we do feel thankful to the great Head of the Church. But with these few exceptions, in the other churches under our care, there is a state of lukewarmness, or declension, truly distressing to every friend of the Redeemer's kingdom. From a concurrent, and almost unanimous testimony, it appears that professing christians are generally too inactive and destitute of zeal in the cause of their divine Master, whilst from those that are without, scarcely a solitary voice is heard inquiring the way to Zion. Even the benevolent institutions among us, instead of increasing in numbers and efficiency, appear to have declined in both; so that no adequate efforts are making to stem the torrent of abounding iniquity. Throughout the whole moral vineyard around us, there is scarcely a cheering spot to be seen, nor any circumstance calculated to inspire the hope of an approaching change for the better. Zion is desolate:—"She mourneth, and there is none to comfort her." There has not for many years, perhaps, been a more comfortless and disheartening scene than is now exhibited within the limits of our Presbytery; nor one more loudly calling for deep and unaffected humiliation of soul.

THE Treasurer of the Education Board of Hanover Presbytery acknowledges the receipt of the following sums of money:

From Presbyter	y, amo	ount	colle	cted	at its	mee	ting	in P	rince	Edwa	rd,	last
October,	-					-	-			8	145	06
Rev. Dr J. H.										-	4	52
First Presbyte	rian (Chur	ch in	Rich	mond	,					55	19
Society at Har	nover	Tov	vn,		-		-				5	00
Auxiliary Soci	ety a	t Pe	tersb	urg,					-		3	00
Aux. Society i	n Ric	hmo	nd a	nd M	Ianche	ester	by	the	hand		1	
of Mrs C. G	amble								-		60	00
Mrs Betsey H			r Mr	Smi	th.		-			6	10	00
Prince Edward	Ct. H.	Apr	il 28	th, 18	326.		W.	H. 1	VENA	BLE,	Tr	eas'r.
Vol. IX. A								3	5	4	9	Y = 1

The Lexington Preserver assembled in this place on Thursday the 27th ult. and continued its session until Monday evening last. Public worship was attended twice on each day (with the exception of Monday,) and the Lord's Supper was administered on the Sabbath—on which occasion the audience was very numerous, and the communicants scarcely less than 250. The Presbytery was much engaged in hearing trials for licensure and ordination. Mr Alfred A. Sowers, son of John C. Sowers, Esq. of this place, was licensed to preach the gospel.—The Rev. Nathaniel Calhoun, son of the Rev. William Calhoun, was ordained to the work of the Gospel Ministry, as an Evangelist. The Rev. Joseph Smith was dismissed from his charge in Rockingham, and (on the resignation of the Rev. William Calhoun,) was installed Pastor of the church in this place. At the Installation and Ordination, the Rev. Francis M'Farland preached the sermon, and the Rev. Henry Ruffner presided, and gave the Charge to the Pastor and to the People, and to the Evangelist.

The citizens of Staunton, we are gratified to state, exhibited their accus-

tomed hospitality on this occasion .- Staunton Spectator.

THE PRESENTERY OF NEWARK.—The Annual Report of the state of religion within the churches under their care has been issued. The following

are extracts from the report.

"In the congregation of Orange, a special attention to religion commenced in the month of February of the last year, which continued with increasing interest during the summer and autumn. The subjects of the work were chiefly from among the youth of the congregation. More than one hundred have been admitted to the communion of the church. The congregation at Parsippany has likewise been favoured with a season of great refreshing from the presence of the Lord. Previously to the commencement of the work, this church was in a very languid state, and the majority of professors manifested little zeal for the honour of God or the salvation of souls. Many professed christians were humbled, a spirit of prayer pervaded the church, and a work of great pungency and power commenced among the unconverted. During the summer months the revival advanced with rapidity and increased intensity of feeling. Several of the most notoriously immoral, in the judgment of charity, have passed from death unto life, and more than sixty are now rejoicing in hope. The revivals in the congregations of Bloomfield, and in the first and third churches in Newark, mentioned in the last report to the Assembly, continued during a considerable part of the past year. In Bloomfield about 30, in the First church, Newark, about 60, and in the third church 88, have been added to the number of professors. The converts in these revivals are distinguished for their zeal and activity in the promotion of the Redeemer's kingdom.

The children and youth of our respective congregations, continue to enjoy the salutary influence of Biblical and Catechetical instructions, and Sabbath Schools are generally well attended and in a flourishing state. The Monthly Concert for Prayer is observed in all our churches, and in most of them collections are at this meeting taken up for Missionary purposes. Societies for the advancement of religion at home and abroad, continue their exertions and are gradually increasing in numbers. The pious students in the Academy at Bloomfield, are still active and useful in the prayer meetings in the vicinity, and are particularly engaged in the instruction of the coloured people on the Sabbath, among whom there is an interesting attention to the concerns of their souls, and a few hopeful conversions have taken place. This Academy, the property of the Presbyterian Education Society, has been recently an object of particular solicitude with the Board of Directors of that society. They have employed an experienced classical instructor—appointed a Board of Trustees to superintend its concerns, and new-modelled the institution in such a manner as to afford to pious indigent students,

having the Gospel Ministry in view, board at one dollar per week.

THE PRESETTERY OF ELIZABETHTOWN.—The following is extracted from the Annual Report of the state of religion within their bounds, during the

past year: In their congregations, generally, the word and ordinances of God have been dispensed with diligence and faithfulness; and the outward attention of the people to them has been good. In most of the congregations, attention has been paid to Biblical and Catechetical instruction. Prayer-meetings exist in all; and in some they are numerous and well attended. In several, the Presbytery heard with pleasure of the stated assembling together of females by themselves, for the purpose of social prayer. The Monthly Concert of Prayer has been observed in all our congregations; in many it has been well attended; and in most a collection has been made at this meeting, for some of the great objects of christian benevolence. In all our congregations except three, Sabbath Schools have been kept up, through either a part or the whole of the year. In some, a great and increasing interest has been manifested in these invaluable institutions; and in several instances both teachers and scholars have been the subjects of divine influences. Benevolent Societies exist in most of our congregations. Family visitation by pastors and elders has also in most of them been attended to, and in several with evident profit. And in some there have been weekly meetings of professors for conversation and prayer, which meetings have generally been attended with a special blessing.

AMERICAN BIBLE SOCIETY.—The Tenth Anniversary of this Society was held in New York on Thursday the 11th inst. In the unavoidable absence of the President, the Hon. John Jay, the chair was occupied by the Hon. John Cotton Smith, formerly Governor of Connecticut, who was supported on his right by Judge Thompson, late Secretary of the U. S. Navy; and on his left by Governor Clinton. The exercises were commenced by reading the 49th chapter of Isaiah. After which was read the Treasurer's account, from which we learn that the nett receipts into the treasury, during the past year, amounted to \$51,399:94, the excess of which over the receipts of the preceding year, is \$6,558:86.

Before the close of the meeting several resolutions were passed, among which was the following:

On motion of Wm. Maxwell, Esq. of Norfolk, Virginia, seconded by the Rev. S. E. Dwight of New Haven, Connecticut—

Resolved. That the experience of ten years adds strength to the conviction which the members of the Society entertained at its formation, of the great importance of the institution, the wisdom of the principles on which it was founded, and the necessity of still greater exertions among the friends of the Bible, in every part of the country, for the promotion of its views, and the accomplishment of its objects.

AMERICAN TRACT SOCIETY.

The First Annual Meeting of the American Tract Society, was held in the city of New York on Wednesday the 10th inst. at 10 o'clock, A. M. S. V. S. Wilder, Esq. the President of the Society, took the chair, supported by Col. Richard Varick of New York, and the Hon. John Cotton Smith of Connecticut. The meeting was opened with prayer by the Rev. Mr Mortimer of the Moravian Church, New York; after which the President delivered a very interesting address, from which we make the following extracts.

"The recurrence of this Anniversary, my Christian friends, should excite within our breasts the liveliest emotions of gratitude to Almighty God for the kind care with which His fostering Providence has watched over our humble efforts to promote the progress of the Society during the past year.

Twelve months ago we commenced our enterprise, without any definite agreement with regard to the particular Tracts that we should publish, with few or no pecuniary resources for printing, and without any convenient accommodations for the prosecution of our object. And now what a different aspect of affairs are we permitted to witness, and well may we exclaim, "What hath God wrought?" The selection of 185 evangelical Tracts, has been sanctioned by our publishing committee with the most delightful unanimity, of which more than three-fourths have already been stereotyped,

and about seven hundred thousand copies printed.

Whatever doubts may have originally existed with regard to the practica-bility of carrying into effect the designs of this Society on account of the difference of sentiment that prevails on topics of minor importance among those who compose it, we have great reason to rejoice that these doubts are fast dissipating; that without sacrificing the rights of conscience, the temper of a disciple of Christ can overcome little obstacles to gain great and important results, and that that charity which hopeth all things, and believeth all things, and endureth all things, can bind in its golden chain of christian affection, and impel to its glorious object of doing good, all who now seeing through a glass darkly, may not yet have arrived to that perfect union of thought, and feeling, and action, which will form the delightful characteristic of the redeemed in heaven. Then, salvation through the blood and righteousness of Christ alone will be the theme of their praises who encircle his throne, and who cast their crowns at his feet, and acknowledge him as their only Lord and Saviour. And O! if his spirit was fully imbibed by all his disciples, how soon would sectarian and sectional feelings be done away, and all who rely upon his atoning sacrifice for future salvation be found united in the great cause of building up his kingdom upon the earth.

The Saviour whom we acknowledge, predicted, that when lifted upon

the cross he would draw all men unto him.

Do we not already see the breaking twilight of the millennial morn? Are not the evangelical institutions which characterize the present age propitious tokens of its coming? And what a privilege do we, who are here assembled, enjoy in being permitted, through the instrumentality of Tracts,

to bear a subordinate part in its advancement.

Let us go on then, my Christian friends, and resolve, by the grace of God assisting us to consecrate a portion of the means which his providence has placed at our disposal, for the printing and distribution of these silent messengers of Divine truth, that we may thereby contribute to the diffusion of the doctrines and precepts of the glorious gospel of Jesus Christ, for it is profitable for the life that now is, as well as for that which is to come.

With our hopes founded on the promises of that Gospel, our lives regulated by its principles, imbibing daily more and more of its peaceful and benevolent spirit, neither shrinking from the cross, nor becoming weary in well doing, let us look forward to a more perfect society in Heaven, where a more than earthly union shall be the bond, love the inspiring motive, and

praise the everlasting theme."

After which the Annual Report was read and accepted, and then were passed resolutions expressive of the gratitude of the Society to God, for the cordial co-operation of the Branches, Auxiliaries and Friends of the Society; and for the liberal donations from the friends of Zion in New York, for the erection of the Society's House. It was further resolved, that the prosperity of the Society during the past year, is an earnest of the good which God designs to accomplish through its instrumentality, and an encouragement to the further prosecution of its objects, and that the object of the Society demands unerring confidence in him, and the united, vigorous and persevering efforts of all his people.

The thanks of the Society were presented to Mr John M'Comb, for his

faithful and gratuitous services as architect of the Society's House.

Several addresses were then delivered, after which the Board of Directors unanimously re-elected for the ensuing year, (with the exception of the Rev. J. Summerfield deceased,) the same gentlemen who composed the Publishing, Distributing and Finance Committees during the past.

This meeting was composed of the most influential gentlemen of different denominations from all parts of the United States. It affords us peculiar pleasure to learn that they forgot on this occasion their trifling differences of opinion on non-essential points, and harmoniously co-operated in recommending the use of the same means for the advancement of the Redeemer's kingdom on the earth. In addition to its beneficial effects upon those who know not the Scriptures, the Tract Society is second only to the Bible Society in its tendency to produce a union of feeling and action among the pious of every name and country.

CONSTITUTION OF THE AMERICAN HOME MISSIONARY SOCIETY.—The following Constitution of the American Home Missionary Society, recommended by the convention of the friends of Home Missions in the city of New York, was adopted by the United Domestic Missionary Society, at their Anniversary Meeting on Friday the 12th inst.

ART. 1. This Society shall be denominated, "The American Home Missionary Society."

2. The great object of this Society shall be to assist congregations that are unable to support the Gospel Ministry, and to send the Gospel to the destitute within the United States.

3. The officers of the Society, shall be a President, Vice President, a Treasurer and Auditor, a Corresponding Secretary, and fifty Directors, who shall be annually appointed by the Society, and who, together with the Directors for Life, shall constitute a Board, seven of whom shall be a quorum at any meeting regularly convened.

4. The Officers and Directors shall appoint an Executive Committee of 13, (including the Treasurer, the Corresponding Secretary, and the Recording Secretary,) residing in the city of New York and its vicinity; seven of whom shall be a quorum at any meeting regularly convened. This Committee shall have power to appoint its own meetings, form its own rules of business, and fill any vacancies in its own number, which may occur during the year, and to convene special meetings of the Board or Society; shall appoint Missionaries and instruct them as to the field and manner of their labours; shall have the disposal of the funds, shall create such agency or agencies for appointing Missionaries and for other purposes, as the interests of the institution may require; and shall make an Annual Report of their proceedings to the Society.

5. The Treasurer shall give bonds annually to such amount, as the Executive Committee shall think proper.

6. Any person may become a member of this Society by contributing annually to its funds.—Thirty dollars paid at one time, shall constitute a Member for Life; and one hundred dollars paid at one time, shall constitute a Director for Life; and any person on the payment of a sum, which in addition to any previous contribution to the funds, shall amount to one hundred dollars, shall be a Director for Life. An Executor on paying a legacy of two hundred and fifty dollars to the funds of this Society, shall be a Member for Life; and the payment of a legacy of one thousand dollars, shall constitute him a Director for Life.

7. Any Missionary Society may become Auxiliary by agreeing to pay into the Treasury of this Society, the whole of its surplus funds, and sending to the Corresponding Secretary a copy of its Constitution and Annual Reports, mentioning the names of their Missionaries and the fields of their operations.

8. Every Auxiliary Society which shall agree to pay the whole of its fund to this Society, shall be entitled to a Missionary or Missionaries, to labour in such field as it may designate; at least to the amount of its contributions, provided such designation be made at the time of payment.

9. The officers of all Auxiliary Societies shall be ex-officio Directors; and

annual contributors to their funds, shall be members of this Society.

10. The Society shall meet annually in the city of New York, on the

Wednesday next preceding the second Thursday in May.

11. No alterations shall be made in this Constitution, without a vote of two-thirds of the members present at an Annual Meeting, nor unless the same shall have been proposed at a previous Annual Meeting, or recommended by the Executive Committee.

UNITED FOREIGN MISSIONARY SOCIETY .- The Tenth Anniversary of this Society was held in New York on Wednesday evening the 10th inst. The meeting was opened with prayer, and continued by reading an abstract of the Annual Report. Several resolutions were then passed, among which are the following:

Resolved, That the manner in which Foreign Missions from this country have been conducted, demands our entire confidence, and our highest

praise.

That the privations, toils, and sacrifices of our Missionary Brethren, claim the sympathy and regard of the Christian community; demand our fervent prayers for their success; and require our unwearied efforts to provide for their comfort, promote their usefulness, and thus contribute to the

glorious cause in which they are engaged.

That this Society cordially approve the measures adopted by their Board of Managers in relation to the Union of the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society.

STATE AND PROGRESS OF EDUCATION ON CONTINENTAL EUROPE.

The information about to be given, is obtained, through the medium of the London Missionary Register, from the Twentieth Report of the British and Foreign School Society .- Miss. Herald.

France.-The Schools for Mutual Instruction in Paris, are 45 in number, and contain upwards of 8,000 children: there are, besides, five evening schools for adults: two of the schools have been visited by the Archbishop of Paris; who expressed his great satisfaction with the order and discipline of the children, and the improvement which they had made. The accounts from the interior of the kingdom are not so encouraging; yet it is believed that the lower classes are becoming increasingly sensible of the advantages of education, and desirous of possessing them.

Netherlands.—The progress of education in the Netherlands is, on the whole, encouraging. The new buildings for the Model schools at Brussels have been completed: the boys' school was opened in June, and 390 scholars were on the list: the girls' school was to be opened in October. schools will furnish the advantage of training establishments, to such persons as may be desirous of introducing the system into other parts of the

country.

Denmark.—A commission appointed by the king to ascertain the nature and merits of the British system, after having closely examined the subject, and heard the objections of those who imagined they saw many defects and evils in the new plan, reported favourably. His majesty was then pleased to give his sanction to the system; a Model school was opened at Copenhagen: lessons in reading, writing, arithmetic, and geography, were ordered to be printed; and permission was given for the establishment of the system in the cities and villages generally, and for its adoption in the Primary schools. In the beginning of last year, 244 schools had been organized; and it was expected that the number would be soon increased to five hundred.

Sweden.—Scriptural education meets with great success in Sweden, and has been introduced into almost every province of that kingdom. A royal edict has been recently issued, addressed to the Consistory courts, requiring them to select for the offices of church-warden and parish schoolmasters such persons only as shall be capable of teaching the system of mutual instruction. The fees of church-livings, and some funds now in the hands of the clergy, are to be so economized, as that a portion of them may be made available for the purposes of public education. A very friendly letter from the Swedish Education Society, accompanied by a copy of their First Report, was received by your Committee last year; and a large supply of slates and pencils for the use of the schools, was transmitted to Stockholm at their request.

Prussia- From the report of a recent traveller, (Captain Cochrane) the Committee learn that the British system is pretty generally diffused throughout the empire. One effect of this has been a diminution of the number of private schools; but this is more than counterbalanced by the fact, that, in the Lancasterian institutions, as many hundreds are educated as in the private establishments there were tens. The British system has even reached the frigid clime of Sibera: the schools at Tobolsk, the capital of that country, contain nearly 1000 children, whose proficiency is said to be very creditable.

Italy.—Interesting information has been received relative to the progress of education in Tuscany, where there are 30 schools; all supported by subscription, and generally prosperous. Three similar institutions exist in Naples, one of which affords instruction to 500 children. The British system has even reached the dominions of the Head of the Roman Catholic Church, four schools being established in the Papal territories.

Spain.—No intelligence having arrived from Spain since the last annual meeting, the Committee are unable to report the state of the schools in that kingdom, and can only express their fears, that political dissensions and animosities have tended materially to check the progress of scriptural education.

Portugal.—With more pleasure they speak of Portugal. By means of M. Lecocq, a Correponding Member of the Paris Society, the system of mutual instruction has been introduced into Lisbon; where a Model school has been opened, immediately under the patronage of the Government, at whose expense also the requisite lessons have been printed. A royal decree dated Sep. 11, 1824, recognises the establishment of this school, exempts it from the existing laws affecting education, and promises that those lads who make most proficiency shall be selected for public teachers. The friends of the Society will probably recollect, that the Scripture lessons were printed in Portuguese by this Society, some time ago; and they will rejoice that the youth of Portugal will now derive from the purest sources, those truths, which are so well adapted to promote peace on earth and good will among men—are alike conducive to the happiness of individuals, societies, and nations—and are equally unfavourable to anarchy and to misrule.

Few things can be said, at present, that are more fitted to awaken hope in regard to continental Europe, than the foregoing brief view of the state and progress of education in that portion of Christendom. For, so sure as

knowledge is power, so sure will the extensive dissemination of it among a people, erect an invincible barrier to the encroachments of despotism, whether attempted under a political, or religious standard.

In connexion with the efforts making on continental Europe in favour of

education, we briefly notice the

EXERTIONS OF THE CONTINENTAL SOCIETY.—This, as our readers know, is an English Society. Its object is not to form churches, but to rouse the

dormant fires of Christianity where they are latent.

There are certain central spots, where the Agents reside; yet the greater part of their time is employed in diverging on all sides to the towns and villages within their reach. They make their visits periodically: they preach the Word of God whithersoever they come publicly, and from house to house: in private conversation, they warn the unruly, confirm the wavering, establish the weak, and build up the members of the church in their most holy faith.

The labourers of the Society consist of twenty-six regularly ordained ministers, preachers, and colporteurs or itinerant venders) of Bibles, Testaments, and Tracts. They are no common men: and in nothing does the blessing of God appear more manifest, than in raising up such men for his service. They have not been prepared by your Society, for the work to which they have devoted themselves; nor have they sought its support as the end, but as the means of their exertions. The glory of Christ and the

salvation of souls is their simple object.

In Flanders, there is one Agent, who disperses the word of life in six villages. In the north of France, there are six Agents, who regularly visit twenty-six places; two in Paris, who preach in public, and hold meetings in six or eight parts of that city; three at Bayonne, who journey into the departments of the Arriege and the Bearn; and one at Calmont, who labors in twenty-stations. In Germany, there are five Agents, who are extensively occupied. To each of the regularly ordained ministers is attached an active and useful colporteur, who is fully employed in distributing copies of the word of God, and thus conveying the truth to an indefinite number of places.

of places.

The Society is anxious greatly to enlarge the scenes of its operations. Hitherto its attention has been confined principally to the north and south of France, and to some places on the Rhine and in Switzerland; but has lately been called, by M. Von Bulow, a native of Denmark, to the three northern kingdoms, Denmark, Norway, and Sweden: a plan has been proposed by him, whereby great good may be done on an extensive scale, at a comparatively small expense, and which may with facility be carried into

effect.

LONDON TRACT SOCIETY —From the Twenty-sixth Report of this Society, it appears, that, during the year ending May last, upwards of 10,500,000 Tracts were issued, and that there was an increase beyond the preceding year. This amount does not include the tracts printed at the expense of the Society in foreign countries.

The number of publications, distributed by the Society, since its establishment, in forty-two different languages, exceeds one HUNDRED MILLIONS.

ERRATA.

No. 3, page 128, line 2, for variety, read verity.

136, line 8, for columns, read colours.

For the Lit. and Evan. Magazine.

REMARKS ON THE LIFE OF PHARAOH.

THE research of historians has never been repaid with any thing more than conjecture, respecting the origin of Egypt. This is considered a matter not less of wonder than of regret, that the early history of the most learned and celebrated nation of the ancient world should be buried in such obscurity as to forbid success to the most patient and learned inquiries on the subject. And yet the magnificent views and stupendous monuments of art which meet the astonished eye of the traveller give assurance that they are the productions of a nation learned and powerful; and excite a curiosity which would be highly gratified by ascertaining the era of the world when these striking memorials of ancient grandeur were constructed, and the name of the monarch in whose reign they were built. In the Bible we have the only historical sketches of this ancient kingdom which are worthy of entire confidence. These brief notices were given, however, to answer a purpose much more interesting and important than to gratify the curiosity of the historian and the antiquary. Egypt has obtained the place which it occupies in the sacred pages, from its connexion with that people who were, for successive centuries, the peculiar people of God.

It is pleasing to observe that the discoveries of ancient art, made in modern times, in Egypt, illustrate and confirm the truth of the Bible. There are human bodies found at this day, preserved by the art of embalming, called mummies, which belong to a period beyond that to which profane history has any claim of reaching with accuracy. Now the Bible mentions the art of embalming, as known and practiced by the ancient Egyptians. When the venerable Patriarch, Israel, died, Joseph, his son, commanded his servants the physicians to embalm his father; and the physicians embalmed Israel. When Joseph himself died, they embalmed him

and he was put in a coffin in Egypt.

It seems that Pharaoh, for many ages, was a name common to the ancient kings of Egypt. According to the opinion of historians, Menes was the first; who is supposed to be the same with Mesraim, the son of Cham, or Ham, the second son of Noah. The name of that one who filled the throne when the children of Israel departed from Egypt, is supposed to be Amenophis. This event occurred in the year 1491

B. C. or according to others, 1510. This is the Pharaoh on

whose life we propose to offer a few remarks.

The first interview with a stranger is always important on account of the impression made on our mind. Sometimes there is a display of such amiable qualities as to call forth our cordial approbation, and we sincerely desire a farther and more intimate acquaintance; at other times the first interview is altogether repulsive; the mind shrinks back anticipating neither advantage nor pleasure from a closer intimacy: such is the case of Pharaoh-Amenophis. When he is first introduced to our notice, he displays not one amiable trait of character which can prepossess the mind in his favour; but there is manifested such cruelty, such ignorance of the Great Jehovah, such scornful and determined opposition to his special mandate, as to strike the mind with horror; and we instinctively shrink away lest the judgments of heaven should fall and involve us in his ruin. Sometimes first impressions, whether favourable or otherwise, are completely effaced by the development of other dispositions; not so, however, with Pharaoh: the first impressions become deeper and deeper, as

we become better acquainted with his character.

That king who reigned when Moses fled from Egypt was dead, and his successor, the subject of the present remarks, had ascended the throne, when the voice of God, from the burning bush, arrested the attention of Moses, directing him to visit his brethren, and deliver them from that bondage under which they groaned in Egypt, and lead them to the land frequently promised to their ancestors. Moses received also a special message for Pharaoh, which was faithfully delivered. Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go. Moses and Aaron, who is joined with him in delivering this message, seem disposed to treat Pharaoh with deference and respect; they assure him that it is not their own purpose they are aiming to accomplish, but the positive injunction of Jehovah which they are bound to obey. Their submissive expostulations do not soften, but irritate his temper, and with wanton harshness he chides them from his presence, charging them with the design of exciting in the Israelites a spirit of idleness and insubordination. Wherefore do ye, Moses and Aaron, let the people from their works; get you unto your burdens. The same day he issues an order that the Hebrews should not be supplied with straw, while they shall be com-

pelled to make the same tale of brick as when straw was furnished. This order is promptly and rigorously enforced by the taskmasters, whose duty it was to oversee the people in their labour. Thus Pharaoh, to his bold and daring impiety against God, adds the most deliberate injustice, oppression and cruelty to his subjects, the Israelites, who seem to be in a state of perfect subjugation to his authority. The cry of distress is soon heard, and soon reaches the ears of Pharaoh; but without obtaining relief. Whether his soul was capable of the feeling of kindness towards his family. his friends, his Egyptian subjects; whether his temper, harsh and rugged by nature, had been rendered more so by the elevated station which he filled; we cannot tell: certain it is, that the cry of the Hebrews, groaning under oppression, awoke no feeling of kindness, and gained no mitigation of their grievances. Insult is added to the cruelty of which they complained. But he said ye are idle, ye are idle: therefore ye say, Let us go, and do sacrifice to the Lord. Go therefore now and work : for there shall no straw be given you, yet shall ye deliver the tale of bricks. The result of this interview was doubtful before, he is now thoroughly convinced that this people are groaning beneath oppression, from which he alone can, but will not deliver them; they return to their bondage and their groans without the hope or the prospect of relief. The cries of the oppressed however, though they produce no effect on the heart of Pharaoh, in long and successive groans, have risen, and entered into the ears of the Lord of Sabaoth. The time of deliverance is at hand. A series of events, astonishing in their number and their magnitude, are about to commence. In these events, Pharaoh, by his intrepid and dauntless impiety, is qualified to act a conspicuous part. Another man, distinguished in the annals of the world, has been, under divine direction, for eighty years. preparing to act his part in the same great drama. The first forty years are spent in the royal palace, where he acquires all the learning of Egypt; the next forty are spent in the toils and privations of a country life. The crisis having arrived, about to give birth to the most stupendous exhibitions of divine power on the one hand, and of human depravity and wickedness on the other, Moses receives a commission to act as the authorized agent of Jehovah. Thus commissioned. and ready to vouch his authority by miracles, he presents himself before Pharaoh, and demands, not as a favour, but as a right, the dismission of the Israelites from bondage, that he may lead them to Canaan, their land of promise.

The Judgments inflicted on him.

This demand, as we have seen, gave occasion to that public denial and scornful rejection of that authority by which the demand was made, and of that cruelty which has been the subject of remark. After this harsh and contemptuous repulse. Moses excused himself from making the demand a second time: Behold, I am of uncircumcised lips, and how shall Pharach hearken unto me? The demand was first made in the name of the Lord God of Israel, unaccompanied by any miraculous proof of divine authority. He and Aaron his brother, who is to be his prophet, were commanded to appear before Pharaoh the second time, and make the same demand, attesting their authority by miraculous power. At the same time they receive this remarkable declaration from the Lord: I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. The second time they approach the king and repeat the demand, and, at his request, enforce it by miracle. According to directions received, Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh called for the wise men, and the sorcerers; now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. Although here was a striking proof of the power of Moses over that of the magicians, yet it did not overcome the incredulous obduracy of Pharaoh. He probably considered it nothing more than a greater degree of skill in the arts of his own magicians. It is also said, that the Lord hardened Pharaoh's heart that he hearkened not unto them. Thus he refused to let the people go.

This miracle affected neither the life nor the comfort of either man or beast; it was merely a sign, or evidence of divine power. The second is different, involving both man and beast, throughout the land of Egypt, in suffering. Agreeably to direction, Aaron lifted up the rod and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned into blood. At the same time all the water was turned into blood, whether it was in streams, in ponds, in pools, in vessels of wood, or in vessels of stone. The river only was smitten; but the effect was universal. Thus the Egyptians could not drink the water: for, as may well be supposed, it was loathsome to them. This state of things continued, it appears, for seven days. In a climate so hot as that of Egypt, under the blaze of an almost vertical sun, the

But although Pharaoh must have felt this suffering, and witnessed it in his subjects, and even in the cattle, yet the hardness of his heart remains, and even increases. And the magicians of Egypt did so with their enchantments. The meaning of this is not very clear. If this miracle was universal, as we think there is reason to believe was fact; if all the water was already turned into blood; they probably went through their magical arts, and assigned this fact as the reason why they could not succeed. With this reason Pharaoh would be satisfied; and therefore he turned and went into his house, neither did he set his heart to consider this also. Thus again he denies the claim of Moses, and defies the authority with which it is made.

All this time the Hebrews are groaning beneath their burden: no respite is given from their sufferings; the contest is, therefore, continued with this bold and haughty rebel. Moses is directed the third time to make the same demand. Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go that they may serve me; and be is informed that in case of refusal, he shall be visited by another plague. He disregarded the threatening, and by refusing to let the people go. brought again on himself and his subjects the judgment of the Lord. Aaron's rod brought up from the rivers, the streams. and the ponds, immense multitudes of frogs, which came into the palace and cottage, into the bed-chambers, and on their beds, and defiled even the food with their loathsome touch. The magicians, it is said, imitated with their enchantments this miracle also. Yet whether the sufferings from this plague were greater than from the former; or the presence of these reptiles was more humiliating to his pride; certain it is, that his resolution, is for a moment shaken, and his haughty spirit is brought to beg of Moses that these odious visitants may be To his request he adds a deliberate promise; and I will let the people go. That their removal might be as striking a proof of divine power as their approach, Moses requests him to mention his own time; and he said, to morrow. And Moses said, Be it according to thy word: that thou mayest know that there is none like unto the Lord our God. The change, however, is not radical but superficial; it is not permanent but temporary. The plague is no sooner removed, than his passions resume their dominion; he violates his promise, and thus adds deliberate falsehood to the catalogue of his crimes. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them.

Although it is not mentioned, yet it is probable that Moses presented himself before the king, and the fourth time demanded the freedom of the Hebrews; and that his refusal provoked the third visitation from the hand of God. Aaron's rod is again employed, and the whole land swarms with insects, numerous as the dust from which they are produced, which torment both man and beast, and which are as degrading to man as they are tormenting. Thus far the magicians were permitted to imitate Moses, or assign a plausible reason for the failure; but no farther: here their enchantments were in vain. They are compelled to acknowledge to Pharaoh that, this is the finger of God. But although this was their conviction, it was not that of their obdurate and blinded Master; for he hardened his heart, and hearkened not unto the

voice of Moses; as the Lord had said.

Moses, by special command, makes the request the fifth time; Let my people go, that they may serve me. The request was enforced by the assurance that if it was denied, swarms of flies should cover the whole land, should fill his house, and the houses of his servants. To make this sign the more remarkable it was declared that in the land of Goshen, where the Hebrews dwelt, no flies should be there; to the end thou mayest know that I am the Lord in the midst of the earth. Unmoved by this threatening, Pharaoh denied the request, and persevered in the breach of his promise. This fourth plague was, of course, sent; and the Egyptians suffered all the annovance which must be occasioned by incalculable numbers of these troublesome insects. The proud monarch is again so far humbled as to call for Moses and Aaron; and, on condition of the removal of this grievance, their request is granted in part: Go ye, sacrifice to your God in the land; that is, in the land of Egypt. Moses would not accept this grant; it is not what he demanded. Those animals used in sacrifice by the Hebrews were worshiped as deities by the Egyptians. Lo. shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? This circumstance created an insuperable difficulty in the way of accepting the offer. Moses, therefore, contends for their right to go three days journey into the wilderness, where they might, without restraint, worship their God. That he might obtain relief, Pharaoh is brought to yield a little farther: I will let you go; only ye shall not go very far away: entreat for me. Moses promises to intercede, and that the plague should be removed tomorrow; but, taught by past experience to doubt the sincerity of this promise, warns the king by a reference to the former violation of his word: Let not Pharaoh deal deceitfully any more, in not letting the people go. The grievance is no sooner removed than the fears and alarms of the infatuated monarch are also gone; and once more he violates his promise, and defies the power of Jehovah. And Pharaoh hardened his heart this time also, neither would he let the people go.

What degree of confidence the Egyptians placed in those animals which they worshiped, or what degree of influence these deities were expected to exert in their favour, is uncertain; it is most probable, however, that some influence of this kind was expected. To convince them of the wickedness of this worship, and the extreme folly of this expectation, the next plague was sent on those very animals which were the objects of their stupid and idolatrous worship. Moses, making his demand the sixth time, gives to Pharaoh the assurance that in case of his refusal, the next stroke from heaven would destroy all the cattle of Egypt, while those of the Israelites should remain in perfect safety. The time also is fixed; tomorrow the Lord shall do this thing in the land. The appointed hour arrives, and by a very grievous murrain, all the cattle of Egypt died. And Pharaoh sent, and behold, there roas not one of the cattle of the Israelites dead. But although Pharaoh saw before his eyes the very deities whom he worshiped, and from whom he expected assistance, agonizing in death, not in the ordinary way, but by the immediate hand of God, while the same animals belonging to the Hebrews were safe, yet his heart was hardened, and he did not let the people go.

On the supposition, which we think more than probable. that Moses preceded each miracle with the same demand, he now presents his request the seventh time, and the deluded monarch's refusal brings on himself and his people the sixth plague. The ashes of the furnace, sprinkled towards heaven in the sight of Pharaoh, became a bile breaking forth with blains upon man and beast. The magicians, though for some time unable to imitate the miracles, yet appear to have been present, and to have withstood Moses. probably with such allegations and such reasonings as influenced the mind of their master, and encouraged him in his obduracy. To deprive him of this decisive confidence, this affliction seems to have fallen with peculiar severity on these deceivers. And the magicians could not stand before Moses, because of the bite: for the bile was upon the magicians. Pharaoh has already witnessed the death of some of those deities in whom he trusted; he now sees his advisers, his wise men, give up the contest and

driven from the presence of Moses. Still his blind and obdurate heart is unsubdued. This remarkable language again occurs: And the Lord hardened the heart of Pharaoh; and he harkened not unto them.

Once more the messenger of God is sent to Pharaoh, and the same request is again presented : Let my people go, that they may serve me; and the seventh judgment is threatened, if this request should be disregarded. Moses also expostulates with him; As yet exaltest thou thyself against my people, that thou wilt not let them go? The day and the hour are mentioned; and notice is given that every one may secure himself, his servants and his cattle from the destructive tempest, about to sweep over the whole land. Some of the Egyptians, taught by experience the power of Jehovah, regarded his word and provided for their safety; others who neither regarded his word nor feared his power, remained exposed, and met the consequence of their own incredulity. At the appointed hour the signal is given; and the Lord sent thunder and hail, and fire ran along the ground. So there was hail, and fire mingled with hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. Only in the land of Goshen, where the children of Israel were, there was no hail. This was the most terrific display of divine power which had yet been given. Tremendous hail was smiting with destruction men, beasts, and vegetables; livid lightnings, stream after stream, glared on the sight; roaring thunders, peal after peal, astonished the ear. Even the stout heart of Pharaoh quakes within him. Terrified and dismayed, he calls for Moses and Aaron, and acknowledges to them more than he had ever done before: I have sinned this time: the Lord is righteous, and I and my people are wicked. Entreat the Lord (for it is enough) that there be no more mighty thunderings and hail: and I will let you go, and ye shall stay no longer. Moses assures him that the hail shall cease; but tells him plainly that he can place no confidence in his promise: I know that ye will not yet fear the Lord God. The tempest is no sooner past, than Pharaoh is again stout hearted, and again violates his promise. He sinned yet the more; neither would he let the children of Israel go.

The ninth time Moses makes the demand, Let my people go; and accompanies it with an earnest expostulation: How long wilt thou refuse to humble thyself? Pharaoh is assured that the judgments of the Lord are not yet exhausted; that his refusal will bring on him the devouring locusts, in such multitudes as had never been witnessed, and which would destroy, throughout the whole land, all vegetation which re-

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mained from the hail. Moses, perceiving that he remained unmoved, left him, and went out from Pharaoh. His servants, however, alarmed no doubt with the prospect before them, venture to expostulate with him: Knowest thou not yet that Egypt is destroyed? They suggest an expedient which they supposed, no doubt, would satisfy the Hebrews, and thus secure their own safety; that is, that the men only should go. leaving their wives and their children, their flocks and their herds behind; Pharaoh, willing to try this expedient, sends for Moses and Aaron, and makes this offer to them. They reject it, however, and tell him positively that they must all go, men and women, old and young, flocks and herds. This provoked the cruel tyrant to anger; and he tried to shake their resolution by threatenings: Look to it; for evil is before you; declaring that their request should not be granted. The locusts, at length, obedient to the divine call, appear in countless myriads, shutting out, like a dense cloud, the light of day; and strip the whole land of its verdure. Pharaoh is again alarmed, sends for Moses and Aaron in haste, and makes acknowledgments which, from the lips of other men, would indicate sincerity and genuine relentings of heart. He confesses that he had sinned not only against God, but also against Moses. A few hours ago he had, with angry threats, driven Moses from his presence; now he becomes a suppliant before him: Now therefore forgive, I pray thee, my sin only this once, and entreat the Lord your God that he may take from me this death only. By this language he intended, no doubt, to be so understood that he would offend no more, and of course, that the request of Moses should be granted. The plague is removed, and the opportunity is given to manifest his sincerity by complying with his engagement: But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

The contest is not yet over; this haughty rebel persists in his daring impiety, and is yet determined to hold the Israelites in bondage. Moses, after making, as we suppose, his request the tenth time, was directed to stretch forth his hand toward heaven, and bring on the ninth judgment. This was darkness, even darkness which might be felt; darkness so great that, they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings. This deep and awful gloom, in which lamps and other artificial lights availed nothing, must have struck the Egyptians with peculiar dread and horror. The terrified monarch calls again for Moses, and extends his permission

beyond what he had done on any former occasion: Go ye. serve the Lord: only let your flocks and herds be stayed: let your little ones also go with you. Moses promptly rejects the offer; and assures him that their flocks and herds must go with them; for of these they must take to serve the Lord; and they did not yet know what might be required for this purpose. Forcible as the representations of Moses had been, accompanied with frequent and alarming judgments from the hand of God, yet all were in vain. Pharaoh, left to the blindness of his own mind, and the wickedness of his own heart, perseveres in his obstinacy, and becomes even more incorrigible. Provoked by the frequent and bold demands and firm remonstrances of Moses, in great wrath he charges him to leave his presence, and threatens him with death if he should ever see his face again. Little did the impious wretch consider that he was uttering a truth of such fearful import; yet so it was. And Moses said, Thou hast spoken well; I will see thy face again no more. This was the last interview between them.

Were the Miracles wrought by the Magicians, real?

Two or three subjects, presented in the preceding remarks, are worthy of more consideration than they have yet received. One is, were the miracles wrought by the magicians of Egypt, real, or were they only illusions? Without noticing the various opinions of Commentators on this subject, we will briefly state what appears to us most probable in relation to this matter, together with the reasons for this statement. It appears, then, that these were real miracles, and not mere illusions. This, we think, appears from the language of the Bible. No person doubts the reality of the miracles wrought by the hand of Moses and Aaron. The rod cast on the ground became a real serpent. Now the same language precisely is used, respecting the miracles wrought by the magicians. For they cast down every man his rod, and they became serpents. When the language is the same, and when it relates to the same subject, we are certainly not authorized to understand it in the one case as meaning a reality, and in the other only an illusion, or the mere appearance of a reality. Moses, who was learned in all the wisdom of the Egyptians, and Aaron were witnesses of these miracles, and were surely competent to judge of what they saw before their eyes. The rods, in both cases, became serpents, after they were cast on the ground; there was, therefore, no opportunity for the magicians, by slight of hand, to conceal their rods and then produce serpents in their place. Moses could not but know what it was they held in

their hands and cast on the ground; and he affirms that they were rods which they held in their hands; and these rods became serpents after, or when they were cast on the ground. When the power of Jehovah, by his hand, is superior to that of the magicians, he faithfully states the fact. If, then, he had doubted the reality of these miracles, he would have given some intimation of this doubt; but not the slightest intimation

of this kind is found in the history of these events.

Admitting, then, that these were real miracles, another inquiry presents itself; by what power were they performed? To this we would reply, by the power of God. There is but one Independent Agent in the universe; all others are creatures, not only dependent on the Almighty for their existence, and for the power they possess, but for the continuance of that power every moment. Every effort of this power, and every effect resulting from this effort, must be by the permission of him from whom it is originally derived. He who gave this power can certainly, at any moment, recall it, or suspend its exercise. Besides, this was evidently an effort of creating True, it is said the rods became, that is, were changed into serpents. But to our conception, it is as easy to create a serpent out of nothing, as to effect this change. It was, therefore, in fact the creation of a serpent. Now the power of

creation belongs to God alone.

Again; it does not appear that these magicians pretended that they possessed this power, or ever attempted before to produce effects of this kind. Their profession seems to have been, to divine, to discover and reveal things hidden and secret. This they attempted to do by astrological and hierogliphical figures, and by the use of drugs. Accordingly, at a former period, they were called in to interpret the dreams of Pharaoh. How then, it may be asked, did they come to make these attempts, if they did not belong to their profession? They merely imitated what they saw done by Moses and Aaron, whom they, no doubt, supposed to be magicians like themselves; and that the miracles which they wrought were the result of magical skill, only greater in degree than their own. In obedience to the wishes of their master, and perhaps with the view of improving in the knowledge of their art, after going through their own enchantments, they imitated what they saw done by Moses and Aaron, and it pleased God, for reasons mentioned hereafter, to exert his own almighty power in producing the result.

Were the Hebrews exempted from these calamities?

The next subject worthy of more consideration than it has yet received is, did the children of Israel suffer in any case, or in any degree, with the Egyptians? To this we think the only reply is, they did not. In six instances out of ten, it is explicitly stated that they were exempted; and that this was the case with the other four, there is good reason to believe. Without supposing that all or even the greater part of the Hebrews were pious, it is certain they were not guilty of the crimes on account of which these judgments were sent. These were the crimes of Pharaoh and his servants. Now, it is a principle of the moral government of God, distinctly recognised, previously to the destruction of Sodom and Gomorah, that the Judge of all the earth will do right; that is, that in those calamities which occur, not in the ordinary course of Providence, but by immediate and miraculous interposition, he will not destroy the righteous with the wicked. In perfect accordance with this principle, there was not one righteous person swept off by the deluge; nor one destroyed by the flames which consumed the cities of the plain. Neither do we suppose there was one Hebrew that suffered from any of these plagues. One of the four, from which it is not expressly said that they were exempted, was the first; the water turned into blood. Was that pure and wholesome water to the Hebrews, which was loathsome blood to the Egyptians? This was the opinion of Josephus, and probably of the Jews generally. In every case, to secure the Israelites from suffering, it did not require a second, or an additional miracle, but only that miraculous power should cease, or be suspended. By the continued exertion of this power, the river continued, for seven days, to be blood. If this power, at any moment, and at any part of the river, was suspended, the fluid would return to its natural state,; and thus the Israelites would be supplied with pure water, rather by the suspension of miraculous power, than by its exertion. By this power, the three Hebrews were preserved unburt in the fiery furnace; if at any moment it had been suspended, they must have been destroyed. The safety of the Israelites, this severing between them and the Egyptians, of which Pharaoh was informed once, at least, by his own messengers. would give the miracle a more powerful tendency to subdue his rebellious spirit, and thus to produce the effect intended.

The hardening of Pharaoh's heart.

Another subject the reader will perceive, closely connected with the character and history of Pharaoh-Amenophis, remains to be noticed; the hardening of his heart. While Moses was

vet in Midian; when he first received the commission to retarn to Egypt, and lead his brethren to their promised possession; he received this assurance from the Lord; and I am sure that the king of Egypt will not let you go, no, not by a mighty hand. This however presents no difficulty, as it is the necessary consequence of the divine prescience; for all events, both small and great, past, present and future, are distinctly known to God. But we find also, before he meets his brother, or sees the face of Pharaoh, this remarkable declaration made to him; but I will harden his heart that he shall not let the people go. This is more than a declaration of what is foreseen as about to take place; it is a promise that the divine agency would be employed in producing a certain effect; and that from this effect, another, which is also specified, would necessarily follow as its consequence. Nor is this language used once only, but frequently, during the occurrence of those signs and wonders which distinguish the reign of this monarch. The difficulty which meets us here is, in comprehending, or rather in not being able to comprehend the perfect consistency of this agency with the divine purity, and with the free agency of the human mind. That this agency was employed, agreeably to the declaration, promise or threatening, whichever it may be called, made to Moses; and that the employment of it in producing the effect is perfectly consistent with both the divine purity and the free agency, or accountability of man, are facts; is as clearly taught us as that, in the beginning God created the heavens and the earth. The language in the one declaration is as plain, and as forcible, as in the other; we have, therefore, no more reason to doubt the truth of the one than of the other.

This subject involves the consideration of the high prerogative of God, as the moral governor and judge of the universe; it also involves the free agency and accountability of man; both of which are above our comprehension. It is perfect folly, it is wicked presumption in us, to say that we can comprehend the Almighty; or that we are competent judges of what it is proper or improper for him to do, in managing that moral government which embraces the universe, and extends to an endless duration. Nor do we fully comprehend the nature and agency of our own minds; and, therefore, cannot affirm with confidence respecting all that is consistent or inconsistent with this agency. When, therefore, a fact, involving both these agencies, that of God, the judge, and of man, his creature, is submitted to our consideration, it is a proof both of our piety and our wisdom to receive the fact, attested by appropriate and sufficient evidence. In receiving such a fact, we not only admit, but we believe in the consistency of the divine influence employed in producing the effect with all the perfections of deity, and with the free agency and strict accountability of man, on whose mind the effect is produced. The fact to which we refer is, that Pharaoh's heart was hardened; and hardened too, if we are to receive the words of inspiration in their obvious and usual acceptation, by the agency of the moral judge, without suspending the free agency of Pharaoh, or furnishing the shadow of excuse for his wickedness. Without pretending to comprehend this consistency, though we most assuredly believe in it, we would submit a few

farther remarks on this subject.

It is to be remembered that all men are sinners against God; and that for their sins, and in proportion to their guilt, they deserve punishment; and that the perfections of God, and the nature of his government require the infliction of this punishment from his hand. It has pleased God, however, in the counsels of his infinite wisdom, to devise and bring into operation a gracious plan, according to which, through the sufferings and death of a Divine Saviour, consistently with his justice and the honour and safety of his government, he can exercise forbearance and mercy; forbearance, in suspending or delaying for a time, this deserved punishment, and thus give time for repentance; mercy, in pardoning the sins of all who believe in the Saviour, and thus return unto him in the appointed way. Now, it must be obvious to every one that the exercise of this forbearance is an unmerited favour; sinners cannot claim it as their right, nor as an act of justice due to them. The time also for which it is exercised, and punishment suspended, rest entirely with God; they cannot claim the continuance of this respite for a single day, or an hour. In deciding how long it is proper to exercise forbearance, he has a regard to the interests of his government, which embraces all intelligent creatures. Although he is a sovereign, yet he does nothing arbitrarily, merely because he has the power and is not responsible to any other being. He is a sovereign of infinite wisdom and goodness; and therefore, does all things according to this wisdom and this goodness. This forbearance, in no case, extends beyond the hour of death; an event which depends. as to the time of its occurrence, on the will of God alone. With all finally impenitent sinners the divine forbearance ceases, and the punishment which they deserve, is inflicted. But as it is, every day and every hour, an unmerited favour, this forbearance, as it regards the possibility of salvation, may cease at any time before death, and that kind and that degree

of punishment may be inflicted, which best accords with the views of his wisdom, and the great purposes for which his

government is administered.

The design with which punishment is inflicted is twofold: the reformation of transgressors themselves, and the good of the community with which they are connected. This is the case in all wise and well regulated human governments. In most cases, while the punishment is intended to operate as a warning to others, it is intended to reform the offenders themselves. But if the crimes deserve capital punishment; if the penalty of the violated law affects the life; then reformation is no longer in view; the good of the community is the chief object. The tendency of such punishments is supposed to be more powerful than lighter inflictions to secure this good, as the warnings which it gives and the lessons which it teaches are more instructive and impressive. All the afflictions of this life are punishments for sin, sent by the Moral Governor of the world, and in most cases, are intended to reform the sufferers themselves. After death, in all cases, this object is no longer in view; the punishment then inflicted is no longer corrective, but is intended to exert a favorable influence on other parts of the great community. That which is done by the righteous Judge in the case of all incorrigible sinners, at death, may be done by the same Judge, and with the same view, at any period previously to death. As far as it implies the possibility of pardon, he may cease to exercise that forbearance, which at no time they deserve, and which at all times is an unmerited favour; and he may inflict on them whatever degree and kind of punishment he pleases, no longer with a view to their amendment, but exclusively for the benefit of mankind in this life; that it may operate as a loud and impressive warning to living men, yet under a dispensation of mercy, that they may flee from the wrath to come. If, consistently with all his perfections, he may, at death, suspend his forbearance, and withdraw his mercy entirely and forever from impenitent sinners, and inflict on them deserved punishment, and sustain them in being that they may suffer this punishment, not for their own good, but exclusively for the good of others; may he not do the same thing in this world, and also employ his providence in raising these objects of his just displeasure to the most elevated stations, that their example may exert a more extensive influence, and in preserving their lives from death, for days and for years, that they may suffer for the good of others, who are in danger, but whose escape from this danger is yet possible? Whether this suspension takes place

at death, or sooner, depends on the will of the judge alone, who alone can carry into effect the awful decision. The punishments of the invisible state are, no doubt, adapted, in consistency with the demerit of the sufferers, to the character of those for whose benefit it is inflicted, and to the effect intended to be produced on them; so the punishment inflicted in this life will be adapted to the character of living men, and to the effect to be produced on their minds, to awaken their fears and deter them from the broad road that leadeth to destruction. Punishments, especially in this life, are often the consequence of those very crimes, on account of which they are sent. Nothing more is wanting to hasten the suffering and premature death of those who live a life of intemperance and debauchery, than to remove all obstructions out of their way, withdraw from them all restraints, and place within their reach the means of indulging their own appetites: in these circumstances, fearful though deserved punishment, the natural consequence too of this very indulgence, will speedily overtake them. Wicked and rebellious sinners are often, in this life, punished in a similar way. For a length of time they break through all the restraints thrown around them, resist every motive to virtue and obedience, spurn every call to amendment, and trifle with every warning of their danger. The most tremendous curse that can be inflicted on sinners in this world is, to leave them without restraints, without calls, and without warnings. the exercise of forbearance and calls to reformation are blessings, are unmerited favours, the withdrawal of these must be punishment. God, their offended sovereign, has only to withdraw from them those influences of his Spirit, without which no man ever yet repented, and leave them to their own depraved and sinful inclinations, and their hearts will soon reach that obduracy which no judgments, however terrible and frequent, will soften. When the Judge of all the earth determines to withhold these influences, their everlasting doom is as unalterably fixed, and is as certain, as if they were cut off by death, and sentenced from the just tribunal.

Such was the case with Pharaoh-Amenophis. From the first moment of our acquaintance with him, as the just punishment for the sins previously committed, he is withering and hardening under the blasting curse of an avenging God Before Moses meets him, before we hear him utter a single word, all those divine influences, by which man is moved and led to repentance, and aided in the work of salvation, are entirely and forever withdrawn, and his heart is perfectly incorrigible. God, in whose hands our breath is, could have

made the moment when these influences ceased, the moment of his death, and made his punishment operate as a warning to the inhabitants of the invisible world; but he determined to leave him, for a time, a terrible warning to the inhabitants of this world. With this view he employed his providence in preserving his life, and in surrounding him with those circumstances which became the occasion of exercising and maturing his wicked propensities. The miracles of the magicians furnished the occasion for his disregarding that display of divine power, given in the miracles of Moses. These counter miracles left him in circumstances which gave a development of his true character and disposition, and thus furnished the proof of that wickedness and obduracy which justified those judgments afterwards inflicted on him. With this view, these miracles were wrought, by divine power, as we suppose, though in connexion with the enchantments of the magicians. The first message of Moses gave occasion for his proud and scornful denial of Jehovah; the presence of the Hebrews gave occasion for the exercise of his unfeeling cruelty; the promises which Moses drew from him gave occasion for his base and deliberate falsehood; the frequent appearance and demands of Moses provoked him to anger and resentment. In the course of divine providence he was raised to the most conspicuous station among the nations of the earth, that the warnings furnished by his example might be the more impressive, and be the more extensively known. These circumstances and these events were all arranged by the divine agency; and it was certain that on such a mind as Pharaoh's they would operate and produce the very effects which they did. Such appear to have been the views of an inspired Apostle respecting the designs of God towards this hardened rebel: Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout Therefore hath he mercy on whom he will have all the earth. mercy, and whom he will he hardeneth.

At the same time it is frequently repeated that, Pharaoh hardened his own heart. This implies that, in waxing worse and worse, his own agency was as free as ever it was, or as can be exercised by man; that every step which he took, every advance which he made, was voluntary, and from choice.—
There are not a few causes, obvious to us, which, in their operation on such a mind as his, prompted him forward in the course he pursued. He was not only a Monarch, but a Despot. If, among his subjects, there had prevailed more virtuous opinions than his own, he was raised above their influence.

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It would have been at the peril of their lives for any of his subjects to have offered even the mildest reproof to a despot so irritable, so proud, and so cruel as he was. He was ignorant of the true God; of this, his own words are sufficient proof: I know not the Lord. He could not, therefore, be restrained by the fear of that Being whom he knew not. Whether that gross and stupid idolatry, the worship of animals, of reptiles, and even of vegetables, prevailed, at this time, in Egypt, which is said to have been common in subsequent ages, we know not; it appears to be certain, from the words of Moses, that, at this time, they worshiped those animals which the Hebrews offered in sacrifice. If Pharaoh engaged in this worship, as most probably he did, yet his ideas of such deities would impose little or no restraint on his passions.— Acknowledging no power, neither in heaven nor on earth, neither human nor divine, to which he was amenable; having within his reach the means of indulging every propensity of his nature; it is obvious that his passions would become more clamorous and impetuous, and that his proud heart would become more incorrigible under the strokes of his offended judge. When the divine power was displayed in those signs and wonders which he beheld, the magicians, by imitating those signs, for some time, deceived him, blinded his mind, and prevented him from acknowledging the superior power of Jehovah.-When the cause of this delusion is at an end; when these magicians are completely vanquished, other passions are in operation which always pervert the views of the understanding. and carry with them the other feelings of the heart. Pride is one of these. Moses, who appears before him, and frequently, and boldly demands a right, is one of the Hebrews, whom he considers his property, his bond-men, his slaves. Was he to grant this right, it would be deeply wounding to his pride, and leave a stigma of reproach on his character. Hence be not only denies this right, but treats Moses with contempt, and even threatens his life. Self-interest is another; than which no other passion has a more powerful and certain effect in blinding the mind. The Hebrews were employed, from day to day, in the most oppressive labour for his benefit; if he permits them to depart, this labour will be lost. Hence, when he consented to their departure, it was generally on condition of their return. This selfish passion struggled the longest in the contest, was the last to yield, and the first to resume its sway in his mind when there had been a momentary yielding. These were the causes which blinded his mind, hardened his heart, and prompted him on in the course which

he pursued. He was sometimes alarmed, and even greatly terrified; but no sooner was the judgment removed which excited this alarm, than he was the same stout hearted, impious rebel that he was before. Never truly humbled; never touched with one feeling of sorrow for his wickedness; his concessions are soon changed into threatenings; and his petitions for clemency, into the language of bold defiance. Given up to his own choice, to the rule of his own impetuous passions, he ripens for that destruction which is now at hand.—To be continued.

ESSAYS ON THE GOVERNMENT AND DISCIPLINE OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

(No. IV. ON THE CHURCE .- Continued.)

In the preceding number, I endeavoured to give a just idea of the universal church. In the next place our attention is called to the following words. Form of Government, ch. ii, 3. "As this immense multitude cannot meet together in one place, to hold communion, or to worship God, it is reasonable, and warranted by Scripture example, that they should be divided into many particular churches."

The organization of particular churches is, here, in the first place declared to be reasonable. This is too obvious to require proof or comment. It is plainly impossible that the universal church should meet for worship at any one place in this world. The general assembly, where all true christians will unite in the worship of God, is to be held on the Mount

Zion above.

2. This division into particular churches is said to be warranted by Scripture example." This, too, is obvious to every intelligent reader of the New Testament. Forms of expression like the following frequently occur-" The churches in Judea; the churches in Asia; the church at Corinth; the church at Cenchrea; the church in their house"—(namely the house of Priscilla and Aquila.)

Hence we are led to consider the definition or description of a particular church given in the next section of the same

chapter.

"A particular church consists of a number of professing christians, with their offspring, voluntarily associated together for divine worship and godly living, agreeably to the holy scriptures; and submitting to a certain form of government."

A church is a regularly organized Society; and by the

terms employed above, we are to consider

1. The persons who compose the Society.

2. The manner in which the association is formed.

3. The objects had in view.

4. The rule by which the Society is to be directed.
5. The manner in which order is to be preserved.

1. The persons who compose a particular church, are, as to their moral qualities, precisely the same with those who make the universal church. They are a part of the whole, associated for particular objects. And as the members of the universal church have already been described, this division of

the subject need not detain us at present.

2. The second point is one of great importance, and deserves most serious consideration. The Presbyterian church in the United States, lays very great stress on the terms "voluntarily associated. During many ages, and in many parts of the world, it has been held that the church possesses authority to compel men to receive her doctrines, and submit to her discipline. This pretension grows naturally out of that transfer of power, which it has been maintained that Jesus Christ made to his church. All power in heaven and earth is given to him; he tells his Apostles "as the Father hath sent me, so send I you."-The Pope is the successor of St. Peter-or; the bishops are successors of the Apostles, and as heads of the church are depositaries of that authority, which Christ gave to these first preachers of the gospel. Reasoning of this sort convinced the bishops that their authority was rightful. And when even good men are convinced of this, and have power to enforce their claims, they are strongly tempted to tyrannize over conscience. Much more is this the case with the ambitious and worldly-minded, whom a love of wealth and influence induce to seek high places in the church. Hence originated Acts of Uniformity, High Commission and Star Chamber Courts; the Inquisition with all its infernal apparatus; the stake and the wheel, as instruments of conversion. Hence, too, in the name of the God of mercy, of the most holy and ever blessed Trinity, acts of cruelty have been perpetrated without number, of which fanatical and bloody minded heathens might well be ashamed.

A consideration of this subject, and careful examination of Scripture have convinced the Presbyterian Church that it is of unspeakable importance to lay sound principles at the foundation of the christian association; and let it be seen that religious liberty. from the very nature of the case, belongs to the members of the church.—They form their society volunta-

rily.

An objection has been urged against this principle in some such form as this—The term voluntary, as thus used, implies that one may do a thing, or let alone, just as he pleases, without rendering himself liable to be called to account for his conduct. But it is the indispensable duty of every one, who hears the gospel, to believe, and join himself to the church of Christ. He sins unto death if he does it not. How, then, can that be called voluntary, in the sense in which the word is taken, which a man is under indispensable obligation to

perform?

This objection appears unanswerable to some. But the whole force which it seems to possess arises from not distinguishing things that differ. The distinction to which I now refer, is that which exists between the authority of Jesus Christ as Head of the Church and Lord of Conscience; and the authority of the Church itself. Jesus Christ, as a divine person, has absolute and uncontrolled power over all things. the church, according to the doctrine of our book, has no power but that which is ministerial and declarative. In a word, it is the business of the church to make known the will of God, to declare what is truth and duty. If the declaration does indeed set forth the will of God, then all who hear, are bound to believe and obey. But if they will not, the church has nothing more to do with them. God has not made them answerable to men for this refusal, but to himself; and in the day of judgment he will reckon with them for their unbelief and disobedience. In respect to God then, no person who lives under the sound of the gospel is at liberty to do as he pleases, to embrace the gospel or reject it, as suits his inclination.— But in respect to the authority of the church, every man ought from the nature of the case to be left to his own will. reason is, that religion is essentially a matter of choice. It cannot exist in the heart except as it is chosen. There is no human power, the exercise of which can cause this choice to be made: there is no human knowledge, which can take cognizance of the heart, and decide on the character of its opera-When the church, then, undertakes to do more than declare the will of Christ, it manifestly undertakes to exercise power which it does not possess.

There is no getting over this reasoning, without introducing infallibility into the church; and transferring to its ministers the power of Christ. But this monstrous claim has so often been refuted, that there is no need of doing the thing

over again here.

It ought, however, to be always borne in mind, that, at the judgment seat of Christ, we shall answer for ourselves as individuals, and not as a church. It therefore follows, that if we believe and do any thing simply because the church has declared it to be the will of God, we shall not on that account be justified in his sight. And if the church declares that to be the will of God, which is not, this declaration, if we believe and obey, will not excuse us for doing things contrary to the divine will. Each one, then, must judge, and choose, and act for himself, under his responsibility to God. Of course, then, the forming of church connexions is as regards man, altogether a voluntary matter.

This reasoning is confirmed by the whole conduct of the founders of the christian church. Jesus Christ did nothing but declare the truth, and present its evidence. The Apostles followed his example. "We then are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." Our blessed Lord himself, when appearing as a minister of religion, and his inspired Apostles executing their commission, reasoned, explained, entreated, gave miraculous proofs of their divine mission, and left men to act as they chose on this subject, referring them to the day of final reckoning, and to God who judgeth righte-

ously.

The Presbyterian church has, therefore followed Scripture and the example of the Apostles; it has consulted the true interests of piety and of religious liberty, in laying down this as a fundamental principle, that A CHURCH IS A VOLUNTARY

ASSOCIATION.

3. The next particular leads us to the inquiry, for what purpose is this association formed. This question is briefly answered by the terms, "for divine worship, and godly living."

One of the doctrines most clearly taught in the Bible is that God is to be worshiped. But to this end he must be known; his character as he has revealed it, must be understood. This truth ought to excite corresponding feelings in our hearts. The expression of these feelings, in the way of God's appointment, constitutes divine worship. Now all this may be, and ought to be, performed in private. But religion acknowledges our social nature, and in the most delightful manner mingles with our social affections. It promotes the kindliest feelings of the human heart, and throws new bonds of love around the community of mankind. It also takes advantage of the power of sympathy. That feeling which pervades a multitude, gathers strength as it runs from heart to

heart; and often devotion, which in private was languid, is kindled into a flame of heavenly warmth and brightness.—
The example, too, of numbers engaged in the spiritual worship of the one living and true God, exerts a highly beneficial influence on "those who are without." In this way, by the divine blessing, the pious are confirmed, and the ungodly are converted.

For such reasons as these, the sacred writings require that we should not "forsake the assembling of ourselves together, as the manner of some is." Besides, in the word of God, blessings are annexed to the discharge of duty; and they who love the public worship of God, are often enabled to say, "One day in thy courts is better than a thousand—I had rather be a door-keeper in the house of God, than dwell in the tents of wickedness."

But this voluntary association is formed for the purpose also of godly living. Jesus Christ "gave himself for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people zealous of good works." And the institution of the church is intended to subserve this great purpose for which Christ died. As far as public worship is adapted to promote a spirit of true devotion, it is efficient in promoting holy living. A superstitious regard to rites and forms leaves the conscience unconcerned as to moral obligation; but the worship which God requires furnishes many powerful promptings to the faithful discharge of duty.

Moreover, the very act of association for a particular object affords a strong motive to be diligent in the pursuit of that object. If there were nothing more than a regard to consistency, the effect would by no means be trivial. But numbers afford encouragement; produce excitement; render aid; exercise mutual superintendence; and thus facilitate the attainment of the end proposed.

These remarks are made for the purpose of showing that union with the church of Christ is not a duty arbitrarily imposed, but enforced by a wise regard to our own happiness, as well as by the authority of our Maker.

This brief view of the subject may serve to correct some prevalent mistakes of very injurious tendency. No man may keep himself separate from the church, and allow the force of his example to operate against it, and yet be innocent. There is indeed, no power on earth to call him to a reckoning for this thing; but there is one in heaven, who marks it, and will show, in the day that is coming, what is his judgment concerning such conduct.

Again: they are wrong who say that they are members of the universal church, but keep separate from every particular association of Christians; this is to defeat, as far as such example goes, the very object for which particular churches were originally instituted. Individuals who adopt this plan, appear to take sides with the world and not with the church; enjoy none of the peculiar advantages of social religion; and deprive themselves in a great degree of the privilege of supporting the gospel, and extending its influence in the world. In a word, they wrong themselves, and do injury to a cause, which they, to be consistent, must acknowledge is the best in the world.

4. In the fourth place; our book states the rule by which this voluntary association is to order their worship and their general conduct. Every thing is to be done "agreeably to

the scriptures."

This society differs from all other voluntary associations. In the beginning, there was no power of making laws, and now there is no right to amend them. The society was instituted by Jesus Christ. He is its only lawgiver and head. The rules and regulations for its management were all made by him. And the terms of admission are unqualified submission to his authority, and cheerful obedience to his commandments. If we choose this, then we may be rightfully admitted; if not, we must go our ways until the time of reckoning shall come.

The position laid down under this head is, that our worship and our living as members of the church, must be agreeable to the scriptures. The end prescribed in both of these is, to glorify God, and obtain, through his grace, everlasting happiness. In regard to the first of these, it is most obvious that to accomplish it, we must steadfastly regard the will of God as he has revealed it. Our worship must be an acknowledgment of God as he is; otherwise, we cannot glorify him. And it is not possible for man to say that any service will be acceptable to God, which he has not commanded. "In vain do they worship me, teaching for doctrines the commandments of men." In like manner, there can be no godly living, without a due regard to the divine commandments. In relation to any thing done by us on any other principles, the question may well be proposed, "Who hath required this at your hands?"

Now all this is obvious to such as have been accustomed to pay due regard to the scriptures. But when we look into ecclesiastical history, we find many things enjoined by church authorities as important, and observed with great apparent reverence, which God has never commanded; and many which the scriptures seem to forbid. Invocation of saints, reverence of images, increasing the number of sacraments, bowing at the name of Jesus, making the sign of the cross, kneeling at the Lord's table, performing divine service in particular vestments, abstinence from meats on particular days, celibacy, retirement from the world, penance, and the like, afford examples. In many instances, these additions to the simple ritual of the gospel are more regarded than the most important doctrines. This is especially the case when they distinguish one denomination of Christians from another. Then they are regarded as badges of fidelity, and proofs of discipleship; and often are complete substitutes for vital religion. The mischief which has been done in this way, as well as the plain authority of the scriptures, have induced the Presbyterian church to make the word of God the sole standard of worship, nothing is regarded as necessary, nothing made binding on the con-

science but what is according to God's revealed will. It is true, in many cases, the scriptures only require that a thing should be done, without specifying the manner in which it is to be done. In this case, then, the church is left to its dis-The general rule is, that " all things be done decently and in order," and where this is observed, the rule is satisfied. The only caution to be observed here is, that particular measures of expedience and order be not imposed by authority, and thus urged on the conscience. An example may afford illustration here. It is a matter of indifference what sort of dress a preacher wears in the pulpit, provided it be decent. It was, however, thought decorous and proper, many years ago, that clergymen, in the discharge of official duties, should wear a distinguishing habit. This was all well enough. But in process of time, this mere matter of expediency was enjoined as necessary. The old puritans rebelled against this exercise of authority, and the Church of England was greatly agitated by the controversy about vestments. The high churchmen said, "Why, by your own concessions, the matter is one of indifference; then wherefore not submit?" To which the puritans replied, "For this very reason we cannot submit; because you impose by authority matters which the Head of the Church has left indifferent." And they were right. thing itself is trivial; but the principle is all important. low the rulers of the church to exercise authority in relation to matters, where the Lawgiver of the Church has prescribed nothing, and soon religious liberty is but a name.

The principle of the Presbyterian church, then, is this :— whatever essentially concerns divine worship and godly living must be done agreeably to the scriptures; but whatever re-

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gards the mere circumstantials of religion, and is left undetermined by Jesus Christ, affords a fair subject for the exercise of a sound discretion. But in this case, rules are to be agreed on; laws are not to be enacted. The good sense of the people will cheerfully receive what is recommended; their jealousy will resist what is imposed by authority.

5. The last particular respects the general subject of the preservation of order in the society thus voluntarily formed. This is expressed in the section under consideration, by the the terms " and submitting to a certain form of government."

The general matter involved in these words is too plain to be disputed; but its particular application has produced a controversy, which will probably last until the Millennium.

The general principle is, that every society must have a government to preserve order and promote its prosperity. There can be no association without a statement of the objects for which it is formed, and the means by which these objects are to be attained. Persons too must be appointed to preside, and manage particular interests committed to their especial care. These principles apply to literary and agricultural societies, and to all associations of men. It is so in the Christian church. But with this difference between that and other associations: the founder of the church has drawn up what may be called its constitution; has made its laws; and proposes to men whether they will adopt that constitution, and live under those laws. If they will, it is well for them; if not, they must abide the consequences.

But when it is said that the constitution of the church has been drawn up, it is not meant that this is done in a regular and formal way, as in ordinary constitutions. All that is done in the New Testament, is the laying down of fundamental principles; the particular form and application of which is left to the church. The true spirit of these principles must never be violated; but under this restriction there is some latitude, which may bring societies of different forms within the pale of the universal church. If this is not admitted, we must cut off from the church, and from the covenanted mercies of God, societies of all the different forms except one-and the difficult question must be decided, which one is that? Every differ. ent denomination will maintain, in this case, its apostolical purity, and excommunicate every other. Thus the bond of brotherhood will be broken asunder, and the reproach of Christianity will be perpetuated.

The Presbyterian church in the United States has determined that this evil shall not stain her escutcheon. "Let bro-

therly love continue," is the motto on her banner. Accordingly she has declared, in the fundamental principles of her government, her belief "that there are truths and forms, with respect to which men of good characters and principles may differ: and in all these they think it the duty both of private christians and societies, to exercise mutual forbearance to-

wards each other." Form of Govt. ch. i, 5.

Also in her Confession of Faith, ch. xxvi, 2, she lays down the following doctrine: "Saints by profession are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call on the name of the Lord Jesus." Such are the principles publicly avowed by this society, and solemnly adopted by every person admitted to her ministry.

Yet it is by no means taught that the form of ecclesiastical government is a matter of indifference. On the contrary, it has a close connexion with purity of doctrine, vigour of discipline, peace and order. Every society, then, and every individual, as he has opportunity, is bound to make the principles of ecclesiastical polity laid down in the New Testament, a subject of careful examination. All forms of church government are to be compared with the standard of truth, and that particular one adopted which comes nearest to the principles contained

in the holy scriptures.

On this subject the word of God is the only authority, to which the Presbyterian church implicitly bows. They entertain a suitable regard to the early Fathers; and examine them with as much care as others, giving due weight to their testimony. In the result of this examination they find support of their system. But this is resorted to rather to satisfy the prejudices of others than to strengthen their own belief. Convinced of the fulness and sufficiency of the scriptures, they appeal to their decision. If they cannot maintain themselves on this ground, they are willing to go down and be nothing. With this disclaimer of all human authority, and this readiness to submit to the infallible truth of God, we will proceed to an examination of the constitution of the church, as drawn out of the New Testament, and stated in the book under review. I beg leave to repeat, however, that there is here no disposition or intention to attack others; but merely to show the grounds and reasons of Presbyterian church polity .- (To be continued.)

For the Lit. and Evan. Magazine.

READING FOR YOUNG PEOPLE.

Father. We spent last Saturday evening traversing the land of Palestine in various directions, but we stopped last at Jerusalem. We will now go from the holy city to Beyrout, where we first landed—And what will be the direction in which we shall travel? Tell us Mary.

Mary. Beyrout is very nearly due north of Jerusalem, and if we can go a direct course, we must pass two places which are marked on the map as places of importance; they are Nablous and

Nassara.

Margaret. Now who can guess what they are called in the Bible?—You will have to tell us Father, for I am sure none of us know.

The Father. Perhaps you are too confident of this-Mary let us hear.

Mary. Why Margaret, papa has lent me a most beautiful little book of travels, which tells us all about this place; and as he desires me I will let you children hear what I have read, as far as I

can remember it myself.

This town is called Nablous by the Turks. Naplosa by the Italians, and by English travellers Napolose. In the Old Testament it was called Shecem; and in later times Sychar and Sichem, as also Neapolis. It lies 34 miles north of Jerusalem, long. 35° 22′ lat. 32° 16′. The country is mountainous all the way from Jerusalem to this place. The range of mountains takes its rise at Carmel up there on the sea, near lat. 33, and runs to the south beyond the borders of the holy land. No place of any importance lies between Jerusalem and Nablous. But next to Jerusalem this is one of the most interesting spots in Palestine. Here the patriarch Jacob lived; here Joseph's brethren fed their Father's flocks, when, moved with envy, they sold him into Egypt; here was the well that Jacob gave to Joseph, at which our Saviour discoursed with the woman of Samaria. The inhabitants of this country pretend to show this well now.

Nablous is situated in a narrow romantic valley between Mount Gerizzin on the south, and Mount Ebal on the north. Places men-

tioned in Deut. xi, 29, and xxii, 12, 13.

This place was formerly the capital of Samaria, and at this day there are some of the descendants of the old Samaritans at Nablous, whom the Jews used to hate so much. But they live together on

friendly terms now.

The Father. That is well. I am pleased to lend you books, when you read so as to remember. Thus you increase in knowledge. From Nablous continuing your journey north, about thirty miles you come to Nassora or the ancient Nazareth, where our

blessed Saviour lived before he entered on his ministry. At some suitable time, I will give you an opportunity of seeing what the travellers say of this place. But we must hasten on now to Beyrout, for in that neighbourhood we shall find the *Maronites*, and *Druses* about whom you have several times questioned me.

Yes Father, said James, tell us all about them, for we wish to understand all that we find in the journals of the Missionaries.

The Father. Then we will begin with the Druses, because we first come to them, as we journey from Jerusalem to Beyrout.

Look to the north of that place, and you will see marked on the maps a small river now called Nahr elkelb, entering into the sea a little north of Antoura. That is the northern boundary of the country of the Druses. Southeast of Beyroot among the mountains, is a town called Deir el Camer. This is the chief town of the Druses: where their prince resides, whose title is Emir. These people chiefly inhabit the mountainous district from the Nahr el Kelb down towards Soor or the ancient Tyre. Their numbers are variously stated by travellers, some say 70,000, and others 120,000. It is not yet certain where they originated. The ancient historians tell us that the mountainous country from Berytus, (which you know is the very place where we now are) to Damascus-(You see Damascus away to the East, beyond the mountains) -was possessed by a very brave independent people called Ituræi. And it has been conjectured that the Druses descended from them. It is said that their real name is Turzi, or Durgi, which our travellers have corrupted it into Druses.

In some respects, they are a very singular people. They are said to be most remarkable for their hospitality; and whenever they have given food to a person, they think themselves bound to protect him at the hazard of every thing. On this account people from all parts of Syria, when exposed to danger, flee into the mountains among the Druses, and are safe. On one occasion a man fled to them for protection, and was demanded by a neighbouring Turkish governor. The person who had received him, (whose name was Talhouk) replied to the demand with the utmost indignation; "How long have the Druses been known to betray their guests?—as long as Talhouk shall keep his beard, there shall not fall a hair of the stranger's head." And nothing could induce him to give up the fugitive

the fugitive.

Ah said James, that is the sort of man that I like!—But subjoined

Margaret, suppose he should shave off his beard, the next day, what

Why Margaret, asked Mary, don't you remember that the eastern people wear their beards, and require them to be treated with very great respect? That man Talhouk meant the same thing, as though he had said, as long as I live I never will give up the stranger.

Yes, yes; rejoined the little girl, I remember now, you told me you had read it in your new book. But for the life of me I can't help laughing to think what figures they make, dressed like old

women, and wearing long beards.

The Father. Another trait in the Druse character is their sensibility to public insults. How it may be in private, I do not know. Some travellers say that in secret they will bear affronts, and even put up with blows, if it should be for their interest. But this may be the representation of an enemy. It is certain that the doctrine of forgiveness is not known among them. An insult offered to either their name or their beard, is revenged on the spot by a dagger or a bullet. Hence it is necessary for them to be very cautious in their speech and conduct towards each other. The law of retaliation also prevails among them. If one man kills another; the relations of the deceased think themselves bound in honour to seek revenge until they find it.

Here Margaret interposed and asked James how he liked his old

women with beards, now.

James. Why, when a man does me wrong, I know I ought not to kill him; but I always want him to be sorry for what he has done.

The Father. And the best way to make him sorry, is to show him kindness, or as the Apostle Paul directs, to overcome evil with

good.

The Druses are very proud of their birth; and as much as possible to preserve the purity of their blood, relations intermarry. This is carried so far, that a poor relative is preferred to a rich stranger. Also they retain in some degree the Hebrew custom

of the brother's marrying his deceased brother's widow.

Travellers tell us, that these people, as well as most of the eastern nations are very jealous of their wives. The women are kept closely concealed by impenetrable veils; and husbands are always provoked if they hear other men praise their wives. An animated eulogy from the mouth of a stran, er, exposes a Drusean lady to the danger of death itself.

Is this the sort of men you like? said Margaret to James, with an arch expression of countenance, indicating that she thought herself

secure of a triumph.

Why, replied James, that I confess is going too far—But we go too far the other way: I saw a number of ladies at church last Sunday, who ought to have been veiled like those Druse women.

Mary. Why do you think so James?

James. Because they were so homely that nobody could like to look at them; and yet they wanted mightily to show themselves.

Mary. How do you know that?

James. Why I saw them whisper, and giggle, and then turn round and look at the young men; and do every thing to draw their attention.

Mary. And how came you to take so much notice of the girls, instead of minding something else, pray?

James. Why they sat right before me, and at last I was obliged to shut my eyes to keep from seeing their bad behaviour.—The handsomest ladies that come to our church sit still and behave well; it may be because they know that they will be looked at enough, merely because they are pretty. But really some of the rest behave in such a way that I think we ought to put them under the Druses.

This unexpected sally of James' turned the laugh on Margaret—But the father soon commanded silence, and proceeded—I am sure you all will like to hear how these strange people dress themselves.

The costume of the men is thus described.

The Druse is distinguished by his full turban, differing from those of other parts of the east, by being swelled out from the head into a shape resembling a common turnip, and flat at top; his dress a coarse woollen cloak or beneesh, of black with white stripes, thrown over a waistcoat and loose breeches of the same stuff, tied round the waist with a sash of white or red linen with fringed ends. This for the men. The females appeared in a blue coarse jacket and petticoat, without stockings, their hair plaited, hanging down in long tails behind. On their heads they wear a tin or silver conical tube, about 12 inches long, and about twice the size of a common post horn; over which is thrown a piece of white linen, that completely envelops the body, and gives a most singular and ghost-like appearance.

Margaret. Indeed it is well for people who dress in this way, to wrap themselves up so that nobody can see them—And I think James, that the men ought to be hid as well as the women; for I don't know which is the ugliest a man with a head like a turnip, or

a woman with one like a unicorn.

But, interposed the father, we have not yet heard any thing of their religion, and this is a subject of the greatest importance. I am not able, however, to tell you much about it; for the accounts of the

travellers are very obscure.

It is said that they are divided into two classes, Akkals or Okals, which signifies intelligent; and Djahels, the ignorant. The first amount to about 10,000 persons. They keep themselves wholly separate from the rest, perform their rites in secret, and involve every thing in the most profound mystery. Guards are stationed round the place of meeting; and if any person not belonging to the fraternity, should witness their sacred rites, they would put him to death on the spot.

The Djahels, who form much the most numerous class, perform no religious rites whatever, unless when they are obliged to appear as Mahometans; they then go into the mosques and say prayers with the Turks. But they do not believe in Mahomet, or in Christ. They say that about 800 years ago, the Divinity appeared in the person of the Sultan of Egypt, whose name was Hakem. This Ha-

kem was a madman. But at that time there was an artful impostor from Persia, who went to Egypt, and found in the Sultan a man just suited to his purpose. He persuaded him that he was a God, but both Hakem, and his pretended prophet, whose name was Mahommed-Ben-Ismael, were soon killed by the people. Their disciples, too, were persecuted, and fled to these mountains, and probably mingled with the ancient inhabitants, where they have lived ever since. They believe that Hakem will appear again, and bring all both Mahometans and Christians to their religion. They believe in what is called the transmigration of souls: that is, when a man dies, his soul, if he has been a bad man, goes into a horse, or a mule, or some vile animal; but if his conduct has been fair and honourable, his soul will go into the body of some one, who is des-

tined to fill a respectable station in life.

Books which are said to contain the mysteries of their belief, are to be found in Paris; but they are so absurd, that nobody can tell what to make of them. These books seem to teach that in the secret rites of the Druses there is the worship of an image in human form. But as I said before, I can tell you very little about their re-They have been charged with worshiping the image of a calf, but they positively and indignantly deny this, and ask: "Do you suppose that we would worship as our God the image of an animal whose flesh we eat, and of whose skin we make our shoes?" And here, my children, I would warn you not to believe too readily the unfavourable reports made by travellers of a religion different from that of the people they visit. Except where true religion takes possession of the heart, religious prejudice is very bitter, and we must always make allowance for it. Volney was a very learned man, but he was a bitter Deist: he always is inclined then to make out Turks and heathens better than Christians. Burckhardt was a very enterprising courageous traveller; but he was often inclined to listen to the stories of the Latins, who make the worst of all who do not own the authority of the Pope.

Let us next make some inquiries about the Maronites.

Look at your maps, and find the mouth of the Nahr el Kelb—follow the sea shore northwardly passing by Tripoli, until you come to the Nahr el Kebir. From the mouths of these two rivulets, strike lines to the east across the mountains, and you include the country of the Maronites. The mountainous part of this region, is that in which these people enjoy their peculiar privileges; but many of them are to be found on the sea coast, and many in the country of the Druses. The convent of Canobin, is the residence of their patriarch, and may be considered as their capital.

The origin of these people is very obscure. It is said by some that they derived their name from one John Maro, a saint or a monk, who lived many years ago. They were once charged with being heretics, but they deny the charge. They are in communion with the Roman Catholic Church; but their ministers are allowed to

elect a head, who is called Patriarch of Antioch. The clergy are allowed to marry; but they must never marry widows, nor are they allowed to marry twice. They read prayers in the Syriac, a language that the people do not understand. The gospel alone is read in Arabic that the people may be instructed. In that little country, not much larger than one of our counties, there are more bishops than in Italy; there are 200 religious houses, and great numbers of priests and monks. But they are very illiterate; and extremely superstitious. There is however, one advantage which with reason they highly prize; living as they do in the mountains, they are free from the grievous oppressions of the Turks, and enjoy something like religious liberty.

Their country is said to be the most broken and rocky of any inhabited by man. But they build terraces, and thus retain earth, in which they plant what they please. In this way a mountain, which without such laborious industry would be a rough and frightful heap of rocks, is covered from bottom to top with trees and plants useful to the inhabitants, such as corn, vines, olive or mulberry

trees, so that they look like seats in a vast amphitheatre.

O! said Margaret, that must be beautiful; but I wonder why the people do not make our mountains so handsome?

To be sure, replied James, because they have level land enough

to work, without going to the mountains.

Mary. But is not that the country, papa, where the land sometimes slips down the mountain? and buries the people below?

The Father. This does sometimes happen; and the rocks too fall in great masses, and crush little villages.

Margaret. O dreadful! 'tis horrid to be buried alive in this way.

Why do the people live there?

The Father. They are free in the mountains from the constant oppression which is practised in the plain country. And they prefer the wildest places, where they can live in some security, to

others of the greatest natural advantage.

But sometimes very singular events take place—not long ago the soil of a hill, planted with mulberry trees and vines, detached itself by a sudden thaw, and, sliding over the surface of the rock which it had covered, like a vessel launched from the stocks, established itself entire in the valley below.

O dear! cried Margaret, I never did hear the like of that-Well

and whose mulberry trees and vines were they then?

The Father. Propose that question to James—perhaps he can tell you.

James. Indeed I am at a loss; I will send the question to the law school, and let it be discussed there, and may be I can tell you then.

Father. Well we will defer this question. Not far from Canobin there stand the famous cedars of Lebanon; these trees are very large, and very old. The people of the country believe that they Vol. 1x. No. 6.—Junc. 1826.

are the remains of the cedars, employed in building the temple of Solomon. And they go there once every year, to hold religious services, and especially to celebrate mass.

Mary. Why, father, do they think that this is more acceptable

to God, than if they were to do it in their churches?

Father. My child, Superstition lays a very great stress on times and places; and regards very little the temper of the heart. You will see many instances in this country of the deplorable ignorance of the people; and will often be at a loss to know which are worst, Mahometans, Jews, Latins, Greeks, or Maronites.

But, inquired Mary, what can be the reason why the Christians

are so ignorant, and so wicked in that country?

The two principal reasons are 1. That the people have not the Bible in their hands. They know nothing then about religion, but what the priests tell them. 2. The priests are poor, ignorant creatures, who do not themselves read the scriptures. They believe what the bishops say, and do what the bishops bid. The bishops obey their patriarch; and the patriarch the Pope. This is always the way when the people are deprived of the Bible; or are taught to believe that the Bible teaches nothing but what the church has taught, be that what it may. There are various other denominations of nominal Christians, met with by our missionaries, of whom you ought to have some account. The Roman Catholic religion has been extended not only among the Greeks and Maronites, but also among the Armenians, and Syrians. All these are under the influence of the Pope, and hold as certain truth every thing that the Roman Church teaches.

Besides these; there are Armenians, and Syrians who do not belong to the Roman Catholic persuasion: and also Nestorians, Copts, and Abyssinians. Some of these derive their names from the countries they inhabit, and others from their peculiar religious notions. Thus the Armenians are so called from their country, Armenia. This lies on the sources of the Euphrates, which river runs to the west of Armenia. On the north, are Georgia and Mingrelia. On the East is Azerbigan in Persia; and on the south is Diarbekir. This is a fine country and the people are active, industrious, and wealthy. They however have been conquered partly by the Turks, and partly by the Persians; and are subject to very great oppression. This has caused them to wander much, and they are found in every country, from Constantinople to India.

They have a sort of Christianity, but it is corrupt in many respects; and it is needless for me now to undertake to explain their peculiar opinions to you. They are greatly in want of the pure word of God. The Copts live mostly in Egypt, and the Abyssinians are so called from the country inhabited by them. It lies in Africa, south of Egypt, and west of the Red Sea, nearly opposite to Arabia Felix. The Syrians and Nestorians live in Syria. The Surians

proper are commonly called Jacobites, from a man who long ago taught them their peculiar sentiments; which you are not now in a situation to understand. The Nestorians are so named from one Nestorius, who a great while ago held the opinions which now distinguish them from other sects.

Thus I have told you something of most of the people met with by our missionaries in Palestine and Syria. And at some other time, I will perhaps give you a more particular account of them all,

and of their peculiar opinions.

At present we will suspend our exercises, and after prayer will retire to rest.

For the Lit. and Evan. Magazine.

LETTER VI.

To the President and Directors of the Literary Fund.

Gentlemen—If there is any truth in the remarks which have been made in my former communications, the system of education in Virginia needs a great and thorough reformation. It is, I think, an undeniable fact, that much time is wasted by the young, and much money spent by parents to very little profit. It has been before stated, that boys who are sent to college, are very rarely prepared for the place to which they aspire. This notorious truth will not, I fear, be considered as it deserves. Let it, then, be here minutely examined.

The case is plainly this; a parent has, we will say, five or six children to be educated. He employs a private tutor, at an expense of four hundred dollars a year, generally from three to six or seven years. Most commonly, the instructor has some profession in view, and endeavours to gain as much time as possible for the pursuit of his private studies. In a year or two he leaves his situation, to go himself to some school of law, medicine or theology. A new instructor must be obtained. Here is a loss of time, Here too is a change in the manner of teaching; of the books used; of the course of study to be pursued. This inevitably throws the pupil back, or at least for some time impedes him in his course. And thus matters go on until the boy is said to be "fit for College." The melancholy truth however is, that the poor fellow is sadly unprepared; and if the necessity of the case procures his admission, the professor must sit down and drill him, as the private tutor ought to have done. In this way twelve hundred or two thousand dollars have been spent; a most important part of life is irrecoverably gone; and the children actually have not made greater progress in knowledge than they ought to have

made in twelve or eighteen months. Their minds have never been brought into vigorous exercise. They have not learned to study. They are utterly unprepared for the rigid mental discipline; the continued vigorous effort, which is expected in a

well regulated college.

Now it is easy to see that in this way, the people of our state pay a great deal of money for very little profit. This, in all reason, ought to be taken into view, when we are estimating the expensiveness of education among us. But this is not all. boy, who for several years has been dreaming over his books; or learning and reciting his lessons in a mechanical way, has unavoidably acquired many bad habits, which it is more difficult to make him unlearn, than it would have been at first, to teach him good ones. For instance, he has acquired the almost inveterate habit of getting his lessons badly. This is a most serious evil to the pupil, and the occasion of immeasurable trouble to the teacher. It is one of the most difficult things in the world, to make a boy, in this situation, understand his own defects, and put forth the necessary exertions to afford a remedy. HAUD INEXPERTUS LOQUOR: some experience on this point enables me to speak with confidence, and with a painful remembrance of past labours and sufferings.

Nor is this the whole of the evil. He who has done but half work from the time he began his alphabet, until he is fifteen years old, has acquired habits of idleness, which it will be no easy matter to correct. And a large public school is one of the worst places in the world for this needful process. It is a part of college etiquette for one to open his room to all who knock at his door. Accordingly, the idle fellows are constantly going from room to room, wasting their own time and creating very serious interruption to those who are disposed to study.

And this too is an evil of no small magnitude.

But it deserves most serious consideration, that the bad habits just noticed, exert a most baneful influence on the morals of the young. A public school is a most dangerous place to all who are not constantly stimulated by an intense desire of improvement. It is well known to all who have gone through these institutions, that the greatest dangers threaten the young from Gaming, Drinking, and other gratifications of the senses. In the quickness and ardour of their feelings, they constantly demand something to create an interest. If not keenly engaged in the pursuit of knowledge, they will be occupied with something exciting, something pungent and stimulating. Hence, many of the finest youths of our country, even in the sacred

retreats of learning and philosophy, become victims of dissipation; and if they do not cut themselves off by a premature death, they acquire habits which destroy the confidence of all who know them, and thus render them useless to society, burdensome to their friends, and pestilent to their families.

One who has lived long, and had opportunities of much observation, cannot but write feelingly on subjects of this kind. Scarcely any thing can be more painful than a survey of the history of one's schoolmates and college friends, while he is going down into the vale of years. Out of two or three hundred towards whom he has borne this endearing relation, how few have brought honour to their name, or done service to their country. Alas! how many have become drunkards and wasted their fine talents in scenes of midnight debauchery and

riotous indulgence!

Gentlemen, it is a truth confirmed by melancholy experience, that a large school is full of dangers to the young. The risk of sending a boy to them is great. A sober, moral man knows not but that his child may come home to him, a drunkard and a gambler. A pious parent has reason to fear, that the young immortal, for whose everlasting welfare he feels the deepest solicitude, may return from his place of education to laugh at those truths, and to mock at those hopes, which have sustained the father or the mother amidst all the sad changes of life, and strewed the path of their affliction with the flowers of paradise.

But it is in vain to expect that the higher schools will answer the expectations of those who established them, unless the preparatory institutions are conducted on a new and better Boys must go to College or the University, better disciplined than they now generally are, before any radical improvement can take place in the state of literature and science For this purpose, it does seem to me that the litcrary institutions of superior rank patronized by the Legislature, ought to be required to make their terms of admission I do not speak, here, of fees, but of intellectual attainments. Examinations for admission ought to be rigid. Professors ought not to be under temptation to get over the thing. lightly, for the sake of eking out a poor salary, on which they can barely live. If it were a common case for boys to be sent back from College to the grammar school because they were tried and found wanting, parents would be convinced that the subordinate schools needed reformation—and reformation would be effected. The discredit of a rejection at College, united with the waste of time and money previously perpetrated, would be found intolerable. In the present state of the country, I do not know any other plan, which would be efficient.

Something indeed might be done, if gentlemen could be persuaded to give the attention to schools which they deserve. If all who employ a teacher, would insist that he should have his quarterly examination; if they would themselves attend these examinations; if educated men in a neighbourhood, would bear a part in them; see that they are real trials of the progress of the scholars; and mark their improvement from one quarter to another; a new character might be given to the schools of the state. But who have patriotism and public spirit enough to take this trouble?—What parents even, will give this much attention to their children?

The Legislature, then, ought, I humbly think, to adopt such measures as will have a bearing on this subject. They have much money to appropriate for the promotion of education.— They can, if they will, scatter it among the people, without creating any responsibility for its beneficial application. And Annual Reports can easily be made out, which will read very well—but yet there may be no real improvement, all may be

mere wasteful expenditure.

But there is another thing which may be done. The Lezislature may require in every instance, where the public money is appropriated, such a report as will shew how this money tells on the interests of education. If it goes to Primary Schools, those schools ought to be carefully examined; and so too in every other case. If Colleges are patronized, there ought to be a careful consideration of the terms on which students are admitted; and the course of study prescribed. And not a cent should be given, unless they meet the approbation of intelligent men. The Trustees or Visitors, too, of these higher institutions ought to be required, in their Annual Reports to the Legislature, to show that they have so attended the stated examinations as to be prepared to say whether the professors have manifested due diligence and the students made due improvement. A responsibility might in this way be created, which would go far to ensure the beneficial expenditure of the Literary Fund. But as things now are, no man can confidently affirm that any real good is done, and it is as clear as day light, that the advantage does not correspond to the magnitude of the sums appropriated.

I am, with profound consideration.

Gentlemen, yours, &c. PHILODEMUS.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

From the Missionary Herald of June, we extract the following notices of Chinese Literature, taken from the Chinese Miscellany, lately published in London by the Rev. Dr Morrison.

The Literature of China consists,

- 1. Of the writings or compilations of the moral philosophers of the age of Confucius, who lived 500 years before Christ, with notes, commentaries, and paraphrases of the original text, and with controversies concerning its genuineness, and concerning the order of particular words and phrases, or the meaning of obscure passages. Dr Morrison characterizes these writings as containing a system of personal, domestic, and political moralities, which had their origin in pride, or love of fame, or views of present expediency; excepting a few passages in the most ancient part of the Wooking, or Five Sacred Books of Confucius, which apparently retain some of the knowledge that Noah must have communicated to his children. "The sanctions of an Eternal and Almighty God," says Dr M. "arrayed with every natural and moral perfection, wise and good, just and merciful, and the fears and hopes of immortality, and the grace of a Saviour; are wholly wanting in these ancient Chinese works."
- 2. Histories of China constitute a voluminous portion of their literature; especially the history of their wars with the Huns and Tartars. The style in which these are composed, is generally grave, and remarks are interspersed on the persons and events, which pass in review. Occasionally an attempt is made to trace effects to the causes supposed to operate in the Dual System of the Universe, which they have gratuitously assumed as true, and by which they imagine both the physical and moral world is influenced.* The Chinese place their deluge about 2,200 before Christ. Their antediluvian traditions they carry back no farther than 3,200 B. C.
- 3. Historical novels are much read in China; as are also those novels which describe the character and manners of private and domestic life. Licentious novels are prohibited by law, yet they abound; hence there are fathers in China, who disallow all novel reading. Romance is very little demanded by the public taste.
- 4. The Chinese press produces also dramatic works; but like the novels, they are usually published under fictitious names, neither being considered respectable departments of literature.
- 5. Chinese poetry is chiefly in short compositions, expressive of tender or mournful feelings, or descriptive of rural scenery. Their popular songs and many of their dramatic poems are set to music. They have, it is believed, nothing that can be called Epic poetry. The most ancient of their poetical compositions are a collection of popular songs, made at the request of

^{*} This system of Materialism is described by Dr. Morrison, doubtless with all the perspicuity of which an explanation of it is susceptible. The system, however, is of such a nature, as not to be very intelligible. Every thing is referred to Motion and Rest, as the two first principles of nature.—Hence it is termed the Dual System. Ed.

government, in order to ascertain the popular feeling, which the Chinese monarchs have generally thought it right to consult. Candidates for government offices are examined in the composition of verses, on the ground that poetry leads to an acquaintance with the passions and principles of human nature. The triennial odes composed at the public examinations, which obtain the prize of a certain rank and eligibility to office, are usually published; and these, with prize essays written from themes extracted from the ancient books, are almost the only new publications in China, at the present day. The existing literati of China, are either Candidates for office going through the prescribed routine of studies, or laborious compilers of the sayings of others. Some Chinese ladies have been proficients in the literature of the empire, and in an educated family, the writing of verses from a theme given at the moment, by one of the party, is frequently practised as an amusing trial of skill.

6. Another class of literary compositions is found in the appeals or remonstrances of public officers—in the opinions of philosophers—the disputes of controversialists, &c.

7. There are also very imperfect works on geography, and minute, exact, voluminous topographical works, marking every tomb and temple, hill and dale.

8. Medical books, containing the theory and practice of the art, are abundant in China. They have great confidence in the theory of the dual powers, which is introduced into this department of science and literature; and rely much on the recorded recipes of eminent practitioners.

In works on medicine, the best notices of natural history, whether belonging to the animal, mineral or vegetable kingdoms, are contained. In the medical works of China are to be found the doctrine of the circulation of the blood round the human system; the use of Glauber's salts, and of mercury, in ordinary practice; the last named of which drugs has now, however, fallen into disrepute. The theory of the pulse is, in China, carried by practitioners to a degree of exactness, which baffles the most careful attention of European surgeons to discriminate. When the Chinese and English practitioners have been seated at the same table, and felt the pulse of the same patient, the one has professed to ascertain symptoms of which the other was unable to ascertain any thing. The Chinese are not at all convinced by the reasoning of the west, that pulses being simultaneous in all parts of the body, the feeling of one pulse is therefore equal to the feeling of more than one; for they suppose that local disease may make a difference. p. 36.

9. The Chinese can, without the aid of Europeans, foretel eclipses and state other celestial phenomena, with considerable accuracy. But in their astronomical works they are continually falling into the dreams of astrology.

10. The prize essays of many generations are preserved and published with care.

11. The moral and religious essays of the three sects, into which the Chinese are divided, constitute the last department of literature to be

mentioned. 1st, Those of the Confucian school of atheistical materialists.—2dly, Those of the visionary, alchymic School of Laoukeun. 3dly, Those of the Hindoo Polytheistic School of Buddha. To these may be added the essays of a sort of Electic School, which chooses from, and sometimes blends the other three.

The Mahommedan and Christian writers in China have been too few to produce any very sensible impression, beyond now and then a little scorn and philippic, such as is conveyed in the political sermons, read by an official person, on the days of the new and full moon, in the several provincial imperial halls, before the governors, deputy governors, and magistrates in each province. p. 37.

Boston Schools.—By official returns recently made, Boston contains 10,236 pupils, of which 7044 are in public, and 3392 in private schools. Number of schools 215—annual expense \$152,722—of which individuals pay \$97,305; and the city \$55,417, exclusive of large sums annually expended in the erection and repairs of school-houses.

Connecticut School Fund.—The Report of the School Fund to the Legislature, now in session, states, that the Funds consist in Bonds, Stock, Lands and Cash. The principal of these is \$1,719,434.—The interest due is \$116,288. The number of persons between four and sixteen years old in Connecticut is about 85,000. There are 208 school societies, and 85 cents is the dividend for the schooling of each person. More than 6000 dollars of interest remain on hand.

A Sixth Continent .- An extraordinary phenomenon, presented in the southern ocean, may render our settlements in New South Wales, of still more eminent importance. A sixth continent is in the very act of growth before our eyes! The Pacific is spotted with islands, through the immense space of nearly fifty degrees of longitude, and as many of latitude. Every one of these islands seems to be merely a central spot for the formation of coral banks, which, by a perpetual progress, are rising in the unfathomable depths of the sea. The union of a few of these masses of rock, shapes itself into an island; the seeds of plants are carried to it by birds, or by the waves, and from the moment that it overtops the waters, it is covered with vegetation. The new island constitutes in its turn a centre of growth to another circle.— The great powers of nature appear to be still in peculiar activity in this region; and to her tardier process, she sometimes takes the assistance of the volcano and the earthquake. From the south of New Zealand to the north of the Sandwich islands, the waters absolutely teem with those future seats of civilization. Still the coral insect, the diminutive builder of the mighty piles, is at work: the ocean is intersected with myriads of those lines of foundation; and when the rocky superstructure shall have excluded the sea, then will come the dominion of man .- Monthly Review.

The Thames Tunnel.—This extraordinary undertaking proceeds with as much rapidity as circumstances will admit. On the 2d of March, last year,

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the foundation of a circular brick tower, fifty feet in diameter, and three feet thick was laid. This tower was gradually undermined and sunk, until it rested on clay forty feet below the surface; a wall was then built from beneath, to meet the kirb on which it stood, till from the depth of 64 feet the shaft was completed, and well formed, seventeen feet deep, and twenty-five in diameter, in the centre of the area, to serve as a receptacle for any water that might at any time casually collect in the works, and which always brings it under the command of the steam engine pumps. The breaking through the shaft, and commencing the tunnel, were always looked forward to as among the greatest difficulties to be encountered. Such have in fact arisen, but by skill and industry they have been surmounted as they arose; the tunnel has been safely carried through, and closely and securely united with the wall of the shaft; the arches and foot and carriage ways have been commenced, and the iron machine invented by Mr. Brunel, that the workmen might have security and confidence while at work, is already, thirtythree feet and a half in advance from its first position in the shaft .- Eng. Pap.

Arabian method of preparing Coffee - It is found that the only certain mode of retaining the pure flavour of the coffee is, to roast, pound and boil it, all in quick succession; the roasted berries soon losing their flavour if laid by for a day, and the pounded coffee becoming insipid in a few hours. The Arabs of the desart, who are from necessity economical in the use of this article, follow the same process, even if they require only two cups of the liquid, roasting a handful of berries on an iron plate, pounding them in a pestle and mortar while warm, and the instant the water boils, which it will generally do by the time the other preparations are completed, so that no time is lost, putting the pounded powder into it, and suffering it to boil, stirring it the same time for a minute or two, when it is poured out to drink .--As the beverage is taken without sugar or milk, the slightest difference in the flavour is perceptible; and long experience having shewn this to be the best way of preserving it in the greatest perfection, it is perhaps worth mentioning in detail, particularly as the use of the article has become so general .- Buckingham's Travels.



REVIEW OF RELIGIOUS INTELLIGENCE.

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church in the United States, met agreeably to appointment, on the 18th of last month, in the First Presbyterian Church, in Philadelphia, and was opened with a sermon by the Moderator of the last year, the Rev. Dr. Stephen N. Rowan, of New-York. The sessions of the Assembly were continued till the 1st instant, late in the evening.

Narrative of the State of Religion within the Bounds of the General Assembly.—The General Assembly having received reports on the state of religion

from seventy Presbyteries, and from the Churches with which it holds correspondence, presents the following condensed abstract of intelligence, to the churches under its care.

Every year brings tidings of the enlargement of our territory, and increase of our ecclesiastical family. God grant that as our cords lengthen, our stakes may be also strengthened, and the bonds of our union be drawn closer and closer. Harmony in doctrine and discipline generally prevails. Differences of a minor sort exist among us, which may occasionally prevent all that fellowship which exists among the spirits of the just made perfect; but we bless the Great Head of the Church, that no department of his kingdom on earth, of so large an extent, appears to live in more harmony and brotherly love. Whatever variety of phraseology on doctrinal subjects, or discrepancy of views in government and discipline, may be found existing between individuals or sections of our church, we have yet reason to rejoice that the doctrines of the Bible, as echoed by our Confession of Faith, are substantially taught, and the letter as well as the spirit of our ecclesiastical standards generally maintained.

In less than forty years, through the blessing of the Most High, we have increased from one to sixteen Synods, and from six to eighty-six Presbyteries—five having been added to our number during the past year.

To enter into minute details, or even to glance at the intelligence received from every Presbytery, would extend this narrative to an unedifying length. A hasty sketch of the prominent features of the church in the respective Synods must suffice.

Beginning at the South, in the Synod of South Carolina and Georgia, the state of religion appears on the whole to be favourable. Though a large portion of her territory is yet mournfully destitute of ministers, churches, and even of the Bible-though in 20 counties within the bounds of the Presbytery of Hopewell, only two ministers of our denomination can be foundthough the Presbytery of South Carolina appeal to the General Assembly for missionary help, and call for 20 active and zealous ministers, to supply as many organized and waiting congregations—yet we rejoice that a special blessing has been poured out on the means already enjoyed. In the Presbytery of Charleston Union, several congregations have received a refreshing from the presence of the Lord. Prayer meetings are multiplying. Sabbath Schools are recommended in the Presbytery of Alabama, to all her churches; and what is especially interesting, the coloured population are receiving an increase of religious privileges, and the means used for their spiritual edification have been crowned with a visible blessing. Upwards of thirty Auxiliary Bible Societies have been formed within the bounds of Hopewell Presbytery, during the last winter. The necessity of educating pious youth for the gospel ministry, is extensively felt; a plan of a Literary and Theological Seminary has been formed, and more than \$30,000 already subscribed to its funds.

From the Synod of North Carolina, nothing of very special interest has been communicated. We hear of good outward attention to the means of grace, but accompanied with much lukewarmness and conformity to the spirit and fashions of the world. That instruction in Bible Classes and Sabbath Schools is enjoyed extensively by the rising generation—that the walk of many christians is uncommonly exemplary—that benevolent societies are receiving more liberal patronage than in former years—and that the standards of our church are stated to be steadfastly maintained, are matters of encouragement and consolation.

From the Synod of Virginia, we have heard mingled sounds of joy and lamentation. Three of their congregations have been specially revived, and in several other churches, an unusual attention to divine things has appeared. But on the whole this part of the vineyard, so often refreshed, seems to languish. Fashionable amusements are seducing professors of religion, and contentions are creeping into some of the churches. No wonder these things should make the friends of Zion mourn! A dearth of spiritual instruction is one ground of their complaint; and measures are in active operation by the support of the Theological Seminary at Hampden Sydney, to bring forward more labourers into the Lord's vineyard. \$25,000 in addition to former benefactions, have been lately subscribed for the support of that Seminary, and more is now doing for the education of poor and pious youth than ever before. The Bible Society and Domestic Missionary Society within the bounds of this Synod, are in a very flourishing state. Yet they mourn the absence of the Comforter; and blessed are they that mourn.

Mississippi is the only Presbytery out of five, within the bounds of the Synod of Tennessee, from which the Assembly have been permitted to hear. From this Presbytery no revival of religion is reported. The land is a scene of spiritual desolation. The inhabitants are rapidly increasing, and the ministers of our denomination are to the population as 12 to 230,000!, Loud are the calls of our brethren for help. Shall they call in vain? The enemy is overrunning the land and fortifying himself against any future attack; and double the labour will soon be necessary to conquer, and obtain possession, that would now be necessary to take and keep possession of this field.—There is no time for delay. New Orleans favours the reception of the gospel. Large congregations assemble there on the Sabbath, and a church for mariners is in contemplation.

The Synod of Kentucky, includes that state, a large part of the state of Indiana, and half the state of Illinois. From this region also the reports are very defective. The cause of Christ, however, appears to be advancing.—
Truth is prevailing over error, and light is dispersing darkness. The scarcity of faithful preachers is greatly lamented; nearly half the churches being destitute of a stated ministry. Error has still an extensive prevalence, and christians are not yet united as they ought to be, for the support and spread of the gospel. Great efforts, however, have of late been made for the education of their precious youth; and we rejoice to hear that after many strug-

gles they have at last at Danville in Kentucky, a literary seminary of their own. Revivals of religion have been witnessed in three congregations of Ebenezer Presbytery, in two of which 50 were added to the church.

From the Synod of Ohio no very good news have reached our ears. Complaints of coldness in professors, fondness of fashionable amusements, the increase of error, and general declension in religion, form the burden of their narrative. "Give us ministers," is the cry of many congregations, and is in fact the cry of all the western country.

The Synod of the Western Reserve reports no general revival of religion. Several congregations, it appears, however, have been specially visited from on high. The congregations in that section of country are generally weak, and though better supplied than many of our Western settlements, are yet deplorably destitute of a stated ministry. In 30 townships, within the Presbytery of Portage, there are only 20 churches and 10 Presbyterian ministers, while there are many propagators of error. Strenuous efforts however, are making by our brethren for the increase of the ministry and extension of the means of grace. In the midst of this wilderness we are happy to learn that our brethren live in peace and walk in the order of the gospel, that family worship is extensively observed, and Sabbath schools and Bible classes receive increasing attention.

The state of religion in the Synod of Pittsburg, is reported, as on the whole, improving. Many churches, however, have none to break to them the bread of life, and "there remaineth yet very much land to be possessed." Six churches are stated to have been revived, to one of which were added sixty persons, to another seventy-seven. Other congregations are in a favourable state, but in the majority of their churches, great coldness and forgetfulness of their vows are charged upon the children of God. Vice in some places, is on the increase. Good attention, in general, is paid to external means; the standards of our church are stated to be vigilantly maintained, and both ministers and people are active in support of missions, theological seminaries, and in other labours of love.

The loud calls for an increase of ministers in the West, the distance from Princeton and the inconvenience and expense of an attendance at that institution, have induced the Assembly to take measures to establish a Theological Seminary west of the mountains. May the gracious smiles of the Great Head of the Church attend these measures, and unite the hearts and the prayers of his people in this great and important enterprise. Soon may it be prosperously founded, long may it flourish, and abundant be the blessings it shall receive and communicate. May this school of the prophets nourish many a young Elijah, Elisha, and Samuel, to oppose wickedness in high places. Every member of the church will grant to this contemplated seminary an interest in his prayers.

Within the bounds of the Synod of *Philadelphia*, nothing of special importance has occurred. In a few instances the spirit of the Lord has been poured out, and considerable additions made to the Church. In the Presby-

tery of Lewes, the churches appear to be rousing after a long slumber, and an unusual blessing accompanies the means of grace; and throughout the other Presbyteries, a good attention to outward ordinances is remarked.—But the special influences of the Holy Spirit seem to have been withheld from most of the churches in this Synod, during the past year. The Mariner's Church, in Philadelphia, under the labours of the Rev. Joseph Eastburn is in a flourishing condition.

In the Synod of New-Jersey, the Spirit of the Lord, as in former years, has "come down as the rain upon the mown grass, and as showers that water, the earth." In the Presbyteries of Elizabethtown, Newark and Susquehannah, copious effusions of the spirit have descended on no less than seventeen congregations, while unusual ingatherings of souls have given joy to many others. The revival at Elizabethtown, and in some other places, is still going forward with great power. Not less than four hundred and fifty persons in Elizabethtown alone, are said, by their attendance at the meetings for inquiry, to manifest an anxious concern for their salvation. In the other Presbyteries connected with this Synod, though no particular excitement on the subject of religion exists, the state of morals is generally good.

In the Synod of New-York, the Lord has been seen by his people, though in less stately and triumphant goings than in some of the Synods which are yet to be named. Large additions have been made to some churches, and an unusual awakening exists in a few congregations; but the Synod have to regret that the revivals of former years have not been repeated.

But the brightest manifestation of redeeming power which we are permitted to record, has been made in the Synod of Albany. In the Presbyteries of Oswego, Ogdensburg, and particularly in the Presbytery of Oneida, has the glory of the Lord been revealed, to the joy of his friends, and confusion of his foes. In the still small voice in the whirlwind, and in the earthquake, souls have been arrested, overwhelmed and shaken by this new creation; and the things which might be shaken, have been overthrown, that the things which cannot be shaken might remain. In consequence of this display of Divine power, the theatre has been deserted, the tavern sanctified, blasphemy has been silenced, and infidelity confounded. The wise have become fools for Christ's sake, the mighty have been brought low, and the Lord exalted. Twenty-five congregations are reported as sharing more or less liberally these heavenly influences. Indeed, we are told that not a town in the county of Oneida has been wholly passed by in this visitation of reviving love. In this heavenly work slumbering professors have been roused; distracted churches have united in peace; Universalists, so far from hoping the salvation of all, have trembled for their own; Deists have forsaken their refuges of lies; Papists have sought absolution from the High Priest above, and little children have filled the temple with Hosannas to the Son of David. The work continues, and long may it continue, till all the dross of error and of sin shall be consumed in the purifying fire of the Holy Ghost.

The Spirit of the Lord has descended also, though in a less copious manner, within the Synod of Geneva, ten of whose congregations have during the past year, experienced his extraordinary operations on the heart. In the Presbytery of Geneva five hundred were the last year added to the church, and in the Presbytery of Bath, the churches have been increased by the addition of two hundred more. This Synod also, complains of a dearth of ministers in the southern parts of its bounds; but rejoices on the whole that the chariot of the Lord is rolling forward.

It remains to notice the synod of Genesee.

Such is the feeble state of the churches in the Presbytery of Niagara, that but one in all their bounds is able of itself to support the gospel. In the Presbytery of Genesee there are appearances of revivals in two or three congregations: and in the Presbytery of Ontario, a special blessing has been poured out on one. In the Presbytery of Rochester an example has been set of Christian activity which all the church would do well to imitate. The Bible Society have provided 2700 Bibles and Testaments, and determined that every family in the county of Monroe, (which forms the bounds of that Presbytery) shall possess a copy of the word of God. Six thousand Tracts, entitled "to every Mother in Monroe county," on the duty of praying for her children, have also been distributed. Every town in the county has a minister, either of the Presbyterian or Congregational order. In one of their congregations, a revival has lately added forty to the church.

From various parts of the country, we have heard, as usual, the lamentations of our brethren, over the ruinous vices of profane swearing, intemperance, and Sabbath breaking. Particularly from the state of New York, we have heard complaints of the breach of the holy Sabbath, by travelling in stages and steam boats, and on the grand canal. And, what was especially grievous, it was stated, that this pernicious example had sometimes been set by ministers of the gospel. Against all these things, the Assembly would lift up its warning voice.

We have thus glanced at the history of the year, from which it evidently appears, that the Lord has not withdrawn from us the tokens of his favour, but is still waiting to be gracious. The whole number of congregations, reported as enjoying a revival of religion, since the last Assembly, is 81; while more than usual blessings appear to have descended upon many more.

Nurseries ever lie near a parent's heart. As such, our Theological Seminary lies near the heart of the Assembly. The Institution at Princeton, still enjoys the smiles of the great head of the church. In her bosom have been nourished, during the past year, 118 of our candidates; about two-thirds of whom, have been, either wholly or in part, supported by the bounties of the church. Two new Scholarships have been endowed, making the whole number of Scholarships sixteen. Still, however, her treasury is comparatively empty, her wants increase faster than her supplies. When will the church, as a body, come up to her help? How long shall we "charge them

that are rich, not to trust in uncertain riches, but in the living God; to do good to be ready to communicate, and thus lay up a good foundation against the time to come, that they may lay hold on eternal life." From the seminaries of Auburn and Hampden Sydney, we rejoice to hear that their funds continue to increase, and their influence is likely to be widely extended. Under the care of our Presbyteries, we have about 200 students, on whom are expended not far from \$14,000. While however there is such a call for ministers, the efforts in the cause of education are far too limited.

We lament the apathy of our churches; in regard to *Domestic Missions*, and particularly the want of united and vigorous efforts to supply the waste places of the west and south: considerable has indeed been done to cultivate and sanctify those regions, but more, much more, must be attempted and accomplished, or millions of our countrymen will sit in darkness and their children grow up in ignorance and vice. There is a loud call from Heaven, for a union of hearts and of hands in this mighty work.

From the Associations, with which we as a body hold Christian corres-

pondence, much has been received to gladden our hearts.

From the General Association of Connecticut, we learn, that more than twenty congregations within their bounds, have enjoyed, during the past year, or are enjoying at this time, an outpouring of the Holy Spirit. Their churches are generally well supplied with pastors, and their Domestic Missionary Society still flourishes.

From the General Association of Massachusetts, we rejoice to learn, that there probably never was a period in the history of Maine and Massachusetts, in which the presence of God was more signally manifested to his churches. The cause of error is declining. In Williams' College, there is a powerful revival of religion; and in Amherst, according to latest information, there are hopeful appearances of a similar work. In the ten Colleges of New England, among 1400 students, 500 are hopefully pious, and 200 belonging to Massachusetts, are in different stages of preparation for the ministry. All their Benevolent Societies are in a prosperous condition, and twenty-three towns in Massachusetts, and twenty in Maine, are at this time under the influence of revivals, in which are already numbered, according to the report of the delegates, more than 1200 converts. The Seminary at Andover, is in a flourishing condition. Its number of students is 122.

From New Hampshire we learn, that there is a revival of religion in Dartmouth college, in which, about 50 of the students have become hopeful subjects of grace; and in seven or eight towns in that state, the people are enjoying a refreshing from the presence of the Lord.

In Vermont, during the year 1825, we are informed, there were outpourings of the Spirit upon 20 towns, in which about 900, in the estimation of Christian charity, were introduced into the kingdom of Christ. At this time, there is said to be a great work of grace in 30 or 35 townships of that state, which is increasing rapidly. Unusual numbers of the young are subjects of this work. And we here remark it as a favourable sign of the times

that the grace of God, in nearly all the revivals which have been reported to the Assembly, has so signally descended on the rising generation. The special blessing of God, has unquestionably rested on the means of instruction, used with the young in Bible classes and Sabbath schools. In more than one instance, when a revival of religion was reported, was it stated, that every member of a Bible class, who had attended regularly, became a hopeful subject of grace. And the unusual number of teachers and pupils in Sabbath Schools, which has the last year been added to the church, seems to set the seal of heaven to these blessed institutions.

From the Reformed Dutch Church, and from the German Reformed Churches, communications were also received, from which it appeared, that with them, religion is evidently gaining ground. Their Theological Seminaries receive the liberal patronage of their churches.

As in former years, death has invaded our ranks, and removed some of our dear fathers and brethren from the imperfect service of this lower sanctuary, as we trust, to a higher, holier, and happier service in the heavens. Their names we here record, but we hope they have a better record in the book of life."

Comfort Williams, of the Presbytery of Rochester; James C. Crane, do. Niagara; Halsey A. Wood, do. Albany; Joshua Spaulding, do. North River; Joseph Rue, do. New Brunswick; Asa Dunham, do. Northumberland; Francis G. Ballentine, do. Philadelphia; Samuel Porter, do. Redstone; John B. Hoge, do. Hanover; John Lysle, do. Ebenezer; John Howe, do. Transylvania; Daniel Smith, do. Fayetteville; James Gilleland, do. Mississippi; William F. Watts, do. Concord.

In conclusion; from all these details; dear brethren, let us learn a lesson of praise and gratitude to the Giver of every good and perfect gift, that our Israel has lived another year before him; that in the midst of merited wrath, he has remembered mercy; and while Paul has planted and Apollos watered, has not left us without a goodly increase.

Let us go forward with cheerfulness, and courage in our future work, seeing God is with us. His Spirit accompanies our labours, and difficulties shall vanish before us; the mountains shall sink, the vallies shall rise, to prepare the way of the Lord,—"not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

And, finally, let us learn to be fervent and importunate in prayer, giving the Hearer of prayer no rest, until the sprinklings of grace on some parts of our land, shall become one universal shower,—until the springs that now rise and water some sections of our Zion, shall swell to rivers, yea, to seas, and the knowledge of the Lord spread over our land, as the waters cover the great deep. Amen.

Published by order of the General Assembly.

EZRA STILES ELY, Stated Clerk.

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THEOLOGICAL SEMINARY UNDER THE CARE OF THE PRESBY-TERY OF HANOVER.

The Presbytery of Hanover, at their last stated meeting, instructed their Commissioners to the General Assembly to ascertain whether that body could, consistently with the provisions of the law by which their Trustees were incorporated, cover the funds of the Seminary by their charter, and give to it the patronage of the Assembly, but yet leave the institution to be managed by southern men, who, of course, best know the feelings and habits of southern people, and the spiritual wants of the southern country. The General Assembly, with that concern for the welfare of all the churches under their care, which characterises the body, readily took up this subject. The legal question involved in it was referred to a committee of the Board of Trustees, consisting of legal gentlemen of distinguished eminence, who reported favourably; and on the part of the Assembly, the following plan was adopted.

This plan will be submitted to the Presbytery of Hanover; and if approved by them, will go into effect after the meeting of the next General Assembly. The Presbytery will report this whole subject to the Synod of Virginia, and respectfully hear the advice which that body may be disposed to give.

It ought to be understood that this projected measure will not, in the least degree, interfere with any union that may be formed between the Presbytery of Hanover and any Synod, or other ecclesiastical body, for the joint management of the institution.

The following paper is published as early as possible, for the information of all who take an interest in the Seminary. It is desirable that a subject so important should be fully considered, and that the final determination in relation to it, should be made after most mature thought and calm investigation.

In the General Assembly of the Presbyterian Church in the United States of America, Philadelphia, May 31st, A. D. 1826.

"The Committee, to whom was referred the proposal of the Presbytery of Hanover, respecting the Theological Seminary under the care of said Presbytery, reported the following resolutions which were adopted, viz.

"Resolved, 1. That the General Assembly will agree to take the Theological Seminary of the Presbytery of Hanover under their care and control. The plan of the Seminary has been examined by the committee, who are of opinion that it is such as merits the approbation of the General Assembly.

2. That the General Assembly will receive by their Trustees, and manage the permanent funds of the Theological Seminary of the Presbytery of Hanover, which may be put into their hands; which funds shall be kept entirely distinct from all others belonging to the General Assembly; but the General Assembly will not be responsible for any loss or diminution of said funds, which may occur from the change of stocks, or from any other unavoidable cause.

3. That the General Assembly will agree to permit the Presbytery of Hanover to draw annually, or quarter yearly, the avails of the funds, and will give direction to their Trustees to pay any warrants for the same, which may be drawn by the President of the Board of Trustees of the Theological Seminary of the Presbytery of Hanover, or by any other person named by the Presbytery.

4. That the General Assembly do also agree that they will permit the Presbytery of Hanover to draw out in part or in whole, the funds deposited in the hands of the Trustees of the General Assembly; provided, however, that the proposal to withdraw shall lie before the Presbytery at least one year previously to its being acted upon; the General Assembly shall also be at liberty to resign all charge and superintendence of the said Theological Seminary, whenever they shall judge the interests of the Presbyterian Church to require it; in which case the General Assembly will direct their Trustees to return to the Presbytery of Hanover, all their funds which may have been deposited in the hands of said Trustees, or convey them in trust to such individuals as may be named Trustees by the Presbytery of Hanover.

5. That the General Assembly shall have a right to exercise a general control over the Theological Seminary of the Presbytery of Hanover; i. e. they shall have a negative on all appointments to the offices of Professors and Trustees in said seminary, and on all general laws or rules adopted by the Presbytery for its government.

6. That therefore the Presbytery of Hanover shall annually send up to the General Assembly, a detailed report of all their transactions relating to said Theological Seminary; on which report a vote of approbation or of disapprobation shall be taken by the General Assembly, and all appointments or enactments of said Presbytery or of the Board of Trustees acting under their authority, which may be rejected by the General Assembly, shall be null and void; but the authority of the general Assembly shall be merely negative; they shall not originate any measures, or give any special directions for the government of the institution.

7. That if it shall appear to the General Assembly that doctrines contrary to the standards of the Presbyterian church are inculcated in the said seminary, or that in any other respect it is so managed as to be injurious to the interests of truth, piety and good order, the General Assembly may appoint Visitors, to examine into the state of the said Seminary, and to make a full report to them thereon.

8. That if the General Assembly shall be convinced that any Professor in said Seminary inculcates doctrines repugnant to the word of God and to our Confession of Faith, they shall require the Presbytery of Hanover to dismiss such professor, and to appoint another in his place; and if said Presbytery neglect or refuse to comply with such requisition, the General Assembly will withdraw their patronage and superintendence from the Seminary, and will take such other steps as may be deemed necessary in the case.

9. That if the Presbytery of Hanover accede to these terms, then the Theological Seminary near Hampden Sydney College, shall be denominated the Theological Seminary of the Presbyterian Church, under the care of the Presbytery of Hanover; and the aforesaid articles and conditions shall go into effect,"

A true extract from the Minutes of the General Assembly.

EZRA STILES ELY, Stated Clerk

of said General Assembly.

SABBATH SCHOOLS.

The following estimate of Sabbath Schools in the U. States, and throughout the world, is extracted from the Annual Report of the American Sunday School Union, published in the last number of the Sunday School Magazine:

"According to the accounts received by your Board during the year, we are able to state that there are, in connexion with your society, four hundred auxiliaries, two thousand one hundred and thirty one schools, nineteen thousand two hundred and ninety-eight teachers, and one hundred and thirty-five thousand and seventy-four scholars. Your auxiliaries report four hundred and sixtyeight teachers, and five hundred and thirty-two scholars as having become hopefully pious since the last anniversary. These added to the amount reported, according to the estimate your board were at that time able to make, give a grand total of four thousand. But we have reason to believe that the reports of your auxiliaries embrace not more than one half of those who have become christians since their connexion with your schools. The increase of sabbath scholars in connexion with your society, during the past year, is forty-two thousand three hundred and seventy-seven. Estimating the number of Sunday scholars in the United States not connected with this Union, at forty-four thousand nine hundred and twenty-six, gives a grand total of one hundred and eighty thousand who, in this country, actually receive the benefit of sabbath school instruction.

In the last report, your managers presented a general survey of Sunday schools throughout the world, so far as information could be obtained, and their number, exclusive of those in the United States, was supposed to be eight hundred and fifty-seven thousand, nine hundred and five. Our information concerning foreign countries has not since that period, been greatly augmented, though we are able to state that Great Britain and Ireland report an increase of one hundred and ninety-four schools, six hundred and seventy teachers, and twenty-five thousand seven hundred and twenty-two scholars. If the present number of scholars in foreign countries is nine hundred thousand, and your board think the number cannot be less, and if the number in the United States not connected with this society be, as before stated, the one hundred and thirty-five thousand and seventy-four under your care being added, will give a grand total of one million and eighty thousand sabbath

scholars in the world. But this sum, though large, is only the one thousand and fiftieth part of that portion of the population of this earth, who, were proper means employed, might be brought under the influence of sabbath school instruction."

COLONIZATION SOCIETY.

From the African Repository and Colonial Journal for May we extract the following interesting statements relative to the Colony, contained in a recent letter from the Rev. Mr Ashmun.

THE HEALTH OF THE COLONY.—It is my privilege to report to the Board the grateful fact, that, since the month of August last, the most perfect health has been enjoyed by the settlers; excepting a few cases of chronic decline, casualties, and a species of troublesome, but not dangerous, scorbutic affections, by which nearly all the emigrants to this country, are in their turn, affected. This evil commonly assails the constitution in the first year. One death only has ever occurred from this cause among the settlers; and the patient is seldom or never, while suffering from these disorders, subject to any other.

Since my letter of the 17th June, three adults, all of whom were, at that date, in a lingering decline, have been removed from our number by death; with two small children. Of these, three were of the Hunter's company.

The question of the salubrity of Africa to the descendants of Africans, seems thus to be determined by the experiment.

The children and young persons above three years in the country, appear to be in every respect, as healthy, muscular and vigorous, as the natives of the coast. Adults the same length of time in Africa, acquire for the climate of the country, a strong predilection over every other. They have as much health, and as large a share of animation, as they ever possessed in America.

THE CIVIL STATE OF THE COLONY,—Or the health of the social body, is a subject, which, from its intrinsic importance, and on account of the former agitations which it has suffered, merits a particular notice.

The system of government drawn up and adopted in August, 1824, and of which the qualified approbation of the Board was communicated the January following, with "permission to continue it as an experiment of the Agent," has, to the present time, undergone no material alteration. Some of the details have been a little extended, others either retrenched, or suffered to fall into disuse. But the system has, I flatter myself, proved itself, in its principles, entirely sufficient for the civil government of the Colony; and still as liberal and popular as the republican prepossessions of the Board would prescribe. The apparent complexity of its structure, of the effects of which, in so young a settlement, the Managers very naturally express some fears, in a great measure disappears, in its practical operations. Small communities soon come to be agitated by the same diversity of interest,—to require the same variety of civil institutions, and to exact the same meth-

ods of securing, exercising, and ascertaining their rights, as larger societies. And a government, however limited as to the number of its subjects, must either assume the austerity of a despotic system, or become somewhat diffuse in its details.

I am certainly justified in the assertion that very few even of the most indolent minds amongst us, have not clear and precise ideas of our system .-The last annual election of colonial officers in August, was distinguished by dispassionate intelligence of selection, which afforded the best pledge of the kind yet given, of the increasing competency of the people for self-government. The election resulted in the appointment of such men to the offices of the colony, as not only possess the essential qualifications for a proper discharge of their functions, but who were known to be entirely disposed to a cordial co-operation with their Agent. The civil prerogatives and government of the colony, and the body of laws by which they are respectively secured and administered are the pride of all. Former experience has convinced them of the absurdity of straining a point of personal independence to such lengths as to weaken the force of the laws, or impede the energetic movements of the executive arm.—The first appearance of such turbulent examples (and every expedition from the United States furnishes several) is now seen to excite disgust, and awaken a general sentiment of derision and opposition; which seldom fails more effectually to instruct and cure the ignorance and perversity against which it is directed, than the coercive power of law itself,

The litigious practices of the first and second years of the colony, have been so far reformed by the accession of more friendly feelings, and correcter ideas of moral justice, amongst the colonists, as, for some months past, to have left the courts of justice little else to do, but to verify transfers of property, and announce, in cases of difficulty, the just construction of the laws.

In the punishment of offences, the most lenient maxims of modern jurisprudence have been observed, by way of experiment on human nature, in that particular modification of it exhibited by the population of this Colony. The result has been, so far, favourable to the policy pursued. The passion to which corporeal and other ignominious punishments address their arguments, is certainly one of the least ingenuous of the human constitution.— The necessity of depending for the safety of society on an appeal to these principles, is ever to be viewed either as the last resort of a tyrannical government, or the last means of prolonging the social existence of a corrupt and degraded people. I am happy in the persuasion I have, that I hold the balance of the laws in the midst of a people with whom the first perceptible inclination of the sacred scale, determines authoritatively, their sentiments and their conduct. There are individual exceptions; but I can affirm with confidence, that, making the necessary allowances on account of a neglected education, and a situation in early life unfavourable to the development of the noblest sentiments of the human mind, the people of the Colony can detect as readily, and reprobate as cordially, any deviations from the line of moral integrity and civil justice, as any other body of people in the world. These remarks extend to the body of the settlers. Individual instances of meanness of spirit, relaxed principles, and a blind and selfish obstinacy of intellect, there certainly are amongst us; and they give occasional activity to the laws established for the protection of property, and the security of individual rights. But these instances neither affect the general character of the colonists, nor require any modification of a description generally applicable to a decided majority of their number. And if this delineation of their character is perceived, as it must be, to disagree with that of former communications, it forms another gratifying proof, that no community is stationary in its moral habits, and that to a young christian society, there is ample scope for every species of laudable improvement.

THE MEANS OF LITERARY AND OTHER KINDS OF MENTAL IMPROVEMENT.-The importance of schools instituted on an improved and liberal plan, and conducted with spirit, by persons of superior qualifications, viewed in connexion with the hopes and objects of this Colony, has, I persuade myself, from the first, been duly appreciated by the Board. But nothing on this subject commensurate with the original design, has been yet done. For founding and carrying on such institutions, both the means and conductors must, for the present, come from the United States. As much, perhaps, has been effected towards the maintenance of good schools in the Colony, (certainly it has been attempted) as the means and instruments attainable have allowed. But I am, and might remain, less satisfied with what has been accomplished in this respect, than with the attention given to any other leading interest of the colony. No less than FIVE schools for different descriptions of learners, exclusive of the Sunday schools, have been supported during the year, and still continue in operation .- The youths and children of the Colony discover, for their age, unequivocal proofs of a good degree of mental accomplishment. The contrast between children several years in the enjoyment of the advantages of the Colony, and most others of the same age, arriving from the United States, is striking-and would leave an entire stranger at no loss to distinguish the one from the other. Should emigration but for a very few months cease to throw the little ignorants into the Colony, from abroad, the phenomenon of a child of five years, unable to read it is believed, would not exist among us .- But the pleasing hopes which this state of things tends to generate, in regard to the future population of the Colony, are damped and embittered by the certainty, that the opening flowers of intellect are never to ripen under any means of instruction at present enjoyed in the settlement. The deserving individuals engaged in the different departments of instruction, have advanced a considerable number of our youths to a point of improvement, beyond which neither teacher or pupil have the means of proceeding. And is this moderate measure of mental culture to remain, forever, the standard of intellect in the Colony?-Are minds, as capable of rising along the higher gradations on the scale of improvement, as those of any other people on earth, to be doomed,

in perpetuity, to an involuntary detention on the very threshold of knowledge? To this inquiry, the munificence of the American public, to which I desire respectfully to address it—and the disinterested zeal of a few accomplished and sensible persons, of both sexes, can alone furnish a favourable reply. But where are the youthful philanthropists of my country ?-in what have those loud professions of zeal in the great cause of human happiness, of civilization, and freedom, which I once heard from a thousand mouths, resulted? To say nothing of that Christian charity, which, when I left the United States, appeared to pour floods of compassionate tears over the moral abasement of the African race, are we to expect in vain from the thousand seminaries and fountains of knowledge in that favoured country, a single young man or woman of sufficient enterprise and generosity, to conduct the sacred stream to this colony? A four years' residence on this distant coast, has rendered me almost a stranger to the present youth of America. But to the immortal honour of a large portion of my own particular associates in the walks of literature, I mention it, that THEY ARE, at this moment, scattering the rudiments of civilization and Christianity over the four quarters of the globe. Egypt, Syria, Ceylon, Burmah, Coromandel, the wilds of Arkan sas, and the Islands of the Pacific, are sharing their generous labours; and are hereafter to vie with each other in the monuments by which they will perpetuate to posterity their cherished memory. We want in Africa, neither visionaries, ostentatious pretenders to science or goodness, nor the cast-off members of any of the liberal professions in America, who encumber the surface of the society they float on. They would soon become as ridiculous and useless, as miserable in this country. But a few young persons of modest merit-disinterested, indefatigable, disposed to solitude-of polished manners, and extensive acquirements, would in vain inquire for a situation of greater, present, or prospective usefulness. And because useful, such individuals would be happy. But the youthful mind incapable of being fired at the idea of so noble a sphere of useful exertion, as the moral wants of this Colony at the present moment, present, deserves, I could almost say-(but Heaven avert it) to undergo a long existence of inaction, and effeminacy, in some congenial circle of its choice—till death shall do the world a service, by sweeping it of so unworthy an incumbrance.

TO CORRESPONDENTS.

The Review of 'the Doctrines of the Church vindicated from the misrepresentations of Dr John Rice; and the Integrity of Revealed Religion defended against the "No Comment principle" of promiscuous Bible Societies: By the Right Reverend John S. Ravenscroft, D.D. Bishop of the Diocese of North Carolinu,' which was received too late for this No. will be commenced in our next.

For the Lit. and Evan. Magazine.

REMARKS ON THE LIFE OF PHARAOH.—(Continued.) His Death.

All scripture is given by inspiration; and is, therefore consistent with itself. When one passage appears to be at variance with another, or to contradict another, it is only in appearance; it cannot be in reality. We have seen that Moses and Pharaoh have had their last interview; and that the king is in great wrath when Moses leaves him. This will explain what we afterwards find.—Exo. 11, 8. And he, that is, Moses, went out from Pharaoh in a great anger. These words, and the two following verses, seem to be a recapitulation of events already past. Though this language appears to ascribe anger to Moses, yet on referring to the last interview, the words of Moses indicate not the slightest degree of this kind; while those of Pharaoh are threatening and resentful. It was Pharaoh, therefore, who was in great anger when Moses left him.

One plague is yet to be sent, more afflictive and more alarming than any other with which the Egyptians had been visited; the death of the first-born; from the first-born of Pharaoh that sitteth upon the throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts. It does not appear, from the narrative, that any intimation was given to Pharaoh of this approaching calamity. This had been done so frequently before without effect. that now he is left to feel the stroke without such intimation. and to judge from whence it comes, and for what purpose, from his former experience. Moses, agreeably to instructions received, gives information to his brethren of the crisis which is at hand, and directs them with all diligence to prepare for it. In making these preparations they appear to have been several days engaged. Their flocks and their herds, almost the only property they possessed, are no doubt collected and kept in readiness for the commencement of this journey. The bones of Joseph, agreeably to his prophetic request and injunction, are prepared for conveyance to the land of promise. But especially a lamb of the first year, and without blemish, was to be selected; and being slain and roasted with fire, by all their families, was to be eaten with bitter herbs, standing, with their staff in their hand, ready to depart at a moment's warning. The blood of this lamb was to be sprinkled on the posts and lintel of each door, as a pledge that the Angel of death would not enter the house where this appointed signal was observed. It is the opinion of some that these prepara-

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tions were made during the three days while darkness covered the land of Egypt, and while it was light in the land of Goshen. As there are no dates fixing the time when this occurred, or indeed any of the preceding miracles, this point cannot be determined. It is certain that these preparations were made without interruption, and without exciting any perceiv-

able suspicion or alarm among the Egyptians.

The sun has now set; the last day of bondage and bitter oppression to the sons of Jacob has now closed. The voice of the task-master will no more break their morning slumbers, nor his scourge drive them through the labours of the day. No longer will he exact from them, in the evening, the tale of bricks. His authority over them has ceased forever. Henceforth they are to answer the purpose intended by the God of Abraham, who alone is to be their Master, and to prescribe the service in which they are to be engaged. Now commence the shades of the evening, soon succeeded by the darkness of that night, memorable above all others, in the history of Egypt. The Hebrews, each family apart by themselves. are collected in their houses, and with mingled emotions of solemn awe and joyful anticipation, are engaged in eating the paschal lamb, in celebrating the first Passover. Thus they await the eventful hour of midnight. The Egyptians, apprehensive of no danger, are generally sunk in sleep, soon to be disturbed by the cries and agonies of death. Here and there, it may be, a social circle, the monarch, perhaps, himself, forgetful of the past, and regardless of the future, the centre and the life of one of them, are prolonging their mirth and revelry, soon to be interrupted by a hand as dismaying as that which appeared to Belshazer and his dissolute courtiers.-The hour of midnight at length arrives; and the Angel of death goes forth to execute his commission. Beholding the blood on the doors of the Israelites, the destroyer passes over the houses thus shielded. But every family, and every house in Egypt, from the highest to the lowest, feel the stroke probably at the same moment. And it came to pass that at midnight the Lord smote the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle. And Pharoah rose up in the night, he and all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. That those who were smitten died with agonizing cries and convulsions, seems more than probable. Had they died silently, and without a struggle, there would have been nothing to awake the

Egyptians; whereas the whole country seems to have been aroused at the same moment, to witness and to feel this dreadful calamity. This stroke was intended to punish the living; and although it would have filled every house with distress to have found in the morning, that during the night the firstborn had been cut off by a silent and invisible hand; yet certainly it would be much more distressing and appalling to hear those bitter cries for which there was no relief, and witness the dying agonies of the hope and the pride of each family. Pharaoh himself does not escape; his first-born is also smitten. This was probably a son whom he was training up to be his successor, one day to fill the throne now occupied by himself. In a moment, all his hopes and expectations are blasted; and he is called to witness the painful and sudden death of this youth, whose future renown, as monarch of Egypt, he had, no doubt, a thousand times anticipated. Pharaoh, on this occasion, would need and expect the presence and assistance of his courtiers and his servants; but each of them are detained at home to witness and to feel the same poignant anguish of heart. When any person died, according to the ancient custom of Egypt, the members of the family, leaving the dead alone in the house, rushed out into the street, and with loud and distressing cries bewailed the event. These loud and afflictive cries, filling the whole city, extending from house to house in the country, would, in a short time, spread the melancholy tidings through the whole land, that every house in Egypt was a house of mourning. Their doors would no sooner be opened than groans from without, and from all directions, would tell them that the very cattle were suffering with their owners. If in this hour of extremity, when not a heart could be found free from distress to sympathize with another, any should have recourse to their temples of idolatry to seek relief from their gods, nothing but consternation could be the result; for they would see their idols shattered and prostrated by the stroke of Jehovah. One feeling of terror and dismay pervades the whole land, from the king to the captive; one universal cry of deep distress, such as there was none like it, nor shall be like any more in Egypt, is heard bursting forth from the palace and the cottage, from the throne and the dangeon. There is not one to comfort another. Egypt is one vast empire of woe.

This stroke has a more powerful and decisive effect in subduing the proud heart of Pharaoh than any with which he had previously been visited. In the midst of his consternation and distress, he sends once more for Moses and Aaron, and

grants them their request, so often made, and as often refused. And he called for Moses and Aaron by night, and said, Rise up. and get you forth from amongst my people, both you and the children of Israel: and go serve the Lord as ye have said .-Also, take your flocks and your herds, as ye have said, and be gone: and bless me also. And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said. We be all dead men. There is no reason to suppose that Moses came into the presence of Pharaoh to receive this message; it was, no doubt delivered by some of his servants. Whether Pharaoh thought it beyond the power of Moses, or if within his power, whether he considered it a hopeless request, certain it is, he does not ask the interposition of Moses that the calamity might be removed; that the first-born should be restored to life; for we suppose the blessing for which he asked, did not include the restoration of life to the dead. Now convinced, it would appear, that all their calamities were sent on account of the Israelites; each man trembling for his own life, Moses and Aaron, with all that they claim, are not only permitted, but with all the earnestness which the fear of instant death can suggest, are urged to depart immediately out of the land, not waiting till morning. In the view of their terrified imagination, they would be swept off by death if this departure was delayed another hour. This is precisely the demand which Moses made when he first saw the face of Pharach. And if the heart of this monarch had been touched with the feelings of humanity, or obedient to the claims of justice, this demand would have been granted, and Egypt would have escaped these afflictive and severe judgments. But then the purpose of God in raising up Pharaoh would not have been answered; these displays of divine power would not have been given; that high hand, that strong arm, with which Jehovah led his people out from the land of Egypt and from the house of bondage, would not have been seen; subsequent ages would not have received that instruction furnished by the signs and wonders of Egypt.

Moses, knowing what little confidence can be placed in Pharaoh's word, or informed of God that he would soon change his purpose, accepted the offer, and having already prepared the Hebrews for this crisis, collects them at Rameses, and commences the journey. This event occurred two hundred and fifteen years after Jacob and his family, consisting of seventy persons, descended into Egypt. During a part of this time, they were treated with great cruelty, and groaned under the most oppressive bondage; yet they increased to a great

The whole number, including the mixed multitude multitude. of Egyptians, who, from various motives went up with them. was not less, it is supposed, than two million; some say three. and some even four. The aged and infirm, the females and the children, would probably make two-thirds of this multi-If we consider their number, their character, and their circumstances, such an emigration as this cannot be found in the annals of the world. Had not Moses possessed greater knowledge than his own experience could furnish, and been strengthened with more than mere human firmness, he never would have undertaken to lead this people so great a distance either through an inhospitable desert, or through a hostile country. Urgent as Pharaoh was for their departure, Moses no doubt expected that the terror of the moment would no sooner subside than he would pursue them. He had the assurance of Heaven however, that the enterprise, improbable and hazardous as it might appear in human view, would finally be successful; for we are told that by faith he forsook Egypt, not fearing the wrath of the King. Had there been no communication from God respecting the result of this undertaking, there would have been nothing to call this faith into exercise; and had he not known that the king's wrath would soon return, there would have been no cause for that fear, from which faith delivered him. Animated by this faith, and guided by a pillar of fire by night, and a pillar of cloud by day, Moses leads his brethren from Rameses to Succoth, which appears to have been their first day's journey; from thence to Elam was the second; from thence, on the third day, by special direction, he turns from the direct way to Canaan, into the wilderness of the Red Sea, and encamped by the sea. From this movement Pharaoh would be led to conclude, that they are entangled in the land, the wilderness hath shut them in. Modern travellers suppose that this encampment was made in a valley which they find, enclosed on either side by mountains running down to the sea, and impassable to such a multitude as the Hebrews. These circumstances would suggest to Pharaoh the plan of occupying the entrance to this valley with his army, and either destroying these fugitives to gratify his pride and revenge, or more probably of bringing them back to a state of bondage. This pursuit will furnish the occasion to the Lord to be honoured upon Pharaoh, and upon all his nost.

The funeral rites are not yet performed; the mourning for the dead, according to ancient custom, is not yet over; when it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people,

and they said, Why have we done this, that we have let Israel go from serving us? We see how soon the passions of Pharach resume their sway, and dispel that grief and consternation, under the influence of which he had urged the Hebrews to depart. Especially we see the principle of self-interest regaining its wonted dominion, and prompting him to the measure which he now pursues. And he made ready his chariot, and took his peoplewith him. And he took six hundred choosen churiots, and all the chariots of Egypt, and captains over every one of them. These chariots must have contained a number of men, otherwise they would not have required a captain. Josephus, who is supposed to have had access to ancient and authentic records, now lost, tells us that this army, in addition to these war-chariots, consisted of fifty thousand horsemen, and two hundred thousand footmen. That this army consisted of these three kinds of troops, appears from the words of Moses, who mentions all the horses and chariots of Pharaoh and his horsemen and army. With this formidable host Pharaoh pursued after the children of Israel, and overtook them encamping by the sea. We have seen that the circumstances in which the Hebrews are now placed, into which they are brought by the special direction of God, suggested to Pharaoh the possibility and even facility of bringing them back to bondage; and also the return of his selfish passions, prompting him to this measure. It is also added that the Lord hardened Pharach's heart. Left to his own reasonings and conclusions, and to the blind impulse of his own passions, he is led to his own destruction. The Israelites, with the Red Sea in front, impassable mountains on either side, now see the only way of escape closed up by Pharaoh and his army. Here is the monarch who, for years past, had been their unfeeling and cruel oppressor, manifesting his wrath by the haste in which he pursues them. Here, in all probability, are the very taskmasters, whose well known voice had called them to their labour, and urged through the daily task. Having lost the spirit of freemen during those years of degrading servitude in which they were held; seeing no prospect of escape; without that faith which animated their leader; it is natural that they should be sore afraid. At this interesting hour we see the characters of Pharaoh and of Moses, the two individuals most distinguished in this narrative, fully displayed. The king, in consternation and dismay, which we might suppose could not soon be forgotten, not only having permitted, but with great earnestness urged the departure of the Hebrews, now, without waiting to perform the funeral rites of his first-born, impelled by

the most violent passions, is pursuing these fugitives, determined to be avenged either by their destruction, or by reducing them again to bondage. Thus, with a spirit of the most dauntless impiety, he is again daring the omnipotent arm to the contest. Now it is that the faith of Moses appears in the most conspicuous point of view. His brethren, it seems, while yet in Egypt, had expostulated with him, and remonstrated against this perilous journey. Their fears, however, had been overcome; and trusting on his word, they had left Egypt. But now, when danger threatens, and no way of escape appears, influenced by sight, and not by faith, nothing but immediate death and the grave rush into their frightened imaginations. Moses, casting his eyes over the camp of Israel, beholds it a scene of confusion, pervaded with overwhelming fear and dismay. Husbands and wives, brothers and sisters bidding each other adieu! Mothers clasping their infants in their arms, giving them the parting kiss, expecting the next hour to see them murdered before their eyes! Ten thousand cries of distress reach his ear from every quarter! The next moment these cries are changed into bitter complaints and reproachful accusations against him as the cause of that death which they now anticipate. In the midst of this scene, we see Moses remain perfectly composed and firm .-To human view, the danger appears to be inevitable; but his confidence in God is not, in the least degree, shaken. Whether he had yet been informed of what God intended to do, is uncertain; the probability is, that for the trial of his faith, and that his example through all ages, might be the more instructive and encouraging, he had not; but he does not, for a moment, doubt that some way of escape and safety will be provided. The mountains would sink into plains; Pharaoh and his army, affrightened by some signal from heaven, would flee back to Egypt, or visited by the Angel of death, would become dead men; the sea would become firm as the rock beneath their feet, or dividing its waters, would present a free and a safe passage. Sustained by his faith, he speaks to his brethren, quiets their fears, and inspires them with some degree of confidence. Fear ye not, stand still and see the salvation of the Lord, which he will shew to you to-day. For the Egyptians whom ye have seen to-day, ye shall see them again no more forever. Then, in answer to his silent though earnest prayer of faith, the way of safety is made known to him, and he received directions what to do. The children of Israel are to go forward to the sea, over which he is to lift up his rod and stretch out his hand; and its waters should divide and

make a passage for them on dry ground. They advance, accordingly, and the sea divides before them, leaving a way sufficiently spacious to receive the whole multitude. The waters, standing like a wall on either side, were sufficient to guide their course; the pillar, therefore, removed and stood between them and the Egyptians, giving light to the Hebrews, but increasing even the gloom of night to the others. Pharaoh, finding that the camp of Israel were moving, concluded that his army could follow where so great a multitude had gone; and driven by the passions of his proud spirit, he pur-This remarkable language is used again, and for the last time, though with greater emphasis than before:-And I, behold I, will harden the hearts of the Egyptians; and as the consequence of this, they shall follow them. And the Egyptians pursued, and went after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen .-For a time, the pursuit appears to have been without interruption, and to have promised success to Pharaoh's designs; but presently an invisible, though powerful hand is employed against them; taking off their chariot wheels, and causing them to drive heavily. In these unexpected interruptions they recognise the same hand which had so frequently smitten them in Egypt. Alarmed and terrified, they give over the pursuit. and in great consternation, commence a hasty retreat. Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians. But it is now too late; escape is impossible; the race of this proud, incorrigible monarch is run; the last sand measuring his life has fallen. Moses, with the Hebrews, having reached the shore in safety, at the command of God, stretched his hand over the sea, and the sea returned to his strength when the morning appeared, and the Egyptians fled against it: and the Lord overthrew the Egyptians in the midst of the sea: there remained not so much as one of them .-Thus the contest ends, and thus the Lord was honoured upon Pharaoh, upon his chariots, and upon his horsemen.

This was certainly one of the most awful and terrible displays of divine power ever witnessed. In terrific grandeur and sublimity nothing equal to it will ever occur till the sound of the last trumpet shall be heard; till the fires of the conflagration shall kindle on this earth; till the elements shall melt with fervent heat; till the heavens shall pass away with a great noise. It was night, there is reason to believe, before this movement commenced. Pharaoh was so near to the Hebrews as to be, in day-time, in their sight. Had a passage through the sea, wide enough for the Israelites to pass, in a

compact body, been made in day-light, the Egyptians must have seen it; and this knowledge, hardened and presumptuous as they were, might have prevented the pursuit. But surrounded with the darkness of night, increased by additional gloom from the pillar of cloud, they knew not that they were in the channel of the sea. The way which admitted the passage of two million, with their flocks and herds, would easily admit the march of Pharaoh's army, without coming in contact with the water on either side. The greater part of the night, however, had been spent in the pursuit. It was in, or during the morning-watch, when their interruptions and troubles commenced. The sea does not appear to have rushed upon them with an overwhelming tide, at once, but gradually; at first slightly covering the ground, so as to convince them that they were in the channel of the sea, and thus awaken them to a sense of their alarming situation. This we infer from the fact, that the Egyptians fled against the sea; that is, when they perceived, by the water covering the surface, that they were actually on the bottom of the sea, they made the most strenuous efforts to escape from their perilous situation. These efforts they could not have made had they been swallowed up with one impetuous dash of the returning waves. To increase their consternation and dismay, tremendous storms of wind, rain, thunder and lightning commenced. This is stated by Josephus, who says, "The sea flowed to its own place, and came down with a torrent, raised by storms of wind, and encompassed the Egyptians. Showers of rain also came down from the sky, and dreadful thunders, and lightnings, with flashes of fire. Thunderbolts were also darted upon them. Nor was there any thing which uses to be sent by God upon men, as indications of his wrath, which did not happen at this time: for a dark and dismal night oppressed them." The Psalmist also mentions these storms: The clouds poured out water: the skies sent out a sound: thine arrows went abroad. The voice of thy thunder was in the heaven: the lightnings lighted the world: the earth trembled and shook. This pursuit is commenced with the most sanguine hopes of success and victory. Pharaoh said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them, or repossess them. These hopes are succeeded by all the bitterness of disappointment; and this disappointment by despair of safety and of life. Darkness, deeper than midnight, surrounds them, broken only by streams of lightning, gleaming on the sight, and increasing the general terror by showing the ghast-Vol. IX. No. 7 .- July, 1826.

ly visages of each other; bursts of tremendous thunder astound their ears; the rain rushes in torrents from above; the sea increases and deepens beneath; the horses, frightened with the scene, become frantic and unmanageable; all eager in flight, find their way obstructed by unwheeled chariots; thousands, uttering unheeded and unpitied cries, are trodden to death. Soon the two hundred thousand footmen are swallowed up, and their cries are heard no more. For a moment longer, the horse and his rider, the chariot and its captain plunge deeper and deeper, until they too are ingulphed, and sink to the bottom. The elements, in wild commotion, seem to contend with each other which of them can impart the greatest terror to distinguish the last moments of this haughty and impenitent rebel.

Thus died Pharaoh-Amenophis; exceeded by few of his species in bold and daring impiety, the perversity of his disposition, and the invincible obduracy of his heart. His life and his death present to our consideration some useful RE-FLECTIONS, which will now be noticed.—To be Continued.

For the Lit. and Evan. Magazine.

MR. SCHULTZ-GENERAL SMYTH-AND THE CLERGY.

We understand that a Mr. Schultz, who lives somewhere in the north-western part of Virginia, thinks that he can propose a system of religion better than that taught in the Bible. This gentleman, we have been told, was born in Pennsylvania, of Lutheran parents, who educated him with a view to the ministry of the gospel in the society to which they belong-For some reason, we know not what, he failed to fulfil the expectations of his parents and of his church, suddenly left the place of his residence, and fixed himself in the part of the country where he now dwells. We have farther understood, that for several years he has been endeavouring to find a medium, through which he might communicate his theological discoveries to the public. In this attempt, however, he has been peculiarly unfortunate. Free as the press is, in this country, it is under the controlling power of public opinion. No prudent Editor, who wishes to keep up his paper, and retain the good opinion of his fellow-citizens, will consent to publish any thing which outrages the common feelings of the people. It is not the influence of the Clergy over the press, that restrains the utmost licentiousness of discussion on the subject of religion. They ought to be free from this reproach. But it is for the honour of the American people, that their known opinions and the delicacy of their religious sentiments.

should prevent the circulation of coarse publications against Christianity. We make these remarks because it happened to us to see some things in manuscript of this character, the publication of which was prevented by a sense of decency.

But of this new discovery, or rather, this revival of a religion, as old as the creation, we know nothing. It comes, however, under suspicious circumstances. The paper of Mr Schultz is endorsed by the Hon. Alexander Smyth! The degree of credit to which this gentleman is entitled among theologians has been perfectly settled by the late emission of his own notes on the Apocalypse. The best man in the world, would lessen the evidence of his responsibility by such an endorser. In fact, the General totally failed; and his latest proclamation, respecting the value of Mr Schultz's discoveries, will certainly prove as abortive as any that preceded it: that is, it will not ensure credit to the unpublished work, and the mighty promises of his principal.

It is really amusing, however, to see how readily the Honourable Mr Smyth admits that he is "a candid, disinterested Deist." As for his candour, he rests the evidence of that on a bare assumption; but he endeavours to prove his disinterestedness, by declaring that he has "no concern with the work of Mr Schultz." He expects to make no money by that job; but in the case of the little pamphlet on the Apocalypse, who can fail to admire the warm benevolence of the man, who sold, or attempted to sell, by previous contract as to the price, thousands of copies of a meagre six-penny publication, at fifty cents a piece? What such conduct would have been in a priest, we leave the General to determine. It is just the same in the lawyer, the general, the member of congress.

But our readers will not fail to bear in mind that this man has proclaimed himself a Deist. He is committed on his opposition to Christianity. He stands before the public as an unbeliever, and yet he gravely pretends that he is candid and disinterested on this subject; an impartial judge between a religion, against which he has passed his sentence of reprobation, and a new system which, in its general principles, accords with his own views! The General must suppose that his readers are as ignorant of human nature, as, in his former publication, he assumed them to be of Theological truth.

But we have noticed the whole subject principally on account of the following paragraph:

"When it is considered that, in every nation of Christendom, there is a body of priests sufficient in numbers to form a

moderate military establishment for the defence of the state;*
that, in general, these men live on the labour of the residue of
the community, many of them possessed of affluence and power, and all of them of influence; that, in general, they have
been inimical to liberty, and especially to the freedom of the
human mind; that priests have occasioned the destruction of
the lives of fifty millions of Christians, by persecution; I deem
it obvious that a system of morality, founded on reason only,
which would abolish the priesthood, is desirable for the peace
and happiness of mankind, and that the man who will promulgate a system which shall have this effect, will deserve last-

ing honours."

To this paragraph are appended two notes, intended to confirm the statements here given. In the first, the number of priests in several countries is mentioned. We have not the means at hand of verifying or disproving the General's ecclesiastical statistics; but if he is as much out in all other countries as the United States, very little reliance is to be placed on his table. In this country he says there are 10,000 priests. In the first place, there are not five hundred men in the country who would acknowledge the title. And secondly, we much doubt whether there are 6000 persons of all denominations, who bear the office of religious teachers. There are not 5000 regular ministers of the gospel. But as to the matters before us, this is a small affair.

In the other note, he endeavours to prove that priests are enemies to liberty, by reterring to the priests of Spain, and to the Mexican Clergy. On this subject, we feel ourselves

called on to offer a few remarks.

1. Here is a direct and indiscriminating attack, made by this General, according to his own account, on a whole class of men; according to his statement, on 10,000 of his fellow-citizens; for these priests are citizens, and have all the rights which General Smyth, or his new Theological professor has. Now, attacks of this kind never betoken either good feelings, or careful observation. It would be easy for us, by pursuing the same method to make out a very strong case against military men. Every reader of history knows, how often mercenary soldiers have overthrown the liberties of their country; have held their countrymen in bondage; have murdered the unoffensive and unresisting, at the bidding of tyrants; and how impossible it is to enumerate the millions butchered in unlawful war.

^{*} This gentleman never lets his readers forget his military propensities.

We also could easily make a case as strong against statesmen, who have sold their country for gold; have sacrificed liberty to lust of power; have flattered and cajoled the people to betray them. Taking the whole history of mankind, we could show that misrule, ambition, luxury, and political iniquity have been incomparably more common than pure pat-

riotism and good government.

Nay, we could take any other profession, and found on it the same argument on which General S. relies to show that what he calls the priesthood, ought to be abolished. There is, for instance, a body of lawyers in the United States, sufficient in numbers to form a moderate military establishment for the defence of the state; these men, in general, live on the labour of the residue of the community, many of them possessed of affluence and power, and all of them of influence; of these men are formed in general, our ambitious demagogues; the men who sacrifice the constitution of their country to the interests of a party; they promote litigation, and live on the strife and contention, the fraud and dishonesty of their fellow-citizens; and he who shall promulgate a system that would have the effect of abolishing the legal profession, will deserve lasting bonours.

Nor are we so ignorant of the mysteries of the healing art, as to be unable to construct an argument of the same sort, and of equal validity, to show that the whole body of physicians and surgeons ought to be cut off from the body politic. Yes, priests, soldiers, statesmen, lawyers, physicians, ought all to go by the board together, and leave every thing to NATURE—nature, only. To this sweeping conclusion, such arguments

must lead us, if we suffer them to lead us at all.

But every man of common sense knows, that great as has been the mischief done by military establishments, to the liberty, property and lives of men, we must have soldiers: corrupt as rulers and statesmen are, and much as they have done to enslave and oppress, we must have government:

However chicanery and fraud, subserviency to power, and disregard of right, may have debased and disgraced the bar and the bench, we must have laws, and judges, and lawyers, for the exposition and execution of law, and maintenance of

order.

And however many the thousands that have been prematurely cut off by calomel and the lancet, we must have our physicians.

So, in like manner, while man continues to be what, from the constitution of his nature, he is, a religious being; however mischievous and pernicious priests may have been, we must have ministers of religion. Be the religion what it may, whether of revelation or reason, this makes no difference. So it has been, and so it will be. And while no man of sound mind and right feelings argues against soldiers, statesmen, lawyers or doctors, in general, because of the unworthy conduct of many in these several departments of life; so no one of like mental character and disposition, would abolish the ministry of religion.

But we have not done with this subject. We will undertake to show, in another paper, not only that teachers of religion are useful; but how they may be more so than they are. IOTA.

For the Lit. and Evan. Magazine.

LETTER VII.

To the President and Directors of the Literary Fund.

Gentlemen—Among the evils which prevail in the schools of our State, not the least is the want of proper moral discipline. I do not know that the managers of the Literary Fund can exert any official influence in this case; but the subject is one of so much importance, that I should feel myself inexcu-

sable in not pressing it on the public attention.

It is the testimony of all who have had opportunities of near inspection, that there is much of what is called dissipation, in our public institutions. Gaming and drinking are crying sins. Other vices, which I will not particularize, prevail to great extent. But this censure need not be confined to public institutions. Many private schools are so managed as to prepare boys for College and University dissipation. much more efficiently than for the prescribed course of study. And I am truly sorry to be obliged to add, that very often. family discipline is so loose, as to fit the young aspirant as completely as possible, for all the irregularities of the schools. Indeed, that regular and steady family government, which accustoms the young to form habits of self-control, is almost unknown among us. And while parents allow their children generally, to do as they please, they very often set before them, an example of conduct, which the laws of most literary institutions in the country condemn. A child who has been taught to play cards by a father, will be very apt to game at school. So of drunkenness, of profanity, of self-indulgence in all respects whatsoever. He who is allowed to seek his own

pleasure in every thing, to shrink from all that is irksome and laborious, and to avoid trouble as a coward avoids death, is utterly unfit for the toilsome life of a student. The case then is just this, the want of family discipline prevents the exercise of discipline in preparatory schools; and both these combined, render the government of public literary institutions to the last degree difficult and laborious.

If our institutions, then, do not prosper; if time is wasted at them; money thrown away; and bad habits strengthened; parents ought to lay a great part of the sin at their own door. Indeed, the cause of almost every instance of disgraceful and compulsory departure from College, which has ever fallen under my observation, originated at home, in the want of pro-

per domestic discipline.

Truth and justice compel me to offer another remark .-When a youth at school gets into difficulties with his instructors, and is made a subject of discipline, it is exceedingly rare to find a parent sufficiently wise and impartial, to take the part of the teacher. The exaggerated statements of a young man, under strong excitement, and when passion discolours and distorts the whole subject, are received as perfectly exact: while every thing on the other side, is disregarded, and the whole family, instead of supporting the teacher's authority, unite in uttering against him their censures, perhaps their maledictions. Now, in most cases, this is injurious to the child, and unjust to the teacher. It is injurious, because it strengthens in the youth, the habit of insubordination, and tends to prepare him for public disgrace:—it is unjust, because in ninety-nine cases out of a hundred, to say the least, the teacher is right, and the pupil is wrong. Indeed, the dependence of teachers on the favour of parents is so absolute, at most institutions, that they are under strong temptations to be on good terms with their pupils. A quarrel is pretty sure to produce a loss of money, and a diminution of friends: often the result is bitter and active hostility. It is much more likely, then, that a schoolmaster or professor will bear too much with the insubordination of his students, than that he will be quick to mark faults, and severe to exercise discipline.

In regard to the subject of moral education, there are prevalent two mistakes, which, I am persuaded, exert a very unhappy influence in our country. Of these, one is, that it is sufficient to store the mind with knowledge, in order to insure a course of virtuous conduct. Accordingly, in the plans of education laid by our wise men, and received without question by our citizens generally, the provisions are all made for in-

tellectual education-as though virtue were nothing, or would, of course be admired and reduced to practice. But can there be a greater, or more fatal mistake? The history of man abounds in examples of those who had made the highest attainments in literature and science, and yet were sunk in the grosses sensuality. It is easy for the passions of men to gain strength by indulgence, faster than the understanding ripens by study; and for a young man to go from the seats of learning, more capable of mischief, and better prepared to commit wickedness on a great scale, than if he had remained in ignorance. It is impossible for us to live without forming habits. And habits will be either good or bad. Whatever their character, man will act under their influence. The work of a thorough revolution must be wrought, before their power can be broken and subdued. And it requires no ordinary strength of mind and firmness of purpose, to accomplish this work .-Many a promising youth, the light of his parents' eyes, the joy of their hearts, and the subject of their fondest hopes, has brought on them the bitterest disappointments, and hastened their sorrowful progress to the grave, merely because the due culture of his moral feelings had been totally neglected. A cold and callous-hearted philosopher heeds not this suffering. He has formed his theory. He steadfastly maintains that learning and science will ensure virtue and wisdom; and pursues his plans while the morality of the state is continually. lowering its standard, and she is daily losing her influence.— We commenced this course at the close of the revolution; and now we begin to see its results. Gentlemen, we have been long enough misled by this error. It is time to attempt a change. When infidelity spread its poison through the land, then many of the practical maxims, which made our forefathers equal to the foremost men of all the world, were abandoned; and we gave ourselves to the guidance of those, who were thought profound, because they taught what was new; and wise, because they uttered paradoxes. Even the most obtuse understandings now see the result, and it is becoming the general cry, "How are the mighty fallen!" It could not be oth-The work of education is only half performed, when man's moral powers are uncultivated. The most important part of our nature is neglected. The mind is unbalanced; and there is a want of those principles which are necessary to produce steadiness of purpose and consistency of character.

The other mistake, to which I allude is this, that it is well to allow the young to pursue their inclinations; and, if the ardour of passion hurries them too fast, or pushes them too far, they will by and by return, of their own accord, to the right way. The good-natured, proverbial excuse made for the excesses of the young is, that they " are only sowing their wall oats." But how can we expect that men will reap any thing but what they sow? The established truth is, that the man carries into mature life, the habits formed by the youth. A tippling boy will certainly be a drunkard, and in the excesses of this beastly vice, will defile his gray locks in the dirt. A licentious youth will, even in the imbecility of old age, indulge in what the great English moralist calls "intellectual lewdness." This is the natural course of things; and when we see it interrupted, it is only because the violence of one bad passion has displaced another. What would be thought of a parent, who should encourage his child in telling fibs, practising concealment, and manifesting equivocation, with the expectation that in process of time he would see, of his own accord, the meanness of lying, and become a man of unquestioned veracity? Or what, of one, who should overlook petty thefts, and laugh at sly tricks in a boy, saying, "When he grows up to manhood, he will himself see the necessity of honesty and fair dealing?" But how is this more absurd, than the opinion entertained by many respecting vices of a different character? "Just as the twig is bent, the tree's inclined." If the partiality of a parent induces the belief, that when youth is spent in dissipation and licentiousness, it is only a sowing of wild oats, many a poor wife is made to feel shame and sorrow, when she finds herself and her children receiving a full share of the unprofitable crop. Yes, gentlemen, the passions cherished, and the habits formed in youth, are often felt in all their disastrous influence, in the circles of domestic life, and shed a blight on homeborn happiness.

Defective as our system of education is, in regard to intellectual culture, it is still more so in all that concerns moral discipline. No methods are laid down in our schools for teaching boys virtue; no responsibility is made to attach to the instructors of youth on this subject. The general opinion, indeed, among students is, that they are sent to school to learn languages and science, and nothing else; and if they conform to the laws prescribing the course and times of study, it is all that can be reasonably required of them. Other laws there are in all public schools; but such is the force of this opinion, that many young men suppose that if they can conceal their infractions of moral regulations, all is well enough. I am convinced of this by a fact familiar to all who are acquainted with the interior of College life—it is this—many young men

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who would spurn at any thing which they think dishonourable, do not hesitate to drink, game, and do other forbidden things, provided they can do it in secret. Surely this must be because they think if they stand well in their classes, that their professors have no rightful authority to restrain them in their pleasures and amusements, or interfere at all with their moral conduct. And this opinion must have originated with parents. A moral education forms no part of the design, with which most boys are sent to school. If fathers do not generally make this avowal, they neglect moral discipline at home, in such a way as to convince their sons that they care little about it.

Now beyond all doubt, the general practice in this case is wrong. It ever will be wrong until the race of man shall be so changed, that they need only know what is right, to be disposed to do it. Until then, moral discipline, the culture of the heart will be of more importance than any attainments, however great, in literature and science. Unquestionably, then, all who can exert any influence on these great interests ought to put forth their strength to effect a revolution in this department of our public schools. It is due to our country, whose interests must be sustained by the rising generation, that every thing should be done to give to the youth of the land a virtuous education.

The importance of this matter is often acknowledged, in words, even while practice is at variance with profession.—Arguing then on what is admitted; permit me to ask, in tones of deepest earnestness, is the banishment of religion from seats of learning, likely to subserve the true interests of virtue science and literature among us? I know the delicacy of this subject; and feel, in some degree, its unspeakable importance, and must beg permission to make it the subject of a separate address.

I am, most respectfully, &c. PHILODEMUS.

REVIEW.—Theology, in a series of Sermons, in the order of the West minster Shorter Catechism. By John M'Dowell, D.D. Pastor of The First Presbyterian Church, Elizabeth-town, N. J. In 2 vol. 8vo. Elizabeth-town, 1825.

The Westminster Shorter Catechism, we have always highly valued, and regarded with the greatest veneration. It was composed by some of the most learned and pious Divines that ever lived, and contains one of the best summaries of Christian faith and practice. It is replete with sound Divinity, perfectly consonant with the word of God, and is arranged with

such method and connexion as to exhibit, in a small compass. the whole system of Revealed Religion. Every successful attempt fully to explain, and practically to apply this work, we regard with interest and pleasure. We are indeed glad, that some of our ministers are following the example of the Church of Scotland, in publicly expounding this excellent compendium of Scriptural Doctrine. This course of preaching has a most beneficial effect both upon the pastor and upon the people; upon the pastor, in rendering him more accurate in the knowledge of Theology, and more familiar with the nature and connexion of Divine Truth : upon the people, in instructing them in the great Doctrines of the Bible, digested into a system, and presented in one connected view. Highly privileged are those who, in their childhood, accurately commit to memory this excellent Catechism; and who, as they advance in years, have a wise, enlightened, and pious pastor, to expound and apply what was early treasured up for meditation. By having thus presented to them, in a systematic course, "the whole counsel of God," they become well indoctrinated in the Scriptures, warmly adhere to the tenets of their Church, and are able to defend them against the sophistry of the infidel, the cavils of the gainsayer, and the errors of every heretic. How often is the pious mind, when uninstructed in religion, moved about by every change of circumstance, as straws or feathers are driven by the wind, while heavier substances lie unmoved; so every "wind of Doctrine" affects those who are not kept steady by Divine Knowledge; who are not "in the faith grounded and settled."

The Sermons before us were prepared and delivered for the particular instruction and benefit of the author's own flock: and in compliance with their request, are now published. An anxious tenderness for those committed to his care, and a desire for their spiritual improvement, seem to have been his principal reasons for committing them to the press. After a pastoral ministration of many years, he beheld numbers, through the instrumentality of these discourses, brought to the faith and practice of the gospel. Some of them might be removed, by the vicissitudes of life, to a distance from their spiritual father; or he himself might soon be taken from them to his eternal rest. In the prospect of these events, he is willing to comply with their solicitations, and to deposit with his auditory, some lasting memorial of his pious concern for their best interests, some record of the Doctrines which he had delivered, some touching remembrance of their own early convictions and resolutions. But we are far from confining the

probable utility of these Discourses, to the particular flock over which the author exercises his ministry. They are certainly adapted to general use; nor should we envy those whose understandings are so perverted as not to be more enlightened by the perusal, or whose affections are so cold as not to be raised by them to a higher degree of religious feeling.

It is impossible for us to attempt any thing like a regular analysis of this system of Theology. All the prominent Doctrines of Christianity are formally and briefly discussed, and illustrated in the order of that "form of sound words," on which the Discourses profess to be founded. The author, in his divisions, has generally followed the orderly arrangement of the Catechism; and where he could not do this on account of the brevity of the answer, he has marked out for himself a method, clear, judicious, and well calculated to assist the apprehension. This we consider one of the excellencies of these Sermons. The arrangement of the materials is so easy and natural, that every thing seems to fall without effort, into its proper place: it puts the reader or hearer in full possession of every topic of discussion, and assists the understanding to comprehend, and the memory to retain the substance of the whole.

In his sentiments, the author is throughout purely orthodox: and the arguments by which his opinions are enforced, are solid, appropriate and convincing; generally derived from scripture, and presenting that striking and irresistible evidence, "Thus saith the Lord." But we see not in these sermons mere doctrinal lectures abstractedly considered, dry and abstruse disquisitions on Divinity, which can neither arouse the conscience nor interest the heart. There is, on the contrary, a constant and intimate union of the doctrinal and practical parts of religion; a union consisting not in a confused, or inconsistent, or obscure mixture, but in that natural and harmonious connexion and dependence, of which the Scriptures never lose sight. The Doctrine here presented, is Doctrine brought home to the heart, exhibited in its just relations, pressed upon the conscience, traced in its operation, and displayed in its influence on our sanctification, comfort, peace and happiness. With regard to the style, the author is remarkably plain, employing little ornament of any kind, seldom aiming to please the fancy or the ear, and every where exhibiting a preference for what is simple and useful, above what is brilliant or sparkling. In general, the language is perspicuous, concise and impressive; and, therefore, in this respect, well adapted to parochial instruction.

We shall now offer a few extracts, which will enable the reader to form a just estimate of Dr M.Dowell's manner.—The following is the conclusion of the Sermon on the Resurrection:

"This great-this dreadful-this delightful day will be ushered in with a shout, with the voice of the Archangel, and with the Trump of God. Thus we read, 1 Cor. xv, 52, "In a moment, in the twinkling of an eye, at the last trump; for the trump shall sound." And 1 Thes. iv, 16, "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel and with the trump of God." The sound of the last trump, which shall then be made, will be awfully loud-far louder than ten thousand thunders. It will extend from one end of our world to the other; it will reach the deepest caverns of the grave, throughout the vast dominions of the Dead; it will resound through heaven, and pierce the deepest recesses of the bottomless pit; it will move heaven, earth and hell—all will be in commotion at the sound: Heaven will rejoice and shout for joy; for the day of the redemption of the bodies of the saints, and the day of the manifestation of the glory of the Saviour has come. Hell will tremble; for the day of complete vengeance has arrived. And Oh! what surprise and consternation will seize our guilty world at that moment. Some will be engaged in the busy pursuits of life, laying and executing plans for future wealth and honour, unapprehensive of the approach of this day, and unmindful of their eternal concerns. Some will be drowned in sinful pleasures—some will be scoffing, and some sleeping. On a sudden, the trumpet sounds—the earth is shaken—the heavens open—the Saviour appears.— What inexpressible consternation and horror will, in that moment, seize a thoughtless world. Suppose the trumpet should this moment sound—what an awful consternation would it excite! It will be as much unexpected when it does sound. Terror inexpressible, and wild dismay will then seize our world in general; while a few here and there, who have been looking for this glorious appearance of their Lord and Saviour, will hear the sound with Vol. II. pp. 25, 26.

Our next citation is from the application of the Sermon on future torments, in which we see the same affectionate, and affectingly solemn manner of the preacher. His whole soul seems to be occupied but with one idea, the unspeakably awful nature of the work in which he is engaged. He is addressing immortal, but sinful and perishing creatures, in the presence of their Saviour and Judge, and on the margin of the grave, which, if he cannot rouse them to consideration, will prove the threshold of that place of torment, where "the worm dieth not, and the fire is not quenched."

"Review, now, brethren, this dreadful subject. What an unspeakably and inconceivably terrible punishment awaits the wicked! To be separated from all the little happiness they enjoyed in this life! To be banished from God, and excluded from his presence and favour! To be shut out of Heaven and denied its blessedness! To be shut up in the bottomless pit of Hell! To be always enduring the agonies of Death, and yet forbid to die! To be cast into outer darkness, and the mist of darkness, and the blackness of darkness—the victims of horror and despair! To be plunged into a lake burning with fire and brimstone! To be unceasingly harrassed with the worm that dieth not—a guilty conscience! To be covered with shame

and everlasting contempt! To be continually weeping, and wailing, and gnashing the teeth! To be associated with devils and fellow-damned spirits! To endure all this torment without a moment's relief or mitigation—no rest, day or night! And all this too, without a gleam of hope that the misery will ever terminate! Who can endure such wretchedness? We can now scarcely bear to hear of it. The recital makes us shudder. What then must it be to experience it?

"And are any of you, my hearers, in danger of all this unspeakably dreadful misery? Look into the word of God, and you may there find the characters drawn, for whom it is prepared. If any of these characters belong to you, you are in danger. Thou art the man or the woman who shall soon experience all this torment, unless you speedily repent, and by faith, fly to

Christ for refuge from the wrath to come.

"The unbeliever, the scoffer, and the reviler; the profane who dare now to trifle with the name of God, and with damnation; the blasphemer, the perjured, the sabbath-breaker, the disobedient to parents, the malicious, the revengeful, the unforgiving, the murderer, the drunkard, the unclean, the unjust, the extortioner, the oppressor, the thief, the liar, the backbiter, the covetous, the prayerless, the unregenerate, the impenitent, the self-righteous, the formalist, and the hypocrite—all these, and such like characters are in danger; and unless they repent, believe in Christ, and live new and holy lives, they will assuredly have their part in the lake which burneth with fire and brimstone, where their worm dieth not, and the fire is not quenched. If any of these characters belong to any of you, you are in danger.

"I beseech you, my hearers, to pause and consider. Do not turn away from this subject; and shocked at its dreadfulness, or disgusted with the preacher for thus wounding your ears, and attempting to disturb your peace, refuse to consider your state and danger. I have told you the plain truths of God's word, in the very language in which he has thought proper to have them recorded: and you must hear these truths now, and profit by them, or you must feel them forever hereafter. Be wise, therefore, and examine yourselves carefully, that you may know whether you are in danger or not. Can you dwell with devouring fire? Can you endure everlasting burnings? Can you bear the miseries which have been but faintly described? Will

you risk these torments for the momentary pleasures of sin?

"Oh! think of that tremendous word, forever. You are sometimes almost distracted with a pain in a single member, for an hour or a night. How long and insupportable does a single night appear, when you are in this condition! With what anxiety do you look for the morning, hoping that with it may come relief! With what solicitude do you inquire after the hour of the night? Can you, then, endure to be tormented with inexpressibly greater pain, than any of you ever felt in this life, not merely in one part or one member, but in all your members, and in every part, both soul and body? And this, too, without a moment's intermission, and without end? In vain will you look for morning: for there is "the blackness of darkness forever." Not a ray of hope that you will ever be relieved, will ever beam upon your soul. When you have spent millions of millions of ages in indescribable anguish, should you ask the hour of the night, the answer would be forever. When you have passed again, through the same long period, should you repeat your question, still you would receive the same answer-forever; and will be as far from the termination of your misery, as you were the first moment it commenced.

"Oh! my hearers, the subject is overwhelming! It is painful to dwell upon it. From those slippery places on which you stand, where you are in danger every moment of sinking into the hery gulf below, let me direct and hasten you to a place of safety. You are yet prisoners of hope. God is still

waiting to be gracious. He is now exhorting you to flee from the wrath to come. He is now saying to you, "As I live, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your evil ways, for why will ye die?" (Ezek. xxxiii, 2.) Christ, the Saviour is now inviting you to him for protection and safety. Flee to him, by faith, without delay. If you would escape, lose no time. Escape quickly, escape for thy life. You are walking on the brink of eternal ruin, and the next step you take forward in your eternal course, your feet may slide, and you plunge into the fiery gulf; and then you will be irrecoverably lost forever. May the God of mercy and power make you sensible of your danger, and induce you to flee from the wrath to come, to the refuge revealed in his word—Amex." Vol. II. pp. 51--54.

From these extracts, we see in what manner the author applies the doctrine which is illustrated. He is not contented with a dry statement of the inference to be derived from his discourse, or a brief and meagre application of its principles: his plan is, to follow up his positions; to invite his hearers to live in conformity with their knowledge; to instruct them in what manner they can do it; and as far as possible to act throughout in the spirit of the Apostle, " warning every man and teaching every man, in all wisdom, that he may present every man perfect in Christ Jesus." In all his sermons, he never loses sight of the great principle which should always animate the minister of Christ; he never forgets that the end of his labours is to save the souls of those that hear him .-Hence, whether the passage under discussion require him to be didactic or hortatory, he invariably strives to make his hearers wiser and better; to lead them to a "knowledge of the truth as it is in Jesus; to present every doctrine in such a manner, as to reach the conscience and influence the practice.

In the conclusion, we cannot but recommend these Sermons as an interesting, judicious, and animated exposition of our excellent Catechism; as plain, practical discourses, of much simplicity, good sense, and feeling piety; as a specimen of sound Divinity, strict in their adherence to the spirit and letter of Scripture, unfolded with strength and conciseness of expression, and enforced with that holy fervour which marks the compositions of one who is indeed "honest in the sacred cause." In the perusal, we meet with a few instances of incorrect style; of unfinished periods, and feeble construction; yet amidst so many excellencies both of matter and diction, we heartily commend this "Series of Sermons," as honourable to the character of the author, and calculated to be extensively useful.

REVIEW.

The Doctrines of the Church vindicated from the misrepresentations of Dr John Rice; and the Integrity of Revealed Religion defended against the "No Comment principle" of promiscuous Bible Societies. By the Right Reverend John S. Ravenscroft, D.D. Bishop of the Diocese of North Carolina. 8vo. pp. 166. Raleigh:—Printed by J. Gales & Son, 1826.

This is probably the most polemic title page that has been printed for the last hundred years. We certainly have seen nothing like it in modern times. As critics, we are obliged to say that it is in very bad taste; and as Christians, we cannot but add, that it breathes a bad spirit. Justice, too, compels us to remark, that the whole work is of a piece with the title. We have never, in all our reading, seen an example of more perfect conformity to the critical rule of Horace, than has been given by this author;

Qualis ab incepta processerit, et sibi constet.

It is indeed a rare instance of perfect consistency; the more to be admired, because the whole work is at variance with the spirit which ought to govern a christian polemic, and possesses a character of mind and heart which ought not to be impressed on any thing by a bishop of the church. Evidently the writer was angry. when we first glanced at the title page, we could not help exclaiming "Ira, brevis furor est!" But on looking through the book, and perceiving the same spirit pervading the whole, it occurred to us, and the thought really excited compassion, that the paroxysm must have continued a surprising length of time-through the writing and printing of one hundred and sixty-six octavo pages! The book puts us in mind of a dinner made by a man of foreign garb and accent, by whom it was our fortune to sit not long ago at table, on board a steamboat. He first called for fish, and sprinkled on it at least two teaspoonfuls of Cayenne pepper! After eating this, he asked for roast beef, and seasoned his slice with an equal quantity of Cayenne pepper!! He then took sallad, and it was Cayenne pepper again!!! So of this book; but with this difference; the traveller employed the pepper for his own use; but this fiery preparation is made for We, however, must beg to be excused. We certainly "will take none of it!" And we would have our readers to understand that by a process, now through long use familiar, we can as critics, separate from a work every thing personally offensive, and touch only on that which concerns the public. We have thrown bishop R's work into our alembic, and shall in due time take out all the parts which it is important others should "handle and taste," and serve them up in a style, which we fondly hope every body will approve.

We have made these remarks for the purpose of shewing that we are in perfect good humour, and so shall continue during the whole of this process. If others forget themselves, it is not for us to follow their example. We know too well both the pleasure and ad-

vantage of keeping cool, to allow ourselves to grow warm.

The bishop, however, has placed us in a delicate situation. His intemperate language merits rebuke. He has offended the public taste, and has set an example of conducting religious controversy, which ought not to be imitated. The critics are bound to set him up as a warning for others. But should we do this with the best temper in the world, prejudiced men of all sorts, will cry out against us, as cherishing personal resentments; and many will be glad of the opportunity of saying "See how these Theologians hate one another."—Now we hate nobody; we are angry with nobody; and we are very desirous that none may commit sin by saying of us what is not true. We fully purpose, therefore, as far as possible, to shun even the appearance of evil. Yet we earnestly wish to make bishop R. feel that he ought to have been more "courteous," more urbane and gentle.

For this purpose we will ask him to recal to recollection the language which he has applied to us, and then make the following suppositions: 1. That he and his Reviewer, instead of being clergymen, were members of Congress, or officers of government, who profess to be regulated by that wretched system called the code of honour; what would men of the same stamp say that the Reviewer must do, or be forever disgraced? 2. Let it be supposed that the Bishop and the Reviewer were plain citizens, who submit to the laws, and seek redress of their wrongs from the justice of their country; how could the Reviewer do any thing but vindicate his character in a civil court? Yet both Bishop and Reviewer are clergymen, and recourse to such measures would cover them with everlasting reproach: both are obliged to adopt the maxim of the

A pious, sensible and well-bred man, Will not insult me, and no other can.

admirable Cowper, expressed in the following lines,

The Right Rev. Dr Ravenscroft knows this; and, therefore, we are sorry to have to say, he ought not to employ language, which, according to common usage, is regarded as insulting and abusive.

If these remarks are not sufficient for the purposes of salutary reproof, we must refer to the scriptures. And we do here most earnestly entreat the bishop to compare the terms which he has permitted himself to use in reference to his Reviewer, with the character which a bishop ought to sustain, and the conduct he ought to pursue, according to the judgment of the Apostle Paul. "A bishop then must be blameless, the husband of one wife, vigilant, sober,*

^{*} Σωφρων the word here used, means one who has all the thoughts, desires and passions well regulated and restrained.

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of good behaviour, given to hospitality, apt to teach, not given to wine,* no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity: (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them that are without; lest he fall into reproach and the snare of the devil." 1 Tim. iii, 2-7. Again the same holy Apostle says, "And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." 2 Tim. ii, 24, 25. Hear, also, what he saith in the epistle to Titus, "for this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain ELDERS in every city, as I appointed thee; if any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly: for a bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre, &c." Tit. i, 5-7.

We are as far as possible from blaming any one for earnestly contending for what he believes to be the faith and order of the gospel. On the contrary, if he fails to do this, he fails in his duty. But it is mournful to see one, who is clothed with the sacred name of Christ's ambassador, and raised to an exalted station in the church forgetting the dignity of his high calling, the proprieties of his office, the gentleness of spirit which peculiarly becomes him; and using reproachful epithets, uttering bitter words, and displaying violent passion. The public good requires that he should be told of his fault, frankly yet mildly; and warned not to repeat it. If bishop R. had been a Presbyterian, there would be much less occasion for our taking this trouble; because we do conscientiously believe, that such a book as he has written would have called forth admonitions from his Presbytery, fully sufficient for all salutary

So far in discharge of our duty to the public-One word as to the personal concerns of the Reviewer. Bishop Ravenscroft says of himself "You have mistaken your man." He might have saved himself the trouble of saying this; we were fully convinced of it, before he told us. Formerly, with a sincerity, which obtained no credit from all those who were incapable of entering into our feelings, we expressed a warm fraternal affection for him as a christian and a minister. This brotherly love was rejected with a scorn and derision, which, it is no doubt, thought, become a high churchman. We know that, commonly, despised love turns to hatred. But we do most solemnly protest that it is not so with us. The only effects

purposes.

^{*} παροινος, has been rendered, ready to quarrel and offer wrong, as one in wine.

of the conviction that we had mistaken our man were, first, the surprise natural to all on the occurrence of an unexpected event; then pity; and finally sorrow. We do sincerely pity any man in this world, who easily gets warm, and has a great capacity for retaining heat. He cannot be happy. We are sorry, when the high passions and intemperate language of a christian minister injure the cause of religion .- It is very probable that this modification of our affection will be rejected with higher scorn than ever. We cannot help it-the result will be, that our pity will be rendered the more profound, our sorrow the more pungent. As far as experience goes, we are warranted too in saying that it will cause us much more frequently than ever, in our secret addresses to the throne of grace, to think of a prayer which cannot but be familiar to bishop Ravenscroft. This prayer so exactly expresses our feelings on the present occasion that we must beg leave to quote it. "Almighty and everlasting God, from whom cometh every good and perfect gift, send down upon our bishops and other clergy, and upon the congregations committed to their charge, the healthful spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing: Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. Amen."-And here the Reviewer ventures to say, but with no boastful spirit, to bishop R. and all who think with him, "You have mistaken your man"-As far as he is personally concerned, it is his policy to live down reproaches. No bitterness of language will provoke him to return railing for railing: by the grace of God nothing shall prevent him from acknowledging as brethren all who love the Lord Jesus Christ, cherishing towards them fraternal affection, and rejoicing in their gifts and graces. No man shall deprive him of the pleasure he enjoys while praying for the blessing of God on them and their labours, and entertaining the hope that he will enjoy everlasting communion with them in a better world. The Reviewer, on deliberate examination, has his preferences in regard to religious connexions. He might have been an Episcopalian; he was free to choose his denomination. One thing which had no small influence in determining him to be a Presbyterian was, the following passages in their book called "The Confession of Faith."

"All saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection and glory: and, being united to one another in love, they have communion in each others gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and the outward man."—"Saints by profession, are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things according to their several abilities and necessities. Which communion, as God offereth oppor-

tunity, is to be extended to all those, who in every place call upon the name of the Lord Jesus." Again; the Presbyterian church has solemnly and publicly declared their belief "that there are truths and forms with respect to which men of good characters and principles may differ: and in all these they think it the duty, both of private christians and societies, to exercise mutual forbearance towards each other." Here is a truly liberal, that is a truly christian spirit. The Reviewer in his various inquiries sought in vain for such maxims in the acknowledged standards of any other denomination: and this, in part, was the reason why he preferred the Presbyterian Church to all others. His purpose is to act consistently with this ground of preference. But in doing this, it will always be his duty to oppose those arrogant claims, and exclusive pretensions, which, in pursuit of a hopeless uniformity, break up the fellowship of Christians, prevent their co-operation, and place stumbling blocks in the way of others.

The Reviewer is ashamed of having said thus much of himself. But he is now done. He wishes that his real design, and the true objects of the present controversy may be clearly understood. And for this purpose he feels it to be his duty to add to what has been already said, a few historical remarks; which will not only serve the present occasion, but also stand in place of an answer to many causeless reflections thrown out by the right reverend author

in the book before us.

It is well known that while Virginia was a British Colony, the Church of England was by law established among us. We do not blame the present Episcopal Church for the conduct of the establishment; but we see no reason why historical truth should be concealed out of tenderness to our contemporaries. The overbearing and monopolizing spirit of all establishments was manifested in this colony. It will always be so, when interests, which ought to be purely spiritual, receive a secular character. The clergy were generally worldly men. For the most part they were foreign adventurers, whose language to their patrons in England was, "Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread." But when they came here and got into fat livings, they ate and drank, hunted and played with the gentry of the country; they married the people, christened their children, and buried the dead: but the peculiar doctrines of the gospel were not preached, and by many among them were not believed. We with pleasure admit that there were honourable exceptions, but we give the general character of the established clergy as known to many who vet survive.

Men whose care of the flock, to borrow an expression from one of themselves, was always manifest at shearing time, could not with any patience witness the coming in of Dissenters to lead the people off from the parish church. This intrusion did not indeed lessen the salary of the clergy; but it exhibited their indolence and world-

ly spirit in a very odious light. The consequence was, that no class of Dissenters escaped persecution. A Presbyterian clergyman, who for a long series of years, was regarded as one of the lights of the country, and an ornament of the city in which he lived (the late venerable Dr Rodgers, of New York) was compelled to leave the colony. Dissenters of other denominations experienced

treatment, sometimes more harsh than this.

But about eighty years ago, a train of remarkable providences, brought into the colony of Virginia, the Rev. Samuel Davies, a man who would have done honour to any church in any age. The establishment was then in its vigour; and it required all the talents of Davies to convince the ruling powers that the Act of Toleration extended to this country. The energy of that distinguished man, however, succeeded in securing the protection of the law to the Presbyterian church, which was then organized in the colony. The progress of this society in Virginia in later times has been so slow, that one can scarcely believe the accounts of its rapid growth in the days of Davies and his compeers. The reasons of this increase may be found in the character of the men who were employed as instruments, their fervent zeal, their perfect union and co-operation, their indefatigable industry; and in the facts, that many of the original settlers of the state were Presbyterians in principle, and that numbers in the established church were dissatisfied with the conduct of the clergy.

One of the measures resorted to at the time, to stop the progress of dissent was the cry that Dissenters had no right to preach and administer the ordinances. This gave occasion to the only publications of a controversial character made by the Presbyterians while they were Dissenters. On one or two occasions, when ministers were to be ordained, Davies vindicated the validity of Presbyterial ordination, and published his sermons for the information of the people. He, however, carefully abstained from attacking the Episcopalians; but acted entirely on the defensive. We have reason to believe that the pulpits of the established church rung with the cry of war against these intruders, but the Presbyterians content with the defence which had been made, remained on this

head entirely silent.

Affairs went on in this way, until the Revolution broke down the established church. In this case the Presbyterians showed no indecent triumph at her fall, no glorying over her in her ruin. The principles of religious liberty, however, which were then established, being perfectly coincident with those held by the whole body of Presbyterians in this country, were regarded as in the highest degree auspicious to the true interests of religion; and the members of that denomination were perfectly satisfied. Without interfering in any way with others, they proceeded to preach the gospel, and, by promoting sound learning and true morality as they could, to discharge the duty of good citizens, expressing their obli-

gations to society for peace and protection, by contributing their share to the common welfare.

It deserves to be distinctly remarked, that it has uniformly been a principle with that society NOT TO SEEK FOR PROSELYTES. If an indiscreet individual has disregarded this principle, we are prepared to challenge, and we boldly do challenge proof to contradict our general remark. We have carefully perused the records of the Church in this state from the organization of the Presbytery of Hanover until the present day, and are convinced that they fully bear out our assertion. The Presbyterians receive those who apply, if on examination they are approved; but they solicit none. Their conduct towards other denominations has been marked by extreme liberality. They acknowledge brotherhood with all who hold the fundamental doctrines of Christianity; they commune with them, and receive them into communion, while they ask none to give up their distinctive names, or leave their church connexions. Many Episcopalians can bear witness to the truth of this statement, and know that for years, while deprived of the privileges of their own church, they have participated in all the advantages which Presbyterians can afford to their own members. This course of conduct, united with the natural influence of our free institutions, did much to soften down and nearly eradicate old prejudices. few years ago, it was not uncommon to see Presbyterians and Episcopalians at the same communion table, and their ministers in the same pulpit. No one ever expected, or, as far as we know, even wished that the churches should be amalgamated; but the hope was entertained that their ministers and members would live together as brethren, in the habitual interchange of christian kindness.

This view of things shows why the Presbyterians have forborne to press their peculiar sentiments; and explains the reason why the people of the South have never as far as Presbyterians are concerned in the thing, been made acquainted with the Episcopal controversy. Bishop R. seems to reproach us with this fact: whereas we have thought, and we still presume to think, that here is a proof of our exemplary moderation. It would have been easy for us to have made an attack, and gained the victory, when there was none to oppose us. But the Presbyterians are above a warfare of this kind, as they are above a narrow sectarian, proselyte-hunt-

Not to indulge, however, in remarks of this kind, we proceed to observe that while the hopes before mentioned were entertained, some of the most warm hearted and sanguine among the Presbyterians were meditating a plan of ministerial intercourse, to be adopted by the two societies. But in the midst of these projects, what is commonly called "A Revival of the Episcopal Church" took place.—This event was, to our certain knowledge, hailed with great joy by many Presbyterians. They were delighted, they were thankful to see, rising up in a sister church, men of liberal zeal and enlighten-

ed piety, who, it was hoped, would co-operate with them in supplying the spiritual wants of the southern country. It is a fact, which we are able to establish, that in some instances, distinguished Presbyterian clergymen, advised pious young men, who had numerous Episcopal connexions, to enter the ministry in the Episcopal, rather than in the Presbyterian church, on the ground that in this way they might perhaps be more useful. It was well known, too, that there is a sphere wide enough for the labours of all; and not the most distant apprehension was entertained of unfriendly collision,

or unfraternal rivalry.

But unhappily, amidst these pleasing anticipations, by some means it began to be whispered about, in one private circle and another, that the Episcopal church is the only true church; that there is no validity in Presbyterial ordination; and that Episcopalians ought not to acknowledge the truth and reality of their sacraments. These private hints and whispers took effect, and numbers, whom we had long welcomed to our ordinances, and with whom we delighted to hold communion, silently withdrew. To keep up appearances, however, christians of all denominations were united to receive ordinances at the hands of Episcopal ministers: but they could not unite with others, " for that you know would be an acknowledgment of the validity of their ordination." Indeed, it soon became manifest to every observer, that while there was not courage to avow exclusive claims and pretensions, there was a secret agency, the object of which was to spread the opinion, that the Presbyterian church is not a church of Christ. It was not difficult for those who chose it, to trace this under-ground work to the very commencement.

This sort of attack, often spoken of under the name of "bush fighting" called forth two publications, the sole object of which was to show the validity of Presbyterial order and administration; to prove that we are a branch of the Christian church; that our ministers ought to be received as ministers of the gospel; and that our brethren ought to esteem it as great a privilege to commune with us, as it was for us to commune with them. All intention of attacking any thing but high-church principles was solemnly disavowed; and a most earnest desire expressed of preserving "the unity of the spirit in the bond of peace." Indeed the hope was cherished, that, without much effort, the spirit of the age would put down arrogance and bigotry; and that they who were raising anew the old cry "the temple of the Lord, the temple of the Lord are WE," would

be obliged for their own sakes to hold their peace.

But in the midst of these things, Dr Ravenscroft, who had for some time been uneasy under the prudential restraints which were laid on him, was chosen and consecrated Bishop of the diocese of North Carolina. This afforded him an opportunity, which he was not slow to embrace, of declaring his sentiments as a high churchman. In a farewell sermon delivered to the people of his former

charge; and in a discourse pronounced at the first meeting of the convention of his diocese, after his induction, he expressed sorrow for his former tenderness towards Dissenters, and openly maintained that there is no true church but the Episcopal; that hers is the only authorized ministry; that her sacraments are the only seals of God's covenanted mercies; and that separated from her com-

munion, we have no warranted hopes of salvation.

Had these sermons been only preached to the people and clergy of his own connexion, we should have remained entirely silent. But they were printed and put into circulation, evidently with the intention of propagating the sentiments of the author. Of this however, we do not complain. The press is free: discussion ought to be unshackled. Every man, under his responsibility to the law of the land, and to the great tribunal of public opinion, has a right to publish what he pleases. This is our right and we mean to exercise it: but not causelessly, much less wantonly. And we have made the preceding statement for the purpose of showing that we had grave reasons for the course pursued by us.

Bishop R. had, in his own peculiar manner, attacked truths and principles, which we conscientiously regard as highly important. He boldly attempted to cut asunder ties which had, for some years, been drawing together christians of different denominations, and to break up totally a communion which many had found to be profitable and pleasant. He taught men to place a value on matters of minor importance, which ought only to be given to things essential to salvation. He created incurable divisions, where men ought to agree to differ; and in our deliberate opinion did much to fix deeper in the church the old reproach, which it is the endeavour of the present day to wipe off. We felt it our duty to animadvert on these

sermons in such style as we thought they deserved.

It was indeed the opinion of some, that we had undertaken a work of gratuitous labour and trouble; that the extravagant pretensions of bishop R. might be left to sink at once into the oblivion to which, it was believed, they are destined. We thought differently. It has for some time appeared obvious to us that there is growing up a spirit in this country, which seeks for marks of distinction between itself and the mass of the people. As Infidelity is out of fashion, and Unitarianism is not popular to the South, there is a great demand, among people of a certain sort, (to use a phrase current among all good cavaliers ever since the "merry days of King Charles,") for a "religion fit for a gentleman." There is, also, among many of our republicans, a passion for ceremony, for pomp and show in religious worship. Others, moreover, too indolent, too much devoted to the world, to secure scriptural evidences of their being in a state of salvation, are willing enough to look to their priests for assurance. High-church notions, then, do not sink under the influence of public opinion. It is necessary to make efforts to pull them down. The interests of the church and of the country require it. Under this conviction, we acted according to our sense of duty; and endeavoured to show that the claims of this bishop could not be sustained either by reason or Scripture.

Not long after we had performed this humble, but easy service, it was understood that bishop R. on being invited to preach a sermon for the benefit of the Bible Society of North Carolina, accepted the invitation, and made a direct attack on the fundamental principles of that institution. This extraordinary proceeding would have been left to the animadversions of the particular friends of the Bible Society of North Carolina, (who, by the way, have shown themselves fully able to do their own work) had not the sermon been published and distributed among us. It attacks principles, dear to the friends of all Bible Societies, and to every consistent Protestant throughout the world. We again felt as though we were called on to bring the Bishop under review, and point out the error of his opinions. And this the more, because he seemed to be going systematically to work in support of high church principles. This became apparent, when he published his Sermon on the Interpreta-This completed the development of his scheme. tion of Scripture. And if we understand it at all, it amounts to this.

1. As to the Church of Christ: This is the Episcopal Church, and no other. They who are separated from it are schismatics, guilty

of grievous sin, and without authorized hope of salvation.

2. As to the Ministry of the Gospel: It is really a Priesthood divinely appointed to offer sacred things to God; an authoritative agency between man and his Maker, empowered by the administration of the Sacraments to give assurance of the pardon of sin and eternal life. But all who are not Episcopally ordained, are intruders into the sacred office; mere wolves in sheep's clothing.

3. As to the Scriptures: They are insufficient of themselves, and ought not to be circulated among the people "without note or comment." But by all means accompanied with that interpretation, which the church, in every age, has agreed to give as the true in-

terpretation

This scheme we regard as untrue and dangerous; derogatory to the honour of the gospel, and injurious to the best interests both of the Church of Christ and of civil society. Again, therefore, our reviewer shewed a determination that the bishop's writings should not long go "without notes and comments." This laudable resolution was adopted from an earnest desire that the public might form a just opinion on the true character of his principles. Our comments were made in terms frank and familiar; but, we make bold to say, gentlemanly and christian. We cannot descend to the use of any other: we cannot forget what belongs to the honour of the Christian name, and the dignity of the Christian ministry. But while many thought that we had treated the vehement denunciations, and arrogant claims of the Bishop of North Carolina with too much mildness and courtesy, that right reverend Doctor seemed to think that we

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had been speaking "evil of dignities, and were audaciously free and bold with prelates of the church; and in the resolution to give us a sound Episcopal castigation, he wrote the extraordinary book, of which the extraordinary title is given at the head of this article.

Our first purpose on glancing at this title page was to go no further. We had no inclination to make ourselves familiar with the interior of a building which hung out such a sign at the door. But it was told us that some were praising the book in high terms, and pronouncing it unanswerable. This induced us to look farther: and we found that the author, besides many other things which have no bearing on the great subject of controversy, in the vehemence of his spirit, pushes his extravagant claims even farther than before. We have therefore compelled ourselves to undertake the unpleasant task of reviewing this work also: not, we solemnly declare from personal feelings or private motives, but solely with a view to public interests.

But we wish it to be distinctly understood, that we design to pursue the uniform policy of that church, of which we have the honour to be members. We make no attack on Episcopalians. Many of them are our highly esteemed friends. We regard the evangelical ministers of that communion as brethren. On all that belong to it we can say from the heart, "Grace, mercy and peace be multiplied." Let them take that course to heaven, which affords them the best helps and the greatest comforts—and the blessing of our

common Father and Lord be on them.

All this, however, under the full conviction that the Episcopal Church may be fairly separated from high-church pretensions. If, however, we have mistaken the case; and this thing cannot be; then we are prepared to maintain that the prevalence of that church in this country is far, very far from being desirable. It is, nevertheless, our deliberate opinion, that, while these obnoxious principles may creep into any Society, they may be kept apart from all really Protestant communions; and that it is the duty of every one to cause the separation to be made as soon as possible, whenever

the deleterious mixture takes place.

We feel the more bound to make these remarks, because bishop R. has thought fit to say that we have attacked the Episcopal church, misrepresented her doctrines, and attempted to excite political odium against her members. Now the Reviewer never entertained such a thought or purpose in his life. By no possibility can it be shown that he has done this thing, unless it can be shown that the principles of the Episcopal church, and high-church principles are identical. When convinced of this, he will acknowledge the charge. The Reviewer then affirms constantly that his assault has been made not on Episcopalians but on high-church principles. He endeavoured to bring odium on them, because he thinks them odious: to discredit them, because he believes them pernicious both to church and state. He is conscientiously their determined ene-

my; and will, by the help of God, to the latest day of his life carry on a warfare against them, whatever name they may assume, whatever guise they may wear. But this, so far from being hostile to any denomination of christians, is regarded by the Reviewer as one of the strongest proofs he can give of friendship for that christianity which is common to all. He ought to be believed then, when he declares that he is above personal enmity and selfish or party purposes. The liberal of every name will believe him. Bigots can no more conceive of his feelings, than the "lean, lanksided miser," who makes mammon his God, can conceive of the feelings of the man who finds "that it is more blessed to give than to receive."

Our views and purposes respecting the whole matter between bishop R. and the Reviewer, may be very briefly expressed. The New Testament contains the constitutional principles of the church: it is the charter of our religious liberties. The Reviewer DOES NOT LIKE THE CONSTRUCTION PUT ON THE CONSTITUTION BY HIGH-CHURCH-MEN. It gives them a great deal more power than the letter, or true spirit of the instrument conveys. It is an usurpation which has done infinite mischief to the world. Bishop R.'s mode of interpreting the charter, makes use of the dicta of corrupt men for sanctioning abuses which crept in under their administration. whole evil must be exposed; and it shall be exposed, notwithstanding all the reproaches which anger and bigotry can heap on their objects. The exposition however shall be made calmly, kindly, firmly. It will be time enough to boast, however, of the book before us, when it shall appear that any thing is left unanswered, besides bitter words and hard sayings. In this field-or quagmire, rather—the Reviewer freely acknowledges that he is vanquished— They who glory in the triumph, may crown the victor!

It may be as well here as any where else to notice an undeserved compliment given by bishop R. to his Reviewer. "It is well known," says he, (pa. 30.) "that you are looked up to as the Magnus Apollo of the Southern Presbyterian interest, and that the direction given to the opinion of the readers of your Magazine, is implicitly followed. If the spring then be poisoned at its fountain, what must be the desolation of its meanders?" It seems to be a pity to spoil this pretty mixture of figures by disclaiming entirely both the honour and the responsibility here heaped on the Reviewer. We are not surprised however, at the bishop's ignorance of the Presbyterian church. There are only two errors in this extract, which we think it of importance to correct. I. The Reviewer so far from being the Magnus Apollo of Southern Presbyterians, is no Apollo at all. He is an humble member of an association of men, at the feet of many of whom he counts it a privilege, when the opportunity is offered, to sit as a learner, while he rejoices in the superiority of their gifts and graces. Let not the bishop lay "the flattering unction to his soul," that should he succeed in totally demolishing the Reviewer, his warfare will then be accomplished.—

There are in our Israel mighty men, like those round about David, as recorded in 2 Sam. xxiii, and among the least of these is the Reviewer.

2. But secondly, the right reverend prelate of North Carolina needs to be informed that Presbyteriuns have never been given to the exercise of implicit faith in any being but God Almighty. Their principles; their whole religious training from infancy to manhood; their religious discipline in all its parts, are utterly at war with this submission of the understanding. And when bishop R. has the happiness of knowing them as well as we do, he will have found out that they are a hard people to manage; and indeed that it is scarcely possible to do any thing with them, unless by solid reasons one convinces their understanding. In fact they are too independent and too conscientious, to be "calculating," and "united" men: and among them every one pursues pretty much his own course, and leaves it to others to pursue theirs.—To be continued.

ADDRESS OF THE AMERICAN HOME MISSIONARY SOCIETY.

TO THE CHRISTIAN PUBLIC.

The Executive Committee of the American Home Missionary Society have recently published an exposition of the nature and objects of that Society, which we regard as so interesting and important, that we feel anxious to contribute what we can to its extensive circulation, we therefore insert it in the present number of the Magazine.

SINCE the commencement of the present century, the church more signally than at any former period, has become the light of the world.—By an impulse, powerful as it is extraordinary, Christians of different names, have been brought under a practical conviction—that in their design to preach the gospel to every creature, there is need of extended co-operation. Sectional partialities have accordingly been overcome, the great brotherhood of the churches has been recognised, and the distant portions of Christendom have consented to commune together in disclosing, and compassionating, and endeavouring to relieve the spiritual sufferings of our guilty and afflicted race.

In the midst of the progress of this state of things, the AMERICAN HOME MISSIONARY SOCIETY has had its origin. It was organized in the city of New York, on the 12th of May, 1826, by the advice and assistance of a Convention of the friends of Missions from all parts of the United States.

The history of the several steps which were taken preparatory to its formation has been so recently and extensively published, that it seems unne-

cessary to repeat it in this Address.

It now devolves on its Executive Committee, to ask for this new Institu-

tion, the patronage of American Christians.

In the discharge of this duty, we come before the churches and citizens of the United States with great cordiality and confidence. The friends of the religion and the liberty of our country have been already so extensively consulted, and have been found so singularly unanimous in their encouragement of the measure, that we are sure the sentiments of the christian community have not been mistaken as to the expediency of the formation of such a Society at the present time. Nothing therefore appears to be neces-

sary to secure the patronage of the friends of Missions throughout our national limits, but to satisfy the public that the Society which we now represent, is what they have desired it should be; that it is formed on a plan, which, in its execution, will be likely, under the blessing of God, to answer the high expectations which are already entertained of its future efficacy.

With this design in view, we proceed to lay before the public a brief ex-

position of the object and plan of this Society.

1. Its object, as announced in its constitution, is, in the proper sense of the word, national. It is not indeed to be expected that this Society will be called on to assist all the destitute congregations in the United States, who may require aid in the support of their ministers. Something, and it is hoped much of this work of charity will be accomplished by those denominations of Christians, who have not been represented in the formation of this Institution, and who perhaps may choose to continue their operations under separate organizations. So far as they shall promote the preaching of the gospel in its purity, we bid them God-speed. This Society designs no interference with the benevolent exertions of those who may deem it their duty to act apart from its advice. It recognises no sectarian interest or purpose, but asks the patronage of the Christian public in the spirit of Him, concerning whom, "in the volume of the book it is written, Lo, I come to

do thy will, O God."

Composed however as it is of those who are united in their belief of essential doctrines, and who do not greatly differ in their views of church government, and the qualifications for admission to the sacraments of Christianity, it is to be expected of course that its Committee will assist in the support of only such ministers as hold a regular standing in the several ecclesiastical connexions represented in the Society, or are in doctrinal agreement and friendly correspondence with the same. By the employment of such missionaries, it is the object of this Society to occupy only the ground that otherwise would remain destitute of an evangelical ministry, and to assist feeble congregations in all parts of the United States, which, on these principles, shall desire its aid in the support of settled pastors. Its work therefore is to complete the building of the house of Jehovah in the land of our fathers, and to perpetuate it in the length and in the breadth of the future inheritance of our children. Its object must not be considered as accomplished till every parish in the nation is supplied with an able and faithful minister of the New Testament.

In connexion with this national object, let it be considered that the Congregationalists, and Presbyterians of different names, who are already represented in this Society, are probably the largest denominations of Christians in the United States. Let it be considered also that other denominations may hereafter make this Society the channel through which to convey their contributions to the destitute, and its founders can hardly be charged with presumption in having given to it the style of a National Institution.

II. The plan of this Society is also national. It is indeed the only plan which seems adapted to the accomplishment of its object. The history of Domestic Missionary efforts in this country, has rendered it manifest that the local Societies of the several States, while acting separately, can never be expected to occupy the land that remains to be possessed. Several of these Societies were in existence before the spirit of Foreign Missions had begun to warm the bosom of our churches. Since that time others have been formed in almost every State and Territory of the nation. And it cannot be denied that the spirit and efficiency of Domestic Missions have been increased a hundred fold by the interest which has been awakened in behalf of the heathen. The longer we have looked on the world as the field of Christian enterprise, and contemplated the wretchedness of its darkest portions, the more deeply has our compassion been moved for our own kindred. State

and County Societies have accordingly, in more instances than one, resolved to supply all the destitute within their own bounds, and the zeal and effect with which they have pursued these local objects, have reflected great honour upon those sections of the church. In the mean time many thousands of the childr n of the churches in the older States, whom the spirit of adventurous enterprise had led forth to the South and West, together with other thousands whom they have met on the plains which spread from Michigan to Alabama, have sent back their cry to our churches for aid. We have lifted up our eyes and looked on the field, and, behold, it was while already unto the hurvest. Our sympathies have been awakened, and several local Societies have passed their appropriate bounds, and sought to build up the wastes of other and newer States. The Missionary Societies of Connecticut and Massachusetts, the Board of Missions of the General Assembly of the Presbyterian Church, and the United Domestic Missionary Society of New York, which is now merged in the National Institution, have each sent Missionaries to those interesting sections of our common country. Each of these Societies has done enough to prove the efficacy, and importance of Domestic Missions, enough to convince the churches of our land that more, a thousand times more, remains yet to be accomplished.

It is evident that the work of Home Missions is yet in its infancy. Its importance has been in some measure felt, but its purposes have been too often broken off, and postponed, or executed with a want of system which has deprived it of half its effect. Hence it has been seen and lamented, that in the rapid enlargement of our borders, the increase of the means of religious instruction has fallen far short of the increase of population.

There was danger also that in the progress of this great work there might be interference and unhappy collision between the movements of these several sections. Some plan therefore which should combine and concentrate these separate efforts of the church, and which at the same time, should awaken the latent energies of the whole body, was seen to be necessary. There was also needed some point of supervision, from which the whole field might steadily be surveyed, and correct information communicated of the real wants and claims of the destitute.

Such a point has been sought, and such a plan we believe, has been at-

tained in the Constitution of this Society.

The terms of membership are such, that the rich and the poor may meet together in its support, and while the one may evince the power of his religion by casting in of his poverty all that he hath, the other is invited of his abundance to consecrate liberal offerings to this service of the Lord. It is a provision adapted to the condition of all classes of our citizens. Every contributor to the funds of the Society is a member. Subscriptions to constitute Members and Directors for Life may also be received, and the Officers of the Society may be elected from every State in the Union. The Members of the Convention who assisted in the formation of the Society were from thirteen States and Territories, and its Officers for the current year, have been elected from sixteen States, and from the Congregational, Presbyterian, Reformed Dutch, and Associate Reformed Churches. Thus the friends of Missions, of these several denominations at least, in all part of the United States, who feel a common interest in this benevolent enterprise, are expected to take part in the work.

It was also an object of prime importance with the founders of this Society, to adapt the plan of its operations to the condition of existing Domestic Missionary Societies, in the several States, so as not to supersede them, except in accordance with their own desire, and not to hinder, but to stimulate and strengthen their efforts. This object they pursued with great deliberation, and now confidently believe it is attained by those provisions of the constitution, which prescribe the terms on which any Missionary Society

may become auxiliary. These provisions are such as, it is believed, will render it highly beneficial to each local society, to seek a connexion with the National Institution.

Each Society, thus connected, will exercise all the control over its funds, which it shall desire, and occupy the field it may have chosen for the bestowment of its charities. No embarrassment will be thrown in the way of its appropriate operations. This Society asks from its auxiliaries only such funds as can be spared from their several local objects, while it proposes to cultivate the most friendly intercourse with them, and to give to each a portion of the benefit which, as a Parent Institution, it may itself derive from a connexion with all.

As it will be the purpose of the Executive Committee to acquaint themselves with the actual condition of all the destitute portions of our country, and as they will possess facilities for doing this, through the medium of Auxiliaries, and by means of permanent officers and agents, which can be enjoyed by no local Society, it is believed that the advantages derived to each Auxiliary, from a connexion with this Institution, may be highly important. The wants of the whole land will thus be laid before each State, County, or Congregational or Town Society, and a common interest awakened. Each will be informed of what is accomplished by all. The churches of the North will sympathize with those of the South.—Courage will provoke courage, and zeal enkindle zeal. The success of one will be the success of all. Christian feeling will be strengthened by united counsels and united efforts; and thus, while the lines of demarkation between the tribes of Israel may be more distinctly traced than ever before, each will be encouraged to perform his part, and the great work may be expected to move on with a harmony and energy, which, under God, will insure success.

The extent of field appropriated to each missionary of the Society, must be frequently modified by circumstances. In those territories which have been most recently settled, and where religious societies are unformed, it may be necessary to allow to each missionary a considerable extent of country as his circuit. Ultimately, however, it is believed that in most cases, a single town or parish will afford ample scope for the labours of a faithful pastor.

III. It is proper to observe, that this Society has not assumed a national name without being aware that its dependance is also national. The successful prosecution of an object of so much magnitude and importance, will require large resources. No limited section of the country can be expected to furnish sufficient pecuniary means to enable all our new settlements and destitute places to support religious teachers. In addition to what the destitute themselves may do, a gift to this object will be needed from every Christian, and every good citizen in the land.

And this Society can be furnished with a sufficient number of ministers to engage in this enterprise, only by the blessing of God upon the united prayers and exertions of all our churches. In the progress of this design, the whole number of candidates and unsettled ministers now in the U. States of all denominations, would fall far short of the number required. Under God, therefore, it must depend upon the American Churches for men, as well as pecuniary means.

It will also depend on the experience, wisdom, and piety of its friends throughout the nation for advice and direction. Without these it can neither hope to retain the confidence, nor combine the resources of the religious public, and must fail to become the dispenser of those extensive and saving benefits for which it has been instituted.

IV. It remains only to state, that the location of this Society has been chosen in reference to the great national object which it contemplates. The city of New York possesses peculiar advantages as the seat of this Institution.

Its site is central, in that portion of country which at present will be expected to furnish the principal resources of the Society, and its intercourse with all parts of the United States is constant. Here the necessary means can be more conveniently collected, and information more readily received, than at any other place. It is the heart of the land; and the God of nature seems to have designed that the channels through which this city derives its wealth from every line of the continent, should in return, be channels of mercy, through which the knowledge that saves is to be conveyed to the farthest limits of the nation.

Having thus presented the object and plan of the Society, the Committee owe it to the public, whose patronage they solicit, to state the measures

which they propose to adopt in conducting its operations.

That the expectations of the friends of the Institution may not be disappointed, they design, as soon as practicable, to give to it a national attitude. Having assumed the responsibility of supporting all the missionaries of the late United Domestic Missionary Society, a large proportion of whom are located in the State of New York, they are aware, that, to advance the more enlarged object of this new Society, it will be expected that they turn their immediate attention to the States and Territories more remote and more destitute. The Committee have accordingly resolved, relying on the liberality of the Christian public, for the ability, to employ as many approved missionaries as may be disposed, under their patronage, to settle in the Southern and Western States and Territories; and have already adopted measures to secure a number of faithful and well qualified men, for this service, the ensuing autumn.

To enable them to carry this design into effect, and still further to enlarge their benefactions to the South and West, as they contemplate, while at the same time they continue their aid to the missionaries already in the field, the committee will need a large increase of means. To secure these in a manner which will be satisfactory to the other States, they rely with entire confidence on the liberality of the inhabitants of the State of New York to furnish an amount much more than sufficient to support all the missionaries of this Society within their own state limits. It is believed that our efficient Auxiliaries in the interior of this State, will increase their exertions, and that other societies will be formed, and contributions made with a view to relieve the National Institution from the necessity of expending any of the funds derived from other parts of the Union, in this portion of their field.

It is believed, therefore, that the full amount of funds derived from this city, and from the Northern and Middle States, excepting so much as is needed to supply the destitute within their own bounds, may be at once applied to the great national object of supplying the new and rising communities of the South and West, with the stated administration of the ordi-

nances of Christ.

In view of the foregoing object and plan, the Committee now make their

appeal to the churches and citizens of the United States.

1. We respectfully solicit the correspondence and co-operation of all existing Domestic Missionary Societies in our country. Those which shall choose to sustain the relation of Auxiliaries, under either of the conditions prescribed in the Constitution, will thus meet the wishes, and essentially

forward the purposes of this Society.

2. We solicit the friends of Missions, in all parts of the Union, to co-operate with us in promoting the general interest of this benevolent enterprise. And here, though it is not our province to dictate, we may presume to suggest and recommend a measure, whose general adoption appears to us highly desirable. It is, that in every church and congregation where there exists ability to contribute to this object, a Male and Female Association be formed, on a plan, the out lines of which the reader will find appended to this ad-

dress. In this city, and in that portion of the country which is not too remote for the convenience of such a connexion, it is recommended that all such associations become immediately auxiliary to this Society. In the more distant sections of the nation, it will be a saving of expense and trouble for Congregational or Church Associations to seek a connexion with the Parent Institution, through the medium of the County Societies in which they may be embraced; as all experience has proved, that auxiliary societies, confined to a single county, or a small cluster of towns, usually act with more efficiency, in proportion to their means, than those which embrace the whole territory of a state.

The Committee further recommend, that, in those States where the usage prevails of the annual observance of a day of public Thanksgiving, an annual collection be taken up on that day in every congregation, to aid the measures of this Society. We are not aware that this day has been very generally appropriated to collections for any other object, and we believe, that when the churches and citizens of the several States shall be assembled for the public expression of their gratitude to the Most High for national blessings, and remember that the greatest of these are the freedom and purity of our religious institutions, this suggestion will approve itself to every flock of God, as peculiarly appropriate to the occasion.

3. We solicit the counsel and advice of individuals, and of the several judicatories of the Churches, who may unite in this great and good work, and whose responsible privilege it is, in a great measure, to give direction to the religious charities of our country.

4. We make our appeal to the destitute themselves, and to those afflicted portions of the church which lie in the midst of the wide fields of spiritual desolation which we hope to repair. As it is the object of this Society to extend aid to the people rather than to confer a favour upon the missionary, and as the amount granted to each congregation assisted will be in proportion to their necessities, and the sacrifices they are willing to make to secure the blessings of a preached gospel, we solicit on the part of every destitute settlement, the most vigorous measures to supply their own wants. Having done all in their power, we invite them to make application only for so much aid as they must have or remain destitute, and then the principles of this Society will bind us to hear. If our Treasury shall at any time be empty, we will put our souls in their souls' stead, and re-echo their cry till the love of Christ, which is coldly talked of, shall be warmly felt, and the hand of pity extended to all the destitute in our borders.

5. We make our appeal to the piety and the patriotism of our country. We believe that the American Home Missionare Society may be whatever our citizens, in the fear of God, choose that it shall be. On them, therefore, is devolved the decision of its immediate and progressive influence upon this nation of freemen, and upon the world.

Finally, through the prayers of the Churches, we commend the object and the plan, and the missionaries, and the patrons, and all the measures of this Society, to Him who sitteth as King among the nations. Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the Watchmen waketh in vain.

ABSALOM PETERS, Cor. Sec'ry.

PETER HAWES, Treasurer; STEPHEN LOCKWOOD, Recording Secretary;
JOHN D. KEESE, Chairman of the Ex. Com.

GARDINER SPRING,
J. M. MATHEWS,
MATTHIAS BRUEN,
E. W. BALDWIN,
JOHN NITCHIE,

G & ELEAZAR LORD,
KNOWLES TAYLOR,
ARC'D. FALCONERR,
THOS. WEBSTER.

American Home Missionary Society's Office, No. 87 Nassau-st. New York. Vol. 1x. No. 7.-July 1826.

GENERAL PLAN OF AUXILIARY SOCIETIES AND ASSOCIATIONS .- The Executive Committee recommend in the preceding Address, the formation of Church or Congregational Associations for Home Missions, wherever there exists ability to contribute to this object. These, in the city of New York, and its vicinity, are respectfully advised to become immediately Auxiliary to the American Home Missionary Society. In all places too remote for the convenience of such a connexion as is above recommended, two kinds of societies are desired; the one large and the other small; and the larger to embrace the smaller, as recommended in the following form of a Constitution. The larger Societies are intended for cities or counties, or a number of towns, to be immediately Auxiliary to the American Home Missionary Society, and thus to become the medium of communication between the Parent Institution and the smaller Societies, which, for the sake of distinction, should be called Associations. And it is recommended, that in every town or parish, there be formed two such Associations, the one composed of males, the other of females.

Form of a Constitution for Auxiliary Societies.

Art. I. This Society shall be known by the name of the Domestic Missionary Society of ; and shall be Auxiliary to the American Home Missionary Society.

Art. II. This Society shall be composed of such individuals as shall contribute annually to its

funds, together with the members of the several Church and Congregational Associations for Home Missions within the limits of

Art. III. The Officers of the Society shall be a President, Vice Presidents, a Treasurer, and a Secretary, to be chosen at the Annual Meeting. These officers, in connexion with at least one person elected from each of the several Associations of gentlemen composing the Society, shall constitute a Board of Directors, of whom not less than five shall be a quorum at any meeting re-

gularly convened Art. IV. It shall be the duty of the Board of Directors to meet at the call of the President, as often as shall be necessary for the transaction of business; to fill their own vacancies; to adopt the most energetic measures in their power to accomplish the object of the Society; especially by distributing such publications as may be committed to them by the Parent Institution; by deputing some of their number to attend the Annual Meetings of the several associations: and in general, by all suitable means to excite an interest in the cause of Home Missions.

Art. V. The funds of the Society, after defraying incidental expenses, shall be paid over to the Treasury of the Parent Society with directions as to the section of country in which it shall be expended in missionary labour, should the Board deem it important to give such directions.

Art. VI. The Society shall meet as often as called by the Directors; and annually on the

Art. VI. The Society shall meet as often as called by the Directors; and annually on the of March, when the officers shall be elected; the accounts of the Treasurer, properly audited, shall be presented; and the Annual Report of the Directors received; and when this Constitution may be amended by a vote of two-thirds of the members present.

Art. VII. A copy of the Constitution, authenticated by the Secretary together with the names and the residences of the officers annually elected, and also a copy of each Annual Report, shall be transmitted to the Corresponding Secretary of the American Home Missionary Society as early as the first of Anril in each year.

first of April in each year.

Rules for the government of Church or Congregational Associations for Home Missions.

1. This Association shall be called the [or Female] Missionary Association of Church, [or congregation] Auxiliary to the American Home Missionary Society, [or the Auxiliary Society of .]

2. Every person who shall contribute annually to the funds, shall be a member.

3. The affairs of the Association shall be conducted by a first and second Director, [or Directress] a Secretary, a Treasurer, and four Collectors, who shall be chosen annually, and together shall constitute a Committee.

4. It shall be the deriver of the Committee.

It shall be the duty of the Committee to meet at least once in three months; to appoint assist-

ant collectors, and transact such other business as may come before them.

8. The first Director, [or Directress] and in case of his [or her] absence, the second Director, [or Directress] shall preside in all meetings of the Association, and shall have power to call special meetings at pleasure.

The Secretary shall keep the records, and manage the correspondence.

The Treasurer shall take charge of the money collected, and after deducting incidental expenses, shall pay the same to the American Home Missionary Society, [or to the Auxiliary Society of .]

It shall be the duty of the Collectors to solicit and receive contributions. For this purpose they

shall make a suitable division of their labours, call upon the individuals within their respective limits, take the names of persons disposed to contribute, together with the sums which they will give for the year, and shall pay the amount of their collections to the Treasurer, previous to the next annual Meeting of the Association.

^{*}In some cases the territory of a county may be found too large for one Auxiliary Society, and it may be expedient to form two in it, each embracing a smaller number of towns, in which neetings may be more easily convened.

6. The Association shall meet annually, on the Second Monday in March of each year, when the Report shall be read, and the election of officers held, and when these rules may be altered by a

vote of two-thirds of the members present.

7. The Annual Report of this Association shall be transmitted by the Secretary to the Secretary of the American Home Missionary Society, [or to the Auxiliary Society of] immediately after the

Annual Meeting of the Association.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums from 10th May to 10th July inclusive :-

Directors for	r Life	,	-					-	-			\$100	00
Members for	r Life	-		in.		-				-	-	676	54
Auxiliary Societies					-		40					776	52
Donations	-			**		-				*		1149	74
											0,4	52,702	80

(:0:)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.,

Anglo-Chinese College of Malacca. - Among the admirable enterprises of the English, is the establishment of a College, and eight schools, in Malacca, for teaching the Chinese and Malay tongues to the English subjects, and the English language to those two sects of Asiatics. There is likewise a Tamul school. The leading object is to aid the mission for propagating the Christian religion to the Chinese, and other orientals: but students who can pay for their tuition, are admitted for the purpose of acquiring these modes of speech and their dialects, to qualify themselves the better to pursue commercial and other business in these populous and productive regions with which we have an increasing intercourse.

Messrs G. & C. Carvill, of New York, have printed, from the last and improved British copy, a very handsome edition in octavo, of Dick's moral and instructive work, entitled, "The Christian Philosopher; or the Connexion of Science and Philosophy with Religion." It deserves public patronage on every account.

A work on the United States is shortly to be published in Baltimore, which is ascribed to Mr Poletica, late Russian Minister, and now one of the Senate of Russia. The title is, "A Sketch of the Internal Condition of the United States of America, and of their Political Relations with Europe.-By a Russian :- With Notes by an American."

The late Mr Lawson.-We are gratified to learn that some posthumous works of this accomplished Missionary are about to be published in London. The volume will be entitled "Flowers gathered in Exile." Bernard Barton has made the death of Mr Lawson the subject of an elegiac memorial and the work at the last accounts was in the press.

Discoveries in Africa.—We are happy to learn that Messrs Cummings Hilliard, & Co. of Boston, have received a copy of the narrative of the travels of Maj. Denham, Capt. Clapperton and Dr Oudney, in Africa, and have already put it to press. It is pronounced by the editors of the Quarterly Review to be the most interesting work that has been published on the sub-

heathen.

ject of African researches, not excepting the narrative of the brilliant discoveries of Mungo Park.

The following interesting notices of the Geography of Central Africa are from the work of Messrs Denham and Clapperton, noticed above.

The general features of African scenery, and also of African manners, are each of them comparatively familiar. The Moors or settled Arabs of Tripoli, with their slaves, their seraglios and their mosques; the Arabs of the Desert, with their camels and their dromedaries, their hospitality, and their robberies; the Desert itself, with its sandhills, its wells, its thirsty and expiring travellers, and its whitened skeletons of men and camels on the tracks; the fertility of the African soil, its wild and tame animals—all these things are already so much in the possession of the reader, that we shall, passing over the first hundred pages of this work, enter at once, with our travellers, the town of the Sheikh of Barnoo (for Barnoo, or Barnooh, is the real name of the country, though Frenchified into Barnou.) Our travellers had now traversed the Great Desert,—the sands of twelve hundred miles; and it was only on the 17th of February, 1823, that they found themselves approaching the seat of the Capital of Barnoo.

A leading geographical feature to be noticed (after that of the Great Desert) is the great 'fresh water sea,' called lake Tohad, 'covering some thousand miles of country,' and receiving the river Shary. Lake Tchad lies between the 13th and 18th degrees of longitude, east of Greenwich; and between the 12th and 15th degrees of north latitude. This lake contains inhabited islands, at the distance of five days' sail from the main-land, and in the voyage to and from which the land is lost sight of for two days. Not very far from Lake Tchad, is another large (though not equally large) lake called Fittre; and near the banks of Lake Tchad, on the north, are several small salt-water lakes. Barnoo lies on the west of the southern part of Lake Tchad; and Soudan on the west of Barnoo. The two dominions together stretch from Lake Tchad to the Atlantic Ocean. The journey from Tripoli to Barnoo across the Great Desert, is held to be accomplished with speed, if occupying no more than a hundred and eight days, or three months and fourteen days; whereas the voyage from England to Raka, in the territory of Soudan, is estimated at only two months. Coca, (written Kouka in the book before us,) the Sheikh's capital in Barnoo, lies very near to the south west margin of Lake Tchad; and the more western capital of Houssa, Hossa, Haussa, Sodan, or the Felatah Empire, is Sackatoo, the residence of Sultan Bello. Both states are rigorously Mohammedan, and essentially Moorish or Arabian, while the body of the population is native; in the same manner in India, the Arabs and the Moguls, and latterly the English, have established dominion over the Hindoes; and upon their borders, and in the islands and other fastnesses, remain Negro and other nations; independent, savage, and

The Felatahs, who stretch across Africa to the western coast (and who are the rivals, and have been the scourge of the Barnooese,) were identified

to Captain Clapperton, by one of the nation who has been at Mecca, as one people and one language,' with the Wahabees, or Wechabites, of whose religious warfare against the sacred city, we were lately accustomed to hear.

Bornou, a kingdom of Central Africa, is comprehended, in its present state, between the 15th and 10th parallel of northern latitude, and the 12th and 18th of east longitude. It is bounded on the north by part of Kanem and the desert; on the east by the Lake Tchad, which covers several thousand miles of country, and contains many inhabited islands; on the southeast by the kingdom of Loggum and the river Shary, which divides Bornou from the kingdom of Begharmi, and loses itself in the waters of the Tchad; on the south by Mandara, an independent kingdom, situated at the foot of an extensive range of primitive mountains; and on the west by Soudan.

The inhabitants are numerous; the principal towns and cities are thirteen. Ten different languages, or dialects of the same language, are spoken in the empire.

Maple Tree.—The beauty of our domestic maple has long been acknowledged, having obtained a conspicuous place in the ornamental finish of our fancy articles of furniture. It is known to be susceptible of as fine a polish as any wood; and we are glad to be informed—we hope from good authority—that it is even in New York superseding by the decree of fashion, and of course by the common consent of taste, the use of mahogany. It is said that the maple is now beginning to be generally adopted in the manufacture of our tables and chairs, and also in finishing the interior of our most costly buildings. We know nothing more beautiful than some of the specimens of the curled maple, which we have seen worked up in ladies' work stands; and it will be a fit subject of congratulation, when we may be allowed, without disobedience to good taste, to go to our forests, in preference to those of St. Domingo, for the materials of beauty and comfort.—Nat. Jour.

Ambergris .- The origin of this substance is involved in complete obscurity. All that we know of it is, that it is most commonly found in lumps floating on the ocean, sometimes adhering to rocks, sometimes in the stomachs of fish—but whence does it come? by what process is it formed? Every body knows the history of that greasy substance called adipocire—that on digging up the bodies in the cemetry of St. Innocent's at Paris, many of them were found in part converted into a substance resembling spermaceti; and that it has been since ascertained, that if the flesh of animals, instead of undergoing putrefaction in the air, undergoes the slower changes which take place under water, in a running stream, it is gradually converted into this substance. It is not an improbable conjecture, that ambergris is the flesh of dead fish which has undergone this change—that it is marine adipocire. And this conjecture is corroborated by a fact which was lately stated in one of the American newspapers. A marine animal of gigantic size has lately been discovered and dug up in the neighbourhood of New Orleans, in the groove of one of whose bones was found a matter closely resembling ambergris.

Origin of Coal,-Geologists have given great scope to their inventive faculties in endeavouring to determine the sources and origin of coal: but every thing tends to show its vegetable origin, and specimens of a regular succession of wood little changed, and ending with coal, in which all organic traces are lost, have occurred. And even in the most perfect coal some relic is often found, some trace of vegetable texture, some fibrous remain that clearly announces its ligneous origin. In the leaves that appear in bovey coal for instance, resin and extractive matter have been found, and also a substance uniting the properties of resin and bitumen; and the same substance has been found in the principal coal-field of Staffordshire. Perhaps, therefore, antediluvian timber and peat bog may have been the parents of our coal strata; but then it will be asked, how has this mighty change been effected? Is it merely by aqueous agency,-a kind of decay and rotting down of the wood; or has fire been called into action, torrifying the vegetable matter, and the pressure under which it has operated, preventing the escape of volatile matter, caused the formation of bitumen? And are those reservoirs of compressed carburetted hydrogen, from which blowers result, to be ascribed to such a mode of formation?

New Method of Preparing Quills.—The following is the manner in which M. Schloz of Vienna, proceeds in the preparation of quills for writing, by means of which he renders them more durable, and even superior to the best Hamburg quills. For this purpose he makes use of a kettle, into which he pours common water, so as to occupy the fourth of its capacity; he then suspends a certain quantity of feathers perpendicularly, the barrel lowermost, and so placed, as that its extremity only may touch the surface of the water; he then covers the kettle with a lid properly adjusted, boils the water, and keeps the feathers four hours in this vapour bath. By means of this process he frees them of their fatty parts, and renders them soft and transparent. On the following day, after having scraped them with the blade, and then rubbed them with a bit of cloth, he exposes them to a moderate heat. By the day after, they are perfectly hard and transparent, without, however, having the inconvenience of splitting too easily.

The Abbe Du Bois.—This famous Roman Catholic Missionary to the Hindoos, whose writings have been so often quoted by the enemies of missions and by infidels, has at length abandoned the poor heathen, and gone to London to make money by turning them into ridicule. He has recently published a volume for the English booksellers, under the title of "Comic Tales of the Hindoos," a title well worthy of him, and one that shows how much he has cared for the salvation of perishing souls. The man has proved himself to be false-hearted in the extreme; and every one must hereafter be ashamed to quote him as authority in any religious matters. So far, it is well.—Rel. Chron.

REVIEW OF RELIGIOUS INTELLIGENCE.

BOMBAY MISSION.

LETTER FROM MR HALL, TO THE CORRESPONDING SECRETARY.—The facts contained in the following communication, must be gratifying to minds which are accustomed to contemplate the operations of the Christian press in their connexion with the moral improvement of the world.

Bombay, March 7, 1825.

DEAR SIR-I transcribe the following from a letter I received two days ago :-

"I send you the following extract of a letter from an officer lately returned from Kittoor, not addressed to me, but to another friend from whom I received it. 'Col. Sealy was one of the members of the prize committee, and had consequently much business in the fort, (i. e. Kittoor.) On one of the days that he went there, he picked from some rubbish, the Gospels of Mark and Luke, and two tracts in Mahratta. These the Colonel brought home, and gave to me. I gave them to the Jemadar, and did not at the time think any thing more about them. This happened under the walls of Kittoor.—On our return to Belgaum, Cassinath, our regimental Pundit came to me and asked me some questions about Jesus Christ. This brought on a long conversation, in which he informed me, that while he was lying ill of a fever at Kittoor, he had borrowed these books from Jemadar, and that they had made him quite miserable, convincing him of the delusions, in which he had been living, worshiping stocks and stones.

"This he said with every apparent degree of sincerity. He declared his resolution to renounce the worship of the impure deities, Vishnu, Seva, &c. and to embrace that of Jesus. My heart was rejoiced to hear this. I trust his heart is under the workings of the Spirit. He has for some time been a favorite with me, from his zealous and conscientious discharge of the duties of the school. Since the time he first spake on the subject to me, he has been very assiduous in reading tracts, and conversing on the subject, and his eagerness increases, rather than diminishes. I have great hopes of him; but the Hindoo character is so deceitful, that I must hope with trembling.—On our leaving Vengorla, he got two months leave to go to his house. I expect him in another month, and hope to find him unaltered—that is,—retrogradely."

Our hopes—adds Mr Hall—are often revived, by reflecting, that we have distributed more than one hundred thousand Christian books; and that hundreds of them widely dispersed, may have been read with attention and concern; that a still greater number of the heathen have heard something of Christ, and his great salvation from our lips; and that the truth of God, thus disseminated, may, through his spirit, be now working in the hearts of many a preparation to receive the truth as it is in Jesus.

SANDWICH ISLANDS.

Joint Letter of Missionaries.—Progress of the Mission.—In our last two joint letters to you, we noticed the afflictions of our families, in connexion with the pleasing progress of our work. In writing to you, by the present opportunity, we might easily fill our pages with cheering accounts of what the Lord has done and is doing, to give success to missionary operations in these islands, which, though not equal to our desires, exceeds what was deemed reasonable expectations. He seems to have enlisted most of the chiefs in the cause of reformation, and inclined the hearts of thousands of the people to attend to instruction, hundreds of whom have committed entirely to memory, our Evangelical Catechism, published in June.

He has enabled us to print and distribute, since April last, 16,000 copies of our Elementary Lessons, nearly all of which are now used in the schools. From this fact we conclude, that nearly that number are under regular instruction in the different islands, though we regret that a considerable part of these, and multitudes of others who are ready to learn, cannot yet be furnished with competent instructors. At all the stations preaching is regularly maintained, and all the congregations have been recently enlarged.

Our congregation at Honoruru has increased to about 3,000, and about that number of men are now erecting a temporary thatched chapel, sufficiently large for the accommodation of from 4,000 to 6,000 hearers. In the mean time we worship in an open area, between the tomb of the late king and queen, and the mansion house occupied by the young king. Thus the altar of the Lord appears to be erected "between the living and the dead."

Diminished Strength by Sickness .- Never during five and a half years of incessant labours, have we been more cheered than at present, with the prospect of a precious harvest. But while we seem on the point of filling our arms with goodly sheaves, we are grieved to see so many of the labourers fainting under the burden and heat of the day; our own strength failing, and our number diminishing, when it is our daily prayer, "Lord, send forth more labourers into this harvest." You will no doubt, sympathise with us to hear the simple recital of our temporal afflictions. Mrs Whitney continues to suffer from dropsical symptoms, and most of the females of the mission suffer materially from debility. Mrs Bingham and Mrs Stewart are both confined to their couches, as Mrs. Richards has been a considerable portion of the last eight months. Mrs Bingham has for some months exhibited more symptoms of an impaired constitution than at any former period since she left America. Having for some weeks been denied the privilege of joining with the other sisters, in attending the native female prayer-meetings at this place, about fifteen days since she felt a strong desire, and made some exertion to take her part again with them, but was, in the evening succeeding, taken very ill and has not since been able to set her foot on the floor-nor can she expect a very speedy recovery. Mrs Blatchely also is quite unwell, and very liable by a little exertion to be laid aside. Mrs Bishop has been considerably ill since June, and Mrs Thurston and Mrs Loomis do not enjoy

good health. Mr Bishop was attacked about two months since with a fever, and is now just recovering from a relapse.

Case of Mrs Stewart .- But we are particularly grieved at the loss of Mrs Stewart's health, which appears to be beyond recovery here, on account of which we are called to part, most reluctantly with Mr Stewart and his family. For several months she has been subject to extreme prostration and debility, sometimes attended with alarming symptoms, until at length the hope of her recovery in this debilitating climate is given over, and the only fair prospect of her restoration, is in her speedy removal to a more favourable region. Mr Davis, the surgeon of the Blonde frigate, who was particularly attentive to her case for more than two months from the early part of May, and almost from the commencement of her decline, gave it as his decided opinion, that she ought to be removed to a colder climate, if her strength should be such as to enable her to undertake the voyage, which was not the case when the Blonde left the islands in July. Dr Blatchley shortly afterwards came to a similar conclusion—that it would be advisable for Mr Stewart to avail himself of an early opportunity, should any occur, to take Mrs S. comfortably from the islands; and it is now his opinion that her removal to a colder climate affords an encouraging prospect, and the only prospect of her recovery. Dr Short of the ship Fawn, of London, who was with us at the commencement of Mrs Stewart's illness, and who is now with us, has given his advice to the same effect.

But recently the ship Fawn, homeward bound, put in for refreshments at this port, and the master, Captain Dale, with distinguished kindness and liberality, offered Mr Stewart and his family a gratuitous passage to London, on board his ship, where he may have very ample accommodations, and the constant attentions of a very respectable physician, Dr Short, with whom we have had the happiness to form a pleasant acquaintance. Mr Stewart, therefore, requested the joint voice of his brethren on the subject of his duty: first, "Whether he ought to remove at all?" and secondly, if so, "Whether he ought to avail himself of this opportunity.

Trying as the thought of parting with Mr Stewart and family is, and deeply as we all must feel the loss of a missionary taken from this field at the present period, when there is not only an opening, but a great demand for additional labourers, yet there appears to be but one sentiment in the mission on the subject, and that is, that it is his duty to remove his wife to a colder climate, and to her native land if providence should open the way for it. On this point he has received the opinion of almost every member of the mission. As to the opportunity generously offered by Capt. Dale, the brethren of this station, in accordance with the opinion of the gentlemen of the faculty previously expressed, and the known sentiments of the absent brethren, have expressed to Mr Stewart their united and decided opinion, that it is his obvious duty to avail himself of it to return.

He still felt willing to wait a little longer, in the hope that the expected visit of the frigate United States, would afford him an equally favourable op-

portunity to return, after a little further experiment in attempting to restore Mrs Stewart's health here: but this point was quickly settled in his mind by the reception of a polite letter from Commodore Hull, informing him, that the United States would soon return by way of Cape Horn, without visiting the Sandwich Islands, as had been expected.

Mr S. will therefore embark immediately with his family, on board the Fawn, and sail for America by way of England, to try the effect of a voyage and a colder climate on the health and constitution of his amiable and truly excellent, but deeply afflicted wife. Betsey Stockton returns with him, of course, as attached to his family, having proved herself a faithful assistant.

They return to the Board, to their friends and country, with unimpaired reputation and unimpeachable Christian character, and are hereby most affectionately recommended to the undiminished confidence of the Board, and of the Christian public, and to the cordial fellowship of the friends of Christ, and the friends of missions.

In retiring from this field, Mr Stewart feels a deeper regret, than on leaving his native country; and though separated from us in person, he will, with his family be affectionately joined in heart, with those left behind to sustain the increasing labours of the mission. He does not dissolve his connexion with us or by any means wish to leave the service of the Board, but will cheerfully hold himself in readiness, at the call of Providence, to return and engage again in the labours of this field, though his health has suffered from the climate; or to take his post at the mouth of the Columbia, (with which highly important station we begin to feel a strong sympathy) or to engage in any service which the Board, or the finger of Providence may appoint him.

It is our prayer, that the Lord of the harvest, with whom is the appointment, the continuance, the removal, the success and the reward of the lahourers, will speedily confirm the health of our beloved sister, and shortly restore them to us; and we here make the earnest application to the prudential committee of the Board, that if, in their judgment, Mr Stewart can best promote their cause by resuming his acceptable station in the Sandwich islands, they will do us and this nation the favour to restore them to us, as soon as the circumstances of his family will possibly permit. But if they shall think a colder climate more suitable to his constitution and that of his wife, should she be restored, as we hope, and should the Board soon intend to occupy a post on this side the Rocky Mountains, let them, we entreat, have a station as near us as possible, in such a climate as New England, on the banks of the Columbia River. Happy should we be to hold a correspondence, or interchange visits with them there, or to reinforce them with Christian converts from the Sandwich Islands. But in all these things we must say, " The will of the Lord be done."

Need of more Labourers —Before dismissing the subject, we must again beg leave to call the attention of the Board to the pressing need of more labourers in this field. We do not now pretend to ask for a number necessary

to occupy new stations, but to maintain the stations we have already taken. We feel that besides another physician, which you allow to be needed here, four or five ordained missionaries are indispensable; that is, one to be associated with Mr Richards, at Lahaina; one with Mr Ely, at Kaavaroa; one with Mr Whitney, at Tauai; one with Mr Goodrich, at Waiakea; and one for Oahu, in case Mr Ellis should not soon return. In this application we leave entirely out of the question several large districts and important posts for missionary operations, which we think worthy to be occupied, and which we would fain hope may be occupied eventually, and would press our suit as closely as can possibly be deemed becoming in missionaries, confined in the midst of a vast ocean, ten thousand miles from help, liable, when single-handed, to be insulted and persecuted by murderous mobs of unprincipled seamen, who hate the light and would gladly put it out, and through whose rage at the recent improvements, our lives are in jeopardy.

MEDITERRANEAN.

EXTRACTS FROM LATE COMMUNICATIONS.—Syria.—The occurrence, a description of which we shall now give, happened a little more than a year ago. The description is from the pen of Mr Goodell.

About nine o'clock in the evening of May 3d, Signor Carabet came in, and said that he had had a very long conversation with a number of Armenian pilgrims, who had just arrived from Jerusalem, and that he thought some of them would purchase the Holy Scriptures. I immediately took four Turko-Armenian Testaments, which were all I had in the house, and accompanied him to their place of encampment, at least half a mile distant. I found nine men and four women seated in a semicircle on the green grass. They were from Orfa, the ancient "Ur of the Chaldees," the birth place of Abraham, in whose seed all the families of the earth are to be blessed; and near to Haran, where Terah died, and Laban lived, and Leah and Rachel spent their youthful days. Three months had elapsed, since they commenced their pilgrimage, and they would probably be another month on the road.

After they left Jerusalem, their animals were forcibly taken from them by the notorious Aboo Goosh, and they remained several days at Arimathea, with the hope of recovering them, but in vain. They procured others, and proceeded on their way; but, on reaching Beyroot, two days ago, all their animals were seized for the Tartars to carry some express to the Pasha, and the poor pilgrims were waiting their return.

'After taking a seat with them upon the ground and accepting a long pipe, I listened to the sad story of their misfortunes and their wrongs, and endeavoured to give them some consolation. Signor Carabet then produced the Testaments. After looking at them a few moments, by the aid of those fires, which the great God hath kindled in the firmament of heaven to give light by night, they immediately purchased the whole, and expressed a wish for more. I told them that the depot was not a mile distant, and that I would

go and bring them as many as they wanted. They all arose as one man, and lifting up their hands to heaven, with one accord said, "Praise be to God." I said, "How many more will you take?" They answered, "Ten." As I wished to have a few in the house with me, I took thirteen from the depot, but, on returning to the pilgrims, they purchased the whole, making seventeen in all. Observing a woman very eager in purchasing one, I said to her, "Good woman, can you read?" "No," she replied, "but I wish to carry one to my son." Putting a Testament in her hand, I said, "Tell your son to receive this as a letter from heaven, as an epistle from his Maker."

"As they hoped to depart early on the morrow, and as there was no possibility of any "falling from an upper loft," I continued conversing with them till near midnight, and left them "not a little comforted." Who can tell but that some of them, like the Eunuch, who had been up to Jerusalem for to worship, may become savingly acquainted with the Gospel? Who can tell, but that some of them may rejoice for ever and ever, that they were detained at this place, though by Turkish oppression!

It was mentioned in our last number, p. 188, that one of the important improvements, secured by missionary influence among the Syrians of Travancore, is the abolition of the celibacy of the clergy. A similar innovation has been commenced among the clergy of the Armenian church, in western Asia, (as was stated vol. xxi, p. 171, and at p. 11 of our present volume,) two

of their Bishops having taken wives.

The step, which these two men have taken—says Mr Goodell—has been noised abroad through the whole country, and will probably have an important bearing on the moral condition of future generations. Men begin to examine and reflect. There is more recurrence "to the law and to the testimony." In a Council of bishops and priests, from Echmiazin, Jerusalem, &c. held at Bagdad, during the year, the marriage of Dionysius (Signor Carabet) was taken up and became the subject of much discussion. After they had attempted in vain to find how they might punish him, a respectable Armenian merchant is said to have remarked, that, if it were true that Dionysius had married, he would recommend, that he be constituted Bishop of Bagdad, since it might be hoped that he, at least, would abstain from scandalous immoralities.'

Malta.—Under date of January 21st, Mr Temple states, that five individuals in Malta have recently left the Roman Catholic church and become Protestants.

We must not, however, he remarks, confound Protestanism with piety. We know too well, that all Protestants are not pious. But it is a great step for any one, in this superstitious place, to leave the Romish superstitions, and embrace the Protestant faith, even in name.'

Under a later date, he transmitted the following relation.

'A native of this island, better informed than his countrymen in general, has lived in our family about two years. Previous to his coming to live with

us, he had never seen any part of the Bible, except the New Testament, and this had been given him by some pious Englishman, several years ago. This he read with some degree of attention, and the consequence was, that he lost a considerable portion of his confidence in the religious system embraced by his countrymen. Since he has been with me, I have given him an Italian Bible, and he has attentively read it through in course once or twice, and many parts of it many times over. Indeed it has been his daily companion for a considerable time past, and every leisure hour he can command, is always given to the perusal of this beloved book.

'Not long after he came into our family, he was visited by a disease, which reduced him so low, that his physician, a Roman Catholic, told him it was proper to confess himself, receive the host, and thus prepare himself for death. He was at that time sick in his own family, for he has a wife and children. According to the advice of the Doctor, he sent for a priest, and confessed himself, a thing which he had not done for a long time before.

'A few evenings ago, when he came to prayers, I asked him what the priest said to him. As he now detests the whole system, he seemed quite willing to tell me all about it. He said he confessed to the priest as many of his sins as he could recollect, and then asked his confessor what he must do, as he felt that he must soon die.

"The priest told him that, should he be spared, he must, as soon as his health would permit, kiss the ground fifteen times a day, for eight days together, must hear one mass a day during the same period, and recite a certain part of the Rosary a great many times for eight days; this was the penance enjoined by the confessor. "But," said the poor man, "what shall I do if I die, and cannot perform this penance?" "Oh," replied the confessor, "have patience and go to purgatory."

'I have never detected this man in a falsehood, and I have no doubt he told me the truth concerning this affair.'

After stating these facts, Mr Temple adds :

'I have now a deep impression, that it is the duty of all Christian missionaries, in the spirit of meekness and love to unveil, as much as possible, the abominations of Popery and make them known to the Christian world. While I was in my native country I had never formed an idea of Popery, as it is in reality. I could not have conceived that any form of Christianity could have left the offspring of God in so degraded a state, and such profound ignorance, as we witness on all sides of us. Indeed, it appears to me, after a four years' residence in this island, that the people have no idea of God, as a pure and spiritual being. I speak of the people at large. There may be exceptions, and probably there are.

'It is pleasing, however, to see, that, in the midst of this degeneracy and corruption, there are causes, at work, which promise to effect a most important, a salutary reform. It will not be produced in a day; but I doubt not its accomplishment, and at no very distant period.'

GENERAL NOTICES.—The Rev. Mr Jowett, the well known author of Researches in the Mediterranean, in a late letter to the Assistant Secretary of the Board, mentions the arrival at Malta of a German printer, and of two German Missionaries, one of them married. Two other married missionaries, and one unmarried, were daily expected from the continent. The printer is to remain at Malta. With respect to the rest, Mr Jowett says:—

When they all meet, they will probably take the earliest opportunity for Egypt. Two of them will look, and one day, we hope, move towards Abyssinia.

'I mention these things, he adds, that your pious young men may be stirred up to a godly jealousy. These German brethren have gone through a thorough course of study at Basle; and now they are going to face deserts, and mountains, and hardships, and many things grievous to the flesh. Will not some of our transatlantic brethren, who are not unused to the sight of forest and flood, turn a steady, purpose-like gaze towards Abyssinia? I trust, ere long, at least two such men will be found. Should they pass this way, they shall have an affectionate greeting.'

Mr Jowett then speaks of the death of Mr Fisk in the following strain.

I can find no words to express my grief, and my sympathy with what I know will be the grief of thousands in America, at the tidings of the death of our brother Fisk—my beloved fellow-pilgrim to Jerusalem. But the blow is from the hand of an all-wise, and an all-gracious Father. "I was dumb, I opened not my mouth, because thou didst it." We have cause to praise Him, that our brother was spared to be so long useful, and that his dying hours were so edifying. Where one falls, may a hundred others be raised up! Let us lift up the hands that hang down, and the feeble knees, and after having given vent to tears, which we cannot restrain, go on cheerfully in his steps, wearing out (as he said) in the service of Christ, and desiring no rest till the Master calls us, as He has done him, to enter the gates of the heavenly Jerusalem.'

Mr King writes from Smyrna, near the end of March, that he had been waiting in that place about three months for his effects, which were left, by the piratical Greeks, on board a Sardinian vessel at Rhodes, and he had the prospect of being detained somewhat longer.

He had been prosecuting, however, the study of Modern Greek, and having acquired considerable fluency in the language, spent most of his time with the Greeks in reading the Scriptures, and in conversing upon the truths contained in them.

By the advice of Messrs Goodell and Bird, and my dear departed brother Fisk,—says Mr King—I determined, when at Beyroot, to go to Smyrna, Constantinople, Greece, and Italy, and then to France; in which latter place, I intended to solicit subscriptions for Arabic and Armenian types for the Palestine Mission.

It is a matter of entire uncertainty, when Mr King may be expected in this country.—Missionary Herald.

SOUTH AFRICA.

PROGRESS OF RELIGION AND CIVILIZATION AMONG THE HOTTENTOTS.—An English gentleman who had visited the principal Colonial Missions of the London Missionary Society in South Africa, thus writes to Dr Philip at Cape Town, respecting the condition of the Hottentots generally; as we learn from the London Missionary Register for January.

EDUCATION .- At all the institutions, we found Sunday Schools, both for adults and children, in active operation, and zealously supported by the people themselves, as well as by almost every individual resident at the station whose assistance could be made useful as teachers. Many of the latter class were selected from among the Hottentots; and when it is considered, that not less than 600 adults, and from 300 to 400 children are regularly receiving instruction and learning to read the scriptures in these schools-and that the greatest number of the children are also taught on week-days to read and write English—it is impossible, for a moment, to doubt the utility of the institutions, or to deny that the work of improvement is going forward. The progress of persons advanced in years, who have but one day in seven to learn, cannot be otherwise than slow; and, doubtless, much remains to be done; but while the effect of these schools on the morals of the Hottentots is already very apparent in their better observance of the Lord's Day, and the useful appropriation of that portion of time which before was too often wasted in idleness, the very general desire of instruction thus evinced, both for themselves and their children, affords a gratifying proof of the influence of Christian principles on their minds; and cannot fail, at no distant period, to produce a striking and important change in the character and habits of the people. In the day schools, we had much satisfaction in seeing the British system successfully introduced. The progress which the children had made in English, considering the short time since it had been introduced into the schools, appeared very creditable to their teachers; while the facility with which they learned and the readiness of their replies to questions put to them on Scripture history, afford a satisfactory refutation of the charge of intellectual incapacity, which some have unguardedly thrown out against the Hottentots in general.

PIETY.—At all these institutions, I think I may with propriety affirm, there exists, both among the missionaries and people, a great degree of zeal, and a real interest in the missionary cause. Indeed, the punctuality of their attendance on the daily public exercises of devotion, the correct seriousness of their demeanor while there, the readiness which they have evinced in contributing towards the religious improvement as well as temporal necessities of their brethren in the missionary and charitable associations formed among themselves, left us no reason to doubt the statements of the missionaries, that the Gospel has been received among the people, not in word only, but in power; and that its effects are displayed in the lives of many, as well as in the moral and orderly conduct of the whole community at the several stations. In their talent for sacred music, which has attracted the attention of almost

every traveller, the Hottentots at these institutions do not fall short of their brethren elsewhere; it was not, however, the talent alone, but the spirit of devotion with which it was employed, that struck us as most worthy of observation; and an assembly of these simple people, joining together in songs of praise and thankfulness to their Creator, is a spectacle as elevating to the mind of a Christian, as the sweet harmony of their voices is pleasing to the ear.

CIVILIZATION .- With regard to the progress of the Hottentots in civilization, it appears to me that an unfair estimate has often been formed; and because living among Europeans, and for the most part subject to their control, they still retain much of their native character and habits, and do not at once adopt the manners and customs of a people so different from themselves, they are hastily pronounced to have advanced but little beyond the savage state. Civilization is, indeed, the handmaid of religion, and invariably has followed in her train; but her progress has, in general, been but very gradual. Yet, with every allowance for the peculiarity of their circumstances, and the differences in national character and habits, I have no hesitation in saying, that many of the Hottentots at these institutions, appeared to us as fully on an equality, in point of civilization, with a great portion of the labouring class in our own country. The circumstances of the country, and the peculiar civil restrictions under which the Hottentots still labour, present obstacles to their improvement, which the Missionaries have not the power of removing; but when they are placed on an equality as to civil rights, with every other class of British subjects around them, when their character is better understood by those who wish for their services, and they have the power of becoming individually proprietors of the lands which they now cultivate in common by sufference only, they will possess inducements to industry and intellectual exertion, which they do not now enjoy; and, I am persuaded, will show themselves well worthy of all the privileges of freemen, and rapidly evince their capacity for the performance of every necessary duty, whether as servants, masters or citizens of a civilized state.

INDUSTRY.—We were glad to find that the industry of the people, at the different institutions, was fettered by no restrictions, on the part of the missionaries; and that the profits of it were entirely their own. The missionaries assured us, that they strictly avoid interfering with the people in the disposal of themselves; and that they had perfect liberty to go whenever and wherever they pleased. The outward circumstances of many of them, their houses, cattle, wagons, &c. afford unquestionable proof of their industry.

ERRATA.

Page 283—21st line from the top, ought to read thus—The result of this interview was, that if the point had been doubtful, &c. Page 287—6th line from the bottom—for decisive, read delusive.

For the Lit. and Evan. Magazine.

REMARKS ON THE LIFE OF PHARAOH.—(Continued.) His cruelty.

I. This is the infliction of misery on others, not according to the claims of justice, but solely to gratify the selfish and wicked passions of the heart. When it is deliberate and from design, it proves more clearly the strength and predominance of the savage disposition, that when it results from violent paroxysms of anger. Of this deliberate and designed cruelty, the life of Pharaoh furnishes a very striking instance.

Those who can witness the unmerited sufferings of others without compassion, are destitute of some of the finest feelings of our nature; those who can deliberately inflict these sufferings must be actuated by a cruel and barbarous disposition, which renders them the scourge and the disgrace of their kind. Those who possess by nature a kind and benevolent heart; and more especially those who possess that charity which thinketh no evil, which worketh no ill to a neighbour, can scarcely conceive how any human being can deliberately and frequently revolve in his mind, arrange in all its parts, and carry into execution, a plan which is to result in the misery of thousands, imbittering their lives with the most oppressive and vigorous bondage from which there is no human prospect Yet such is the fact, exemplified in the character and conduct of Pharaoh. He seems to have inherited the fears and jealousies, as well as the throne of his predecessor. Aware that subjects, held in submission by fear alone, would embrace the first opportunity of escape from that authority which they have reason to hate as well as fear; he, no doubt, expected that the Hebrews would join the first army which might invade his dominions; or that, one day, become more powerful in numbers, with indignant resolution, they might unite in combined efforts to resist, to defy, perhaps to crush his power, and effect their deliverance from tyrannical oppression. These are fears which, like spectres, haunt the throne and disturb the peace of cruel despots. He determined, therefore, as a measure of relief from these corroding apprehensions, by the most unjust and rigorous exactions of hard labour, to prevent the increase, exhaust the strength and dispirit the minds of this people. But He that sitteth in heaven laughed to scorn these efforts. The people, groaning beneath this oppression, are the descendants of Abraham, with whom the Great Jehovah has entered into solemn and covenant engagements, constituting this branch of the patriarch's poster-Vol. IX. No. 8 .- August, 1826.

ity his peculiar people, and pledging his existence to give them the possession of Canaan. This purpose of the Lord shall stand; this word shall prosper in the thing whereto it is sent. The eye of Abraham's God watches over the interests of this people; his ear is open to their cries; his hand

shields and protects them.

This disposition is the first of that apostacy from God which characterizes the human race; and has appeared in every age, and in every region of the globe. The seeds of cruelty are found in every heart; but in great multitudes they are prevented from breaking out in overt acts by a coincidence of circumstances, and by the predominance of other passions. When these restraints are removed, and the heart, free from responsibility to others, is left to the exercise of its native propensities; then it is cruelty that seeks a barbarous gratification by increasing the miseries of mankind. lers are often invested with such authority over their subjects as to remove all restraints. From these, therefore, the most satanic instances of cruelty which the world has ever witnessed or felt, have proceeded. Such was Pharaoh, under whose oppressive bondage the Hebrews groaned for successive ages. Such was Nero, against whom the spirit of many a martyr will witness at the last day. Such was Herod, whose murderous cruelty plunged the city of David into the deepest Thanks to a kind and overruling providence, in mourning. our happy country, we neither fear nor expect cruelty from While that system of responsibility, under which our rulers. they act, from the highest to the lowest, remains in operation, they cannot carry into effect measures of this kind. But there exists a relation among us, that of Master and Servant, permitted, if not fully recognised by our Constitution and our Laws, which admits of the exercise of cruelty in a degree truly distressing to the heart of native benevolence, and still more so to the heart of christian charity. True, the life of the servant is protected by our laws; but every one knows how much suffering may be endured which does not immediately affect the life. The authority, on the one side, is not balanced by sufficient responsibility; on the other, subjection is not connected with the certainty, nor even the possibility of obtaining redress. This relation, therefore, more, perhaps, than any other existing among us, gives the opportunity of exercising the genuine dispositions of the heart; of kindness and humanity, or of harshness and unfeeling cruelty; of correct christian principles, or of criminal selfishness. Altho' we rejoice to know that, within the last fifty years, a great

change for the better has taken place; yet it is a fact, which cannot be concealed that there is still room for great amendment in this respect. In many instances, the cloathing allowed is not sufficient for the purposes of comfort; the subsistence is too scanty for the support of nature; and yet the daily task is rigorously exacted. Many of these unhappy fellow beings never receive a look that is not expressive of authority, perhaps of contempt; they never hear a word spoken to them that is not in a tone of dissatisfaction and threatening. From day to day, and from year to year, though they do their utmost to please, they never receive the slightest token of approbation. And yet, considering the relation they sustain, they are, we verily believe, as sensible to looks and words and acts of kindness as any other part of our race. Nor can we for a moment doubt but that the master would find it his interest to exercise his authority with lenity, and under the control of pious feelings. At least, none ought to resort to measures of severity, who have not first tried the utmost that can be effected by kindness and humanity. We know this is a delicate subject, on which, in different minds, there exist various and often conflicting opinions. We would express the hope that all will remember Who it was that heard the groans and cries of the Hebrews in Egypt; and that if they claim an authority for the exercise of which they are not responsible to any human tribunal, yet they are most assuredly accountable to Him who, while he is the Friend of the oppressed, is also the Judge of all the earth.

The wretch that weeps and works without relief, Has one that notices his silent grief—

Children often suffer no little cruelty from their parents. In this relation the parent is invested with authority for the exercise of which, within certain degrees, at least, he is not accountable to man. Children, when suffering the unjust severity of the parent, have none to whom they can complain, who are authorized to redress their grievances and afford them protection. We will mention but one instance of parental cruelty; that of withholding from children a virtuous and a religious education. For want of that instruction which parents ought to give; for want of that control and influence which parents ought to exercise; for want of that example which parents ought to set; thousands of children are ruined, both in this world and the world to come. Without caution, without advice, without restraint, they are exposed to the contagion of the most dangerous example, the most seductive arts and solicitations of others; they contract habits of vicious indulgence; their character forms under the dominion of impetuous and licentious passions; they become the betrayers of others, the grief of their friends, the terror, the pest, the nuisance of society; and, as far as it depends on these parents, they will be condemned, at the last day, to everlasting misery and disgrace. This neglect may not be stigmatized as cruelty in this sinful misjudging world; but in that world where truth and justice will prevail, where the value of the soul will be seen in its true light, it will meet that reprobation, deserved by those who have been the voluntary agents in the perdition of immortal beings.

Husbands not unfrequently pervert that authority, given them by nature and by christianity, and become the cruel tyrants of those whom they are bound to protect and to comfort with most affectionate assiduity. Wives sometimes usurp that authority, given them neither by nature nor by christianity, and, by their peevishness, the harshness and keenness of their temper, became the tormentors of those whom they are

bound to love, respect, and obey.

Who can calculate the degree of suffering inflicted by the cruelty of man on those dumb animals, created for his benefit? They are sometimes doomed to suffer the pain of hunger; they are unmercifully beaten; and merely for the amusement of man, are driven beyond their strength, and sometimes made to fight and destroy each other. These have no voice to complain before a human tribunal, if such existed, for the redress of their grievances; and they will not live to give their testimony before the bar of the invisible Judge.-But their Creator is their friend, in whose compassion they continually share. He will give utterance and weight to their groans of distress, to the shivering tremours of their exhausted limbs and their dying moments. By him, those who amused themselves with this wonton cruelty, will hear themselves condemned.

Whether cruelty be exercised to man or to beast, it is one of the most diabolical and hateful traits of human character. It indicates the want of all those sympathies, by the exercise of which the pressure of sorrow is so much alleviated. Would we escape this odious deformity, this vile blotch of character? Let us guard against those sinful passions by which this disposition is often generated. Especially let us guard against that criminal selfishness which severs us from all other rights and interests but our own. Above all, let us, by the means provided in the gospel, cultivate those pious affections which characterize the disciples of the Divine Saviour. Christians

are kind to each other, tender hearted, forgiving one another, doing good to all. The righteous man regardeth the life of his beast. Thus will we resemble our Father in heaven, whose compassions fail not, and whose tender mercies are over all his works.

The boldest sinner trembles when touched by the finger of God.

II. Nothing is more striking in the life of Pharaoh than his bold and daring impiety. He seems not only to disregard, but to defy the power of Jehovah. Who is the Lord that I should obey him? I know not the Lord; neither will I let Israel go. This is surely the language of defiance, even of scornful defiance. We might suppose that this proud spirit could never be humbled; that this stout heart could never be made to tremble; that this daring rebel would bear the stroke of the Almighty with unsubdued and uncomplaining firmness; and if overcome in the contest, that he would die in all the sullen magnanimity of despair. But it is not so: no sooner does the finger of God touch him, than he is another man. All his courage forsook him, and his heart trembles in every nerve. His resolution is shaken; he is greatly alarmed; he is terrified beyond expression; he acknowledges himself to be a sinner; he sends in haste for Moses, whom he had but just now treated with indignant contempt, becomes an earnest supplicant at his feet, concedes to him what he had formerly refused, and asks his forgiveness and intercession with God that he may escape that destruction which he fears.

If Pharaoh be considered the exemplar of this character. multitudes have imitated him in all ages. The proud monarch of Babylon is a noted instance of this kind. Behold him surrounded by a thousand of his lords, spending the night in impious revelry. Hear the loud bursts of laughter resounding through the spacious hall. As the wine passes round; as the licentious banquet progresses; as the festive mirth increases; he determines to offer a most daring insult to the God of heaven, to add sacrilege to his impiety. His father had carried from Jerusalem the sacred vessels belonging to the temple.-Belshazer commands these vessels to be brought that they may drink wine in them. As he had vessels of his own for this purpose, the design of this could be nothing else than to show his contempt and defiance of Jehovah. Accordingly when this act of profane sacrilege is performed, they consider it a triumph over their idols, over the God of the Hebrews.— For when thy drank wine in these vessels, then they praised the gods of gold and of silver, of brass, of iron, of wood, and of stone. While celebrating this victory, the fingers of a man's

hand appear, writing on the wall words of dark and ominous import. In a moment the scene is changed; the consecrated vessels drop from their hands; amazement and terror, consternation and dismay silence their mirth; and this bold and daring rebel becomes an object of the deepest commiseration. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his

knees smote one against another.

The case of Voltaire is well known; though some of his followers pretend to deny the truth of the statement. His life had been spent in zealous efforts to burlesque the Bible, to spread the poison of infidelity through all ranks from the highest to the lowest, to overthrow christianity. With great prowess he marshaled his host, whose watchword was, "crush the wretch;" that is, Christ. But when the moment of death drew near, he could not conceal the terror with which he viewed the judgment seat of Christ, whom he had most wantonly opposed and defamed. During health and prosperity he is the bold advocate of infidelity, the fearless traducer of the Saviour and his cause; but when the finger of God touches him, like Belshazer, his thoughts trouble him; the dread and horror with which he anticipates his future account render him an object of compassion to those who witness his last mo-Such, in the hour of trial, was the courage and the firmness of this champion of infidelity!

The celebrated Volney is another instance of this kind.— He was notorious not only for his infidelity, but for his athe-While passing one of our northern lakes, a tremendous storm arose, and the ship and all on board were in danger every moment of being ingulphed and lost. The whole scene exhibited the utmost confusion and horror. "There were many females, as well as male passengers on board, but no one exhibited such strong marks of fearful despair as Volney, throwing himself on the deck, now imploring, now imprecating the captain, and reminding him that he had engaged to carry him safe to his destination, vainly threatening in case any thing should happen. At last, however, as the probability of their being lost increased, this great mirror of nature. human, or inhuman, began loading the pockets of his coat, waistcoat, breeches, and every plan he could think of, with dollars, to the amount of some hundreds; and thus, as he thought, was preparing to swim for his life, should the expected wreck take place. Mr Bancroft remonstrated with him on the folly of such acts, saying, that he would sink like a piece of lead, with so great a weight on him; and at length

as he became so very noisy and unsteady, as to impede the management of the ship, Mr Bancroft pushed him down the hatchways. Volney soon come up again, having lightened himself of the dollars, and in the agony of his mind, threw himself upon the deck, exclaiming with uplifted hands and streaming eyes-"Oh! mon Dieu, mon Dieu-qu'est-ce que je ferai, qu'est-ce que je ferai?" Oh! my God, my God-what shall I do, what shall I do?-This so surprised Bancroft, that, notwithstanding the moment did not well accord with flashes of humour, yet he could not refrain from addressing him-"Eh bien! Mons. Volney, vous avez un Dieu a present." Well, Mr Volney, what-you have a God now .-- To which Voiney replied .--"Oh! oui! oui!" O yes, O yes!--The ship, however, got safe, and Mr Bancroft made every company which he went into, echo with this anecdote of Volney's acknowledgment of God. Volney, for a considerable time, was so hurt at his weakness as he calls it, that he was ashamed of showing himself in company at Philadelphia, &c. but afterwards like a modern French philosopher, said, these words escaped him in the instant of alarm, but had no meaning, and he again utterly renounced them." [Weld's Travels.]

This was Pharaoh-like; in the days of health and prosperity, to insult and defy the God of heaven, and in the hour of danger to tremble and intreat in the most pitiful manner; and when the danger is past, then to become bold again.—Such is the support and firmness with which infidelity inspires her votaries and her advocates. Would you know when they are bold and courageous, or when they are cowardly and terrified? You have only to ascertain when they are in safety,

or when threatened with danger.

Instances of this kind have come under our own observation. We have seen those who have lived in bold and daring transgression of the divine law, profaning the holy Sabbath, turning the Bible into mirth and ridicule, neglecting and even despising the means of salvation, making light of the most gracious invitations of the gospel, braving the terrors of the Lord; we have seen these very persons confined to a bed of sickness, greatly alarmed and terrified with the prospect of Lamediate death, tossing from side to side with anguish of soul, making promises of future amendment, requesting others to pray for them, and praying themselves in language which proved at once their total ignorance of the plan of salvation, and their dread of the just indignation of God against them. The danger has passed away, and health has been restored; and then all their fears are dismissed, their promises are vio-

lated, the very same course of life is pursued; or perhaps like Pharaoh they harden their hearts and sin yet the more; or, like Volney, they feel ashamed of the alarming impressions which they felt, and turn the whole into mirth as a mere human weakness. They may harden themselves against the Almighty; they may consider these convictions as reproachful and be ashamed of them; they may consider them as the effect of weakness, and turn them into mirth; -but it only requires a touch from the finger of God to fill their minds with the same anxious alarm, the same apprehensive dread of their future Pharaoh was greatly alarmed, implored a respite from death, promised amendment; but perished at last in obdurate impenitence. He that being often reproved and hardeneth his neck, shall suddenly be destroyed, and that without remedy. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.

No degree of terror will change the heart.

III. The truth of this proposition, we think, is demonstrated in the case of Pharaoh. For some time, indeed, the hardness of his heart was proof against the signs and wonders wrought before his eyes; he turned and went into his house apparently unmoved. But on more occasions than one, his language and his conduct prove that his mind was filled with Under its influence, like Herod under the preaching of John, he promised and he did many things. This was evidently the case during the hail, thunder and lightning, and the ravages of the locusts. Not only Pharaoh, but all the Egyptians appear to have been struck with horror from the darkness in which they were, for three days, enveloped .-When the first-born were slain, Pharaoh joined in the great cry which filled the whole land; and he partook in that fear which, with so much earnestness, urged the immediate departure of the Hebrews. But the cause of this fear is no sooner removed, than we see his heart unsubdued, and his character unchanged. Instead of altering for the better, he becomes more presumptuous in his wickedness. He knew that these judgments were sent by the hand of God on account of the Israelites; but his fear restrains him not a moment longer than is felt; and it is felt no longer than the cause which produced it remains. It is, indeed, not a little wonderful that the consternation and distress, occasioned by the death of the firstborn, yielded so soon to those passions which prompted the pursuit of the Hebrews. According to the ancient custom of Egypt, seven days, among the lowest rank, were spent in mourning for the dead: and for persons of distinction, a much

longer time, not less than thirty days. He must have commenced this pursuit on the same day, or at farthest on the day after this death occurred. When he leaves his house, he leaves in it his first-born, unburied, unlamented, and scarcely cold, smitten by the immediate hand of God, on account of that very people, whom he has even now determined to destroy or bring back to their former servitude. Instead of being reformed by the terror he has felt, when all these circumstances are considered, we can scarcely conceive that such hardened presumption, such daring impiety could be found in a human being. Yet such is the fact. No doubt when he perceived his perilous situation in the midst of the sea, he was greatly terrified: but the proverb is verified in his case; he had been often reproved, but instead of reforming, he hardened his heart, and is now suddenly destroyed, and that without remedy. prayers and intercession of Moses cannot now be obtained. dies, leaving a loud and impressive warning to the inhabitants of this world; and goes to suffer, to the honour and glory of God, and for the benefit of those who inhabit the invisible state.

Many instances, confirming the same truth, are recorded in the Bible. With this view we refer to a great majority of the Israelites themselves, who witnessed all the wonders of Egypt, and for whose deliverance they were wrought. They saw the Egyptians dead on the shore, and knew the manner in which they had been destroyed, and the people feared the Lord. This fear, however, is no evidence of a radical and gracious change of heart. Three days are scarcely past when their rebellious murmurings and complainings against Moses and against God are heard. When they beheld the terrific grandeur in which the presence of Jehovah clothed mount Sinai, they trembled, and stood afar off. Fet they quickly turned aside out of the way which the Lord commanded them. Had it not been for the intercession of Moses, even before this sacred mount they had perished by the hand of the Lord for their wickedness.

Modern times will furnish in great abundance, instances in proof of our statement. The celebrated Volney, mentioned for another purpose, is one. Had this man perished, and any of his companions escaped to tell the tale, some might have supposed that, though he lived an infidel, he died a christian; and as he called upon God with so much apparent earnestness, so the Lord heard and saved him. But the danger passed away, his fear subsided, and he lived to prove that this hope would have been utterly groundless. These alarming convictions, instead of producing the slightest reformation, become Vol. Ix. No. 8.—August, 1826.

themselves the occasion of greater wickedness. He is first ashamed of them; then affirms that his words had no meaning; and then publicly renounces the truth which they imply.

Thousands among ourselves, there is reason to fear, go to their last account with a hope, having no better foundation than that of fear and terror, produced by the prospect of im-In many instances the alarms which they mediate death. now feel bear a striking proportion to the fearlessness with which they have sinned against God, and the hardened bravery with which they have despised and rejected the calls of mercy. In their distress they cry unto God, make the most solemn promises of future amendment, and eagerly embrace what they suppose to be the hopes of the gospel; and because they have done this, they cry peace, peace to themselves, and depart with a most delusive hope of future happiness. That such hopes are unfounded is evident, we think, from the case of Pharaoh, of the Israelites, and of Volney; and from the case of multitudes who, under the same fears, have made the same promises, professed the same submission to God, and yet have been restored to health, and have lived to demonstrate that, however great their terror may have been, their hearts were unchanged. As their health gradually returns, their impressions become weaker and weaker, the danger becomes more and more remote in their view; and thus the love of sin, not destroyed, not even weakened, but only checked for a time from actual indulgence, regains its complete ascendency.--Had these been cut off by death, some might have hoped that, as they appeared to repent and submit to God, they met the approbation of their Judge; but their subsequent life forbids any person to believe that they experienced that change of heart without which no man can enter into the kingdom

These are facts which cannot be denied, and which we are, therefore, bound to receive, whether we can comprehend the cause and manner of their existence or not. But the reasons connected with these facts are not, however, entirely beyond our comprehension. True religion is a matter of choice, deliberately and cheerfully made, not of constraint or necessity. It is the great and glorious work of the Spirit to make the people of God a willing people in the day of his power. Choice implies the approbation or the love of its object; and love, in its nature and tendency, is attractive and transforming. It draws us nearer to its object, and stamps on our character the resemblance of that object. By loving and choosing the service of God, we therein love and choose God himself who requires this service. Thus, those who are in truth the sons of

God are led, not driven, by the Spirit of God. This love to God weakens and destroys the love of sin, and thus proves the nature and reality of that change of heart, so frequently mentioned and required in the gospel. Fear, on the other hand, in its nature and tendency, is repulsive; it drives us further and further from its object. The fear of which we now speak, regards the punishment of sin, not sin itself, as its object. But as it is God who threatens and inflicts this punishment, he, of course, is the object of this fear. Those who feel it and profess to repent under its influence, view the character of God as clothed in terror, which exerts no transforming and attractive energy on the heart. Such views and such impressions never can lead the soul to choose and delight in God as its everlasting portion. That religion is not, in the cases to which we refer, the object of choice is evident from this fact, that during their health they deliberately preferred the ways of sin to the service of God; and, when, after this temporary fear is passed, health is again restored, again they choose the ways of sin. It is the punishment of sin, not sin itself which distresses them. Separate thi punishment from sin, and sin, instead of being a cause of distress, is their choice and their delight. Now although this separation cannot in reality be effected; yet they can, and they do, drive the thoughts of this punishment from their minds; and thus, as it regards any practical influence on their hearts and their lives, sin is separated from its punishment. The near prospect of death forces their thoughts again to the consequences of sin; and thus sin and its punishment are again united in their view. Under these convictions they are again alarmed; and with the hope of escape, promise amendment, and profess repentance and submission to God. But deep and dark suspicions rest on most instances of death bed repentance; and indeed on every instance produced by What effect have fear and terror produced on fear alone. Satan? He trembles indeed, and has trembled since the moment he left his own habitation; but is he reformed? The rage and malice with which he opposes God, going about seeking whom he may devour, are as great as they ever were. The gospel sheds much light on this subject. It is the power of God unto salvation to every one that believeth. It produces this effect because it is good news, glad tidings of great joy. It changes the heart and perfects the salvation of the sinner by an astonishing display of the kindness and mercy of God through a crucified Redeemer. By the cross of Christ the enmity of our hearts is slain; by the death of his Son we are reconciled to God. It is love which draws us to God and fits us for heaven; and this perfect love casteth out from the throne of the heart that fear which hath torment.

Future punishment will be endless.

IV. This, we think, is a reflection obviously and forcibly suggested from the preceding remarks. It has been alledged that Pharaoh had ceased to be an object of the divine forbearance, as it regarded the possiblity of salvation. meaning of that remarkable language so frequently used; I will harden Pharaoh's heart; and the Lord hardened the heart of Pharaoh. Those gracious influences, without which no man ever will repent, were entirely withdrawn from him, and he was left to reason and to act according to his own inclinations and desires. These influences restrain, from greater or less degrees of sin, even the most wicked who are not, as Pharaoh was, given up to judicial hardness of heart. Yet the withholding of these influences did not deprive him of his reason, or his free agency, or his moral agency. Still possessing his reason, he was a proper subject of the moral law; and a proper object of reward and punishment, as he transgressed or obeyed this law. Of course it was perfectly consistent with the character and government of God to present motives to his understanding, calculated, as far as he chose to yield to their tendency, to restrain him from wickedness and lead him to obedience. With this view Moses often expostulated with him; with the same view punishment was often threatened before it was inflicted. This was the nature and tendency of all those judgments with which he was visited; they were calculated to convince him of the evil of sin, and to restrain him from it. Yet left to his own choice, without those aids, those influences, which we know not how to characterize better than by calling them gracious, because they are bestowed freely, on those who do not deserve them, the prevalence of sin effectually counteracted all these motions and hurried him on in a course of daring rebellion.

We learn, therefore, from the case of Pharaoh that, altho' a sinner may be given up by the mercy of God, he is still considered and treated as a rational creature, and as a moral agent; the moral law has not lost its claims upon him; he is still bound to obey all its precepts; and, of course, he is criminal and deserves punishment for his disobedience. Were it otherwise, were he not still a rational creature, punishment for his former sins would be improper. We learn also this fact from the case of Pharaoh that no suffering, no punishment, however great, will ever reform the sinful heart of man. The

sufferings of Pharaoh were certainly very great; the judgments with which he was visited were frequent and severe; and yet we discern not the slightest symptoms of reformation. We see him greatly alarmed indeed; but we have seen under the preceding reflections, that no degree of terror will change the heart. Instead of a gradual softening of the heart, we see him becoming worse and worse, more impatient, more haughty, more determined, more presumptuous in wickedness.

What, therefore, may we infer from this whole case respecting the punishment of finally impenitent sinners? plajnly this; that it will be endless. They will be condemned at the last day to suffer for the sins committed in this life, and in exact proportion to their guilt. The mercy which invited them here, will invite them no longer: the forbearance which waited with them will wait no longer: the compassion which wept over them, will weep no longer. They will be delivered up to the strokes of inexorable Justice. Terror and amazement will seize upon them indeed; but no degree of terror, as we have seen, will ever change the wicked spirit. Great, indeed, will be their sufferings; they will, however, be judgment without mercy, and will, therefore, never effect that change of character which will fit them for heaven, will never change their enmity into love. The terror and the punishment of Satan have not, for so many thousand ages, produced this effect on him. He is as malignant in his disposition, as implacable in his hatred, as active and unwearied in his opposition to God, as he was when sin was introduced into this world; probably more so. Their case is utterly Nothing but the kindness of God can soften their spirits into love and obedience. But this kindness is forever withdrawn; it mingles neither with their terror nor their anguish. This kindness is exercised only through Jesus, the Redeemer. But this Redeemer, having judged the world in righteousness; the wicked having gone away into everlasting punishment, and the righteous into life eternal; will then deliver up the kingdom, thus adjudged and thus divided, to the Father, that God may be all in all: that is, Jesus will no longer be the medium through which God will exercise mercy to impenitent sinners. This Mediator is not only the well-beloved, but he is the only begotten Son of the Father. None other, therefore, will, or can appear as the medium of kindness between God and impenitent sinners, who have despised and rejected Christ and his salvation.

But although they will be condemned and suffer for the sins

committed in this life; and although the mercy of God will be clean gone from them forever; yet they will still be rational creatures; their punishment does not deprive them of their Were they divested of their reason, of their intelligence, they could not be conscious of the justice of their punishment, and might, therefore, open their mouth in complaints and accusations against the hand that strikes them. If they are rational creatures, then they are moral agents, and of course, subjects of the moral government of God. This indeed is evident; for they are suffering the penalty of the moral law which they have transgressed. The sentence passed on them, and the punishment inflicted, are acts of God, in the character of moral Governor and Judge of the world. The fact of his punishing them is undeniable proof that they belong to his moral government. If they belong to this government, they are still bound to obey its laws, and deserve to suffer if they disobey; provided they still retain the faculties necessary to obedience, and the reasons on which the law is founded are the same: both of which are evident. still rational creatures, still retain their intellectual faculties. The character of God is the same, for he changes not. as worthy of their supreme love and obedience now, as he was when they were in this life. The precept requiring this supreme love is not arbitrary, but is founded on reasons of the greatest weight, which still remain in all their force. is, therefore, no escape from the conclusion that if they do not love God with supreme affection, and obey this law in all its demands on them, they commit sin, and deserve punishment for this sin, as justly as they do for the sins committed in this life. But they are now suffering for the sins of life; just as certainly, then, will they suffer for the sins committed in their present state. Their punishment, therefore, will, and must be ENDLESS.

Let us suppose, however, the possibility, that within a limited time, say one thousand years, such an amount of punishment should be endured, for the sins of this life, as would satisfy the justice of God, and procure the release of the sufferers; yet must they not, and will they not be held responsible for the sins of these thousand years? Will they not as certainly, and as deservedly be punished for the sins of this period, as for the sins of this life? Can the subjects of the moral government escape the presence of their Judge, or, in any part of his dominions, sin against him with impunity? Pharaoh sinned after he ceased to be an object of mercy, and deserved and received punishment for that sin. The devil

sinneth from the beginning; though no Saviour died for him, nor will mercy ever be offered to him, yet he is a sinner; he continues the public and the active foe to his Sovereign. Can God look upon this sin with indifference? Does it not deserve punishment? Is not this implacable rebel now in chains, reserved unto the judgment of the great day? As certainly, therefore, as Pharaoh sinned after he was rejected of God; as certainly as the devil continues to sin; so certainly will impenitent transgressors continue to sin, while suffering the punishment deserved for the sins committed in this life.

This principle is recognised in civil governments. For one crime, for one degree of guilt, a man is punished with six months confinement and labour in the Penitentiary. If, during this period, while suffering the penalty of the violated law, while cut off from the rights and privileges of a citizen, he commits murder; would not this subject him to farther punishment? At the end of these six months, would be not be called again before the civil tribunal, and be sentenced to suffer in proportion to the crime now committed? Most certainly, and most deservedly he would. Suppose this act of murder deserves confinement for twenty years; and that during this period he commits murder of the first degree, which deserves death as its punishment: would be not, either immediately be taken from his confinement, or at the end of this period, be called before the Judge, and be sentenced to suffer the ignominious punishment which this atrocious crime Again we say, most certainly, and most deservedly he would. If civil rulers act thus, because it is just; the justice of the Moral Governor is perfect.

The similarity of the two cases is obvious, and need not be pointed out. The case, therefore, is, we think, a very plain one: If the sins of life; say of seventy or one hundred years, deserve punishment for a period equal to a thousand years: what will the sins of these thousand years deserve? Let the decision have for its basis this supposition; that the guilt of each year of these thousand, is neither greater nor less than one of the year's of life; or that each hundred years of this thousand, shall equal in guilt the hundred years of life. This supposition, however cannot be granted. Pharaoh not only sinned after his rejection; but he sinned yet the more. Every act of his life is evidently more daring and wicked than those which preceded. In this life, impenitent sinners, by a thousand circumstances, are restrained from that degree of enmity and wickedness, which they would reach without these restraints. After death these restraints will be completely and

forever withdrawn; and the enmity of their hearts will reach a degree of maturity which in this world it never attained. This principle of opposition to God, which no terror can soften, which no punishment can weaken or destroy, age after age will become more and more vigorous, powerful and active, bursting forth in greater and still greater degrees of implacability, which we have not the means of calculating, but which God has both the power and the justice, and we may add, the goodness also, to punish. At the expiration of this thousand years this enmity will not be precisely what it was at their commencement; it will have increased according to a ratio which far exceeds our comprehension. At the close of another thousand years, it will be still greater; at the close of another, still greater; until it will break forth with a rage and a fury which would spread dismay through the universe, was that universe not upheld and defended by the powerful arm of omnipotent goodness.

We leave the reader to his own reflections on this interesting and awful subject; and cannot but express the hope and the prayer that he will be thankful for that dispensation of mercy and forbearance under which he now lives; and that he will not delay for an hour his repentance and reconciliation to God; and that he will not be deluded by the vain and dangerous hope, that if he should neglect the salvation of the gospel in this life, his punishment in the next will be but temporary: For this punishment, in the strictest sense of the

term, must and will be ENDLESS.

THEOLOGICAL SEMINARIES.

To the Publisher of the Lit. and Evan. Magazine.

SIR,—The Presbyterian Church in the United States, as appears from the proceedings of their General Assembly, take a lively interest in the important subject of educating men for the ministry of the gospel. Within the bounds of this church the following institutions have been, or are intended to be erected. The Seminary in the village of Princeton, New Jersey; one at Auburn, New York; a third in Prince Edward county, Virginia; a fourth at Marysville, Tennessee; a fifth in Pendleton District, South Carolina; and a sixth, the Western Theological Seminary, the location of which is not yet fixed. Of these, the two last are as yet merely in contemplation. The first is in full and successful operation; the second is in rapid progress; the third promises to grow into an important institution; of the fourth, we know scarcely

any thing, except that it has six or seven students of Theology, besides a number, we know not how great, in a course of pre-

paratory study.

In the year 1810, the church began to show itself in earnest on this subject. The plan then was, to erect one great central institution for the benefit of the whole body of christians united in the General Assembly. Experience, however, proved that this church is extended too widely; that its members are in situations too much diversified by the operation of local causes, to allow of adherence to this plan—and it was abandoned. It now deserves serious consideration, whether the church is not going to the contrary extreme. Many seem to think that because one seminary is insufficient, the more we have, the better it will be for us. This I apprehend to be a very great mistake, and likely to be attended with very injurious effects. The following reasons have brought me to this conclusion.

1. The multiplying of such institutions will have a great efficiency in strengthening local feelings, already by far too strong. It is the part of wisdom to yield to the force of circumstances of this kind, when they cannot be controlled; but it is in a high degree unwise to adopt measures, which tend to destroy union and co-operation, among people already sufficiently divided. It is a lamentable fact that the Presbyterian church does not work in the great vineyard of our common Lord, with half its strength either physical or moral, because this strength is not sufficiently concentrated. "United action is powerful action." Nothing then but necessity ought to induce us to divide our force. But if Synods and Presbyteries raise up little Seminaries, in compliance with local feelings and prejudices, the work of disunion and division will go on without end. Our General Assembly will be composed of men, without common and enlarged views, unacquainted with each other, unprepared to act together; and the church will never do any thing for the honour of Christ's kingdom, and the evangelizing of the world, at all worthy of its name and resources.

2. The erection of a number of petty Theological Institutions will ensure the lamentable result of an imperfect and partial theological education. The state of the country and of the church, requires now attention to many things, which were formerly overlooked by theological students and teachers. Formerly, it was thought sufficient for young men to spend a couple of years in studying Systematic Theology; while but little attention was paid to either Biblical Literature,

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or Ecclesiastical History. But at present ignorance of these subjects is to the last degree discreditable, to say the least. But this is a small matter. I venture to affirm that no man ought to be considered as well qualified to preach the gospel, unless he is well prepared as an interpreter of the Bible.

It is, I know, a common opinion, that for many parts of the country, a preacher of moderate qualifications is better suited to the state of the people, than one of high attainments. this I utterly deny. The more ignorant the people among whom a man labours, the greater need there is of a thoroughly educated minister. The pastor and the people exert a strong mutual influence on each other; and if he has not power to draw them up towards his own level, they will drag him down to theirs; and the old proverb will be verified, "like people, like priest." It is possible for a congregation to be served by half-educated ministers for half a century, without the least visible progress in improvement. In these circumstances, there are no flourishing schools; no youths are furnished for the higher seats of learning; there is no intellectual growth; but every thing marches along the dead level of ignorance.

It deserves particular remark too, that in such congregations, one is almost sure to find a leaven of antinomianism, the poisnous effects of which are seen in the declining state of vital practical Christianity. I believe that this always has been the case, where the teachers of religion, instead of being sound expositors of the Bible, are forever running the rounds

of a system of Divinity.

3. It requires a very considerable sum of money to erect and support even a small Theological School; and much more one of that high order which our church ought to aim to estab-But a Theological Seminary without students is worse than useless; it is a waste of money which might have been employed in efficient benevolence. But it requires a large population to furnish a large number of students. Look at the Colleges of the country. There our lawyers, physicians, and divines are all educated. Examine the census of each state in the Union, and the College Catalogues, and observe how few, comparatively, among the hundreds of thousands that swarm in our country, are to be found in our literary institutions. As it requires a great many citizens to support a College, so it requires a great many christians of the same denomination to build up and support a Theological Seminary. What can be done in this way by a Presbytery, or even by a single Synod of only fifty or sixty members? Probably in the

whole Synod there are not more than ten or twelve thousand communicants, who on an average will furnish to the Seminary ten or twelve students. For these, there must be endowments sufficient for ten times the number, or they must receive, as was said, an imperfect theological education. Because the same number of professors is necessary to afford competent instruction to ten or twelve, that are required for fifty or sixty. This is obvious to every one at all acquainted with this subject. But even if this were not so, the sum necessary to support a single professor, and furnish a suitable library, and defray all incidental expenses, is a great sum to be expended every year on ten or twelve students. An institution of this sort is too costly to meet the approbation of the considerate part of the church.

Another objection which has great weight on my mind is, that these little institutions must be connected with others of a different character; but this would carry me beyond the bounds prescribed for myself in this letter, and I must resume the subject in another communication. I am, &c. IOTA.

inquiry into the meaning of the word $\Delta oulos$ in the new testament.

The relations of domestic servitude, as they exist in some parts of this country, are exciting unusual attention and feeling. It is the opinion of some, and of the writer of this article among them, that the subject is incautiously treated, and that injury may result from the well intended efforts of zealous philanthropists. Particularly it is thought that religion is made by many, in the present day, to bear with too direct an influence on this extremely difficult and delicate affair: and the object of this inquiry is to give cautions and warnings, which appear to be greatly needed.

The term $\Delta ov\lambda o\varsigma$, as it occurs in the New Testament, is often so translated as to mislead persons not acquainted with the original. The inquiry then is, what does it mean as used

by the inspired writers?

1. It is placed in opposition to elevery. What then is the true sense of this last word? By consulting the Greek Testament, it clearly appears that it is used in a civil sense to denote three particular conditions,—born free—free by manumission—free from particular obligations; for instance, the paying of tribute. There is an example of the first of these in Gal. iv, 22, 23, 30, 31,—of the second in 1 Sor. vii.

21, 22,—and of the third in Matt. xvii. 26. The first two cases are sufficient for my present purpose. If δουλος is opposed to ελευθερος in the first instance, then it must mean the opposite of born free, i. e. not born free: if in the second it must mean, not manumitted. Now every person knows what is the civil state of a person not born free, or not emancipated.

He is a slave.

2. The precise meaning and force of a word used by a particular writer is best understood by ascertaining the way in which it was generally used by the people to whom he wrote, and among whom he lived. And if that word describes the civil condition of persons, the laws of the state respecting those persons, will show exactly the meaning of the term in question. To illustrate this subject, let us suppose that a christian teacher, who had spent a great part of his life in South Carolina or Georgia, on being called to another region, should write letters of admonition and advice to the societies among which he had lived and laboured: and farther, that in these letters, he adverts, in the use of common terms, to the relations of domestic servitude; who for a moment could doubt what meaning ought to be given to his word? Who, on reading the laws of these states respecting persons of this

character, could hesitate as to their situation?

An inquiry then into the laws of Greece and Rome, and to the use of terms among them expressing the actual condition of servants, will, if successful, perfectly decide the whole ques-It is to be remarked that the inquiry respects the civil condition of persons called Soulor. The word has, in the New Testament, meanings which do not apply to civil condition, and therefore are irrelevant. The only question with us is, what idea had a Greek or a Roman on hearing or seeing the word δουλος used in relation to domestic servitude? As to the Roman law, the point is settled at once by referring to the Institutes of Justinian. The following extracts are sufficient for my purpose. De Jure personarum, Tit. iii. itaque divisio de jure personarum hœc est : quod omnes homines, aut liberti sunt aut servi. Et libertas quidem (ex qua etiam liberi vocanter) est naturalis facultas ejus, quod cuique facere libet, nisi quid vi aut jure prohibetur. Servitus autum est constitutio juris gentium, qua quis dominio alieno contra naturam subjicitur. Servi autem ex eo appellati sunt, quod imperatores captivos vendere, ac per hoc servare, nec occidere solent, qui etiam mancipia dicti sunt, eo quod ab hostibus manu capiuntur. Servi autem nascuntur, aut fiuntt

nascuntur ex ancillis nostris; fiunt autem jure gentium, id est ex captivitate, aut jure civili, cum liber homo major viginti annis ad pretium participandum sese venundari passus est. In servorum conditione nulla est differentia; in liberis autem multa, aut enim sunt ingenui aut libertini. [See Corpus Juris Civilis. The same doctrine is laid down in the same words nearly, in the Pandects Lib. i. Tit. v. De statu hominum.]

For the sake of the English reader, the following translation

of this quotation is given.

" Concerning the rights of persons, Title iii. The first division of persons in regard to their rights is this: that all men are either freemen or slaves. Freedom (from which men are called free) is the natural power which one has of doing what he pleases, unless prevented by force or by law. Slavery is when one person is subjected to the dominion of another by authority of the law of nations, contrary to natural law.-Servants (slaves) are so denominated, because our commanders were accustomed to sell, and thus preserve instead of slaying them. They are also called mancipia because they were captured (manucapiuntur) from the enemy. Men are born slaves or are made so. They are born of bond women; they become slaves by the law of nations; that is, either by captivity, or by the civil law, as when a man more than twenty years old, allows himself to be sold for the sake of sharing in the money for which he is sold. There is no diversity in the condition of slaves; but in that of free persons there is much; for they are either free-men or freed-men."

Here we have the substance of the Roman law as drawn up by the emperor Justinian, or rather by his order, about the middle of the sixth century; after the moral influence of christianity had greatly meliorated the condition of slaves.— It is certain that in the times of our Saviour and his Apostles the condition of slaves was much harder than in the days of Justinian. In the Pandects or Digests. Lib. 50. Tit. 17. Sec. 32. there are these words. "Quad attinet ad jus civile, servi pro nullis habentur; non tamen et jure naturali, quia quod ad jus naturali attinet, omnes homines æquales sunt.-In regard to the civil law, slaves are not reckoned as persons: but it is not so according to natural law, for according to that law all men are equal." But if slaves were not held in law, to be persons, no injury could be done to them; they could possess no rights, but in every respect were as much property as horses and oxen. And some of the writers in the civil law show that their condition was much worse than that of cattle. The master claimed over his servant the right of life and death, and no law was made to restrain this enormous

power until after the christian era.

The laws of the Greeks, it is well known, recognised slavery in the proper acceptation of the term: for men in the condition of domestic servitude, were subject to the power of their masters, and bound to serve them without wages. They also were born in this condition; were bought and sold like other property, and in the terms of the Roman law, were held pronullis, not as persons but as goods. The Greek writers, in speaking of the condition of their population, use the word Nollau to express the freemen, citizens; and δουλοι, in distinction is used for men not free, i.e. slaves.

The same use of the word δουλος is found in the septuagint. This accords with the meaning of the corresponding
term in Hebrew. That Moses permitted slavery in the proper sense of the word, is past all dispute. According to his
laws, slaves might be acquired 1. By war. 2. By purchase.
3. By the issue of the marriages, or rather co-habitation of
slaves. According to the law of Moses, masters had the
right to correct their slaves, and to sell them, Exod. xxi, 21.
And while slaves of the Hebrew race were set at liberty in
the seventh year, the Israelites were allowed to have slaves
for life from the neighbouring nations, Lev. xxv, 44.

When therefore the Apostles use the word δουλος to express the relation of domestic servitude, they mean by it the same thing which we mean, when we say slave; one, who "dominio aliens subjicitur," who is under his master's authority, is his master's property, and may be sold by him. It is of such persons that St. Paul speaks in Eph. vi, 5, when he says "Servants (slaves) be obedient to your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ, &c. In the epistle of St. Peter ii. 18-20, the precept is this "Servants be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if when ye be buffetted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." The word in this place rendered servants is oixela: and this, when a distinction was made in relation to slaves by the Greeks, was the term used for those born in the house, in opposition to Soulou slaves procured from abroad by captivity or by pur-

chase. The whole tenor of the Apostles' language is suitedto the condition of slaves in the sense of the civil law, and not to persons serving on wages.

According to all principles of sound interpretation then, the persons spoken of as domestic servants were, to all intents and purposes, slaves as much as the people of colour are in a large

part of the United States.

I have not been at the trouble to establish this position, for the sake of showing that christianity is in favour of slavery I do not believe that it is. But my object is yet to be devel-

oped. Let the reader attend.

Jesus Christ wherever he went was probably as completely among slaves, as though he had been a teacher of his own blessed religion in the southern part of the United States .--And when his Apostles went forth, they were surrounded by slavery in more frightful forms, than any in which it has appeared in Maryland or Virginia, since the American Revolution. Yet Jesus Christ, as far as appears from the record of his words in the New Testament, NEVER SAID A WORD ON And the Apostles of Christ observed the same THE SUBJECT. delicacy and caution. They repeatedly acknowledged the relations, which subsist between the master and the slave, enjoining on each their appropriate duties, but in no manner whatever interfering with the civil condition of either as established by law. The only instance that bears the appearance of an exception is that in the 7th chapter of the first epistle to the Corinthians, and 21st verse. "Art thou called being a servant? Care not for it: but if thou mayest be made free, use it rather." But this, when well considered, affords strong conformation of my position. The laws both of Greece and Rome, although they gave the master absolute power over his slave, yet allowed of emancipation with very little restraint. When therefore the Apostle, advises the christian slave to receive the benefit of emancipation if it should be offered, he does not in the least degree interfere with any civil regula-Yet he touches the subject with extreme caution. The words immediately preceding show this. "Let every man abide in the same calling wherein he was called." Then follow the words before quoted. The meaning of which obviously is this; Let every one who becomes a christian remain in the condition in which he was, when he was called into the church; if he was a Jew let him remain so; if a Gentile let him not be circumcised; if he is a slave, let him not care for it; but if his master is willing to emancipate him, let him enjoy that advantage. The whole passage shows the extreme

caution with which the apostle touches this subject, and his determination not to interfere with civil regulations.

The epistle written by this same Apostle to Philemon affords another striking proof of his determination not to interfere with questions of right or property in relation to master and servant.

The facts in relation to this whole subject being thus established, we may, without presumption, inquire, whether they are not of such a character as to afford important lessons to the ministers of religion in the present day. The subject resolves itself into this question; do the reasons which determined the conduct of Christ and his Apostles, in regard to this matter, exist in full force at the present time? To ascertain the truth, we must find what those reasons were. I apprehend they were in part derived from the nature of Christ's

religion.

Now this religion has for its basis, the character of the true God, the relations which man sustains to him, and the way in which man may be made happy in the service and enjoyment of God forever. Its cardinal truth respecting man, is his immortality; and its great design is to prepare him for everlasting happiness. It then has nothing directly to do with any arrangement of this world's policy. The kingdom of Christ "is not of this world." His religion takes man in all the relations in which it finds him, of ruler and subject, husband and wife, parent and child, master and servant; it admits, that by cherishing right affections and pursuing a right course of conduct, a man in any of these relations, may be fitted for the happiness of heaven. To interfere with them then would be travelling out of its own proper and peculiar sphere. If, indeed, in any case the relative situation of man were such, that in that situation his soul could not be saved, then the religion of Christ would interfere with his relations; but I can conceive of no other in which interference is not a departure from the true spirit of the Gospel.

Unless we admit this to be the rule, where shall we find a stopping place? If the ministers of religion may interfere with the civil condition of men, because, in their judgment, this condition is a violation of natural law, they may, for the same reason, interfere with their political condition, and enter the pulpit or the ecclesiastical council, as jurists and politicians: they may leave the appropriate business of preaching Christianity, to settle matters of right and questions of polity. But this would defeat the very purposes for which the ministry of the Gospel was instituted. It would be contrary to the

whole example of Christ and of Paul. In Judea, in the days of our Saviour, there was the constant exercise of arbitrary power. He lived under an oppressive government, which was continually performing unrighteous and cruel acts before his eyes. The people, however, acknowledged Cæsar's authority, and our Saviour, as the founder of christianity, when urged on this subject said nothing but "render to Cæsar the things that are Cæsar's." And when applied to in a case of individual wrong, he promptly and positively declined all interference, saying, "man who made me a judge or a divider over you?" In the days of the Apostle Paul, the last remnant of Roman liberty was gone; and more absolute or detestable tyrants never trod on the necks of a degenerate and crouching people, than the Roman emperors. Yet in all that Paul wrote, notwithstanding his high, fearless and generous spirit, he said not a word on these topics. He confined himself to his

proper sphere as a teacher of christianity.

There is another view which may be taken of this subject. When men associate in civil society, it is for the express purpose of securing protection of person and property. sociation has a primary and exclusive reference to temporal interests. But when they associate in a religious society, it is for purposes of an entirely different nature, which lie quite out of the range of civil government. If this were not the case civil government would have a perfect right to restrain the exercise of religion. No government can tolerate imperium in imperio, a government within itself, which continually interferes with its operations; and therefore, if religion has a right to interfere with civil and political affairs at all, the state has a right either to take religious society under its management, or suppress it altogether, as seems best. Or if not so; religion must have supreme rule, and take all civil and political affairs under its control. In the first of these cases we should have either a religious establishment, with a clergy appointed and paid by the state; or an unrelenting and exterminating religious persecution. In the last we should have an ecclesiastical tyranny far more dreadful and debasing than any political domination that ever afflicted and humbled the family of man. Religion would at once lose its benign and heavenly character, and become a poor, polluted worldly The hypothesis on which we now reason leads inevitably to these results. Admit it and there is no escape from them.

But adopt my position, that religion and civil government operate in spheres entirely different, and it is easy to see how

religion may exist in all its freedom and force, without giying any umbrage whatever to civil society. Every man has a natural right to pursue his happiness in the way that appears best to him, provided he do not interfere with the happiness of others. And civil society is bound according to the terms of the association to protect him in the enjoyment of Now if any number of individuals believe that it will be for their happiness to associate for the promotion of religion among themselves, they have a perfect right to do so, if religion does not interfere with the civil and political arrangements of the community to which they belong. And that community according to the terms of the social contract, is bound to afford protection to their persons in this pursuit of But if the system of religion adopted by this assohappiness. ciation, does interfere with affairs of state or matters of civil polity, then the state has a right as was said, to interpose and restrain this religious society. At any rate, it has a right to say that the society is departing from its own principles as a religious institution. But, doubtless, it never was the intention of Jesus Christ and his inspired Apostles, that there should be collisions of this kind between the church and the state. For this reason they entirely abstained from intermeddling with all affairs of worldly policy: that is, as they came for the express purpose of teaching religion, they determined to be religious teachers and nothing else. Ought not the ministers of religion to follow their example?

I do not pretend that the teachers of religion, by sustaining that office give up their rights as citizens. But when they assert their rights as citizens, they do not appear as teachers of religion. They depart from their official character, and quo ad hoc are only citizens. What I say then is, that a man as a teacher of religion has no right to meddle with any thing but religion. And if he loves his office as he ought, and desires to do good in it, he will wane his rights as a citizen, whenever the assertion of them, will interfere with

his proper influence as a religious teacher.

Again; one can scarcely read the New Testament without admiring the consummate wisdom and prudence of the first teachers of christianity. Indeed I do not see how any one who receives the gospel in its plain obvious meaning, can deny to the founder of this religion the attribute of infinite knowledge. He perfectly understood the nature of his religion, that it is a voluntary service rendered to God under the influence of reason and conviction: it can be nothing else. The only force which it has, is the force of truth. It operates

as a moral cause, gradually and imperceptibly producing its appropriate effects. Our Saviour knew that it would be so. and so he intended that it should be. He, who could command winds and waves, could, by a word, have overthrown the whole system of heathen idolatry and superstition, and established his own religion in its stead. But it did not seem good unto his wisdom, to perform this work of power. It is right that our feeble minds should bow before him, and adore his infinite understanding. But in meditating on this subject, the truly intelligent cannot but recollect, that all great and sudden changes in the condition of man are, to say the least, extremely hazardous. This remark applies with peculiar force to sudden political revolutions. Such events never have taken place without confusion and wretchedness, desolation and death in the most fearful forms. The American and French revolutions placed in contrast afford instruction on this subject, of which all cught to take advantage. The Americans were born free; they had been long accustomed to enjoy the rights of citizens; and to be governed by laws. There was diffused among them a degree of intelligence, there was a power of public opinion, and tone of moral feeling, which prepared them for self-government. The French, on the contrary, were political slaves, and had been long accustomed to be governed by a master. The yoke was thrown off, and there was at once a disruption of all the ties which bound society together. No language can describe the horrors of that dreadful period of anarchy and murder.

In the complicated machinery of a free government, there are ten thousand springs and wheels; all of which must be well adjusted to make the whole move harmoniously. This adjustment is the work of time. General information, and a state of moral feeling produced by suitable education; and by a long habit of submitting to the supremacy of the law, are necessary to fit men for freedom. And nothing can be more insane than the schemes of reformers, to bring a nation suddenly from slavery to liberty. But let this change take place by imperceptible gradations, by the slow and silent, but steady operation of moral causes, and it will be beneficial. All his-

tory affords abundant proof of these truths.

But when associations of men in a state undertake to urge this matter forward, and do by direct agency, what ought to be done by the gradual operation of moral causes, with the best intentions in the world, they do mischief, which they never can repair. Let it be for a moment supposed, that in any country, there should be a sudden withdrawal of the whole amount of population employed in productive labour, how incalculable would be the distress. And so of any great and sudden change. In the case of such change in the condition of domestic slaves, the injury goes round; it is ruinous to all.

Now is it erroneous to say, that our blessed Saviour knew well what misery is produced by those changes which go with electric rapidity and energy through the whole frame of civil society? And that he and his apostles, with characteristic wisdom and benevolence, forbore to bring the mighty power of religion to operate on the civil and political condition of the masters and servants among whom they lived and taught? And if they confined themselves to their proper office of teachers of religion; and left all other matters to the indirect influences of christianity, would it not be wise, in their successors to imitate their example? If as soon as christianity was generally diffused, it began to meliorate the condition of slaves, and in its gradual progress, without producing any violent convulsion, completely abolished the evil in many parts of the world, would it not be well to try the same experiment Or do the teachers of religion in the present age again? know better how to manage affairs of this kind than Christ and his Apostles? Are they more opposed to oppression and cruelty than the Son of God? The plan here proposed is at least safe; let all do what they can to promote religion, and if they do not succeed in abolishing these evils; they will at least cause masters to "give to their slaves that which is just and equal;" and slaves to "be obedient unto their masters in all things."

In conclusion, the state which protects all in the free exercise of religion, has a right to expect that ministers of the gospel and ecclesiastical councils will confine themselves to their proper functions, and keep religion in its own peculiar sphere, after the example of him, whom they own as Lord, and his inspired messengers. Such is my view of their duty, and I have taken the liberty of freely expressing my opinion. The degree to which this subject is agitated both in this country and in Europe afforded the occasion.

REVIEW .-- Continued.

The Doctrines of the Church vindicated from the misrepresentations of Dr John Rice; and the Integrity of Revealed Religion defended against the "No Comment principle" of promiscuous Bible Societies. By the Right Reverend John S. Ravenscroft, D.D. Bishop of the Diocese of North Carolina. 8vo. pp. 166. Raleigh:—Printed by J. Gales & Son, 1826.

It is our purpose, because we think it to be our duty, to enter pretty fully into the matters of difference between us and the right reverend John S. Ravenscroft, D.D. bishop of the diocese of North Carolina. But there are some preliminaries, which we wish our readers maturely to consider, and fully to understand, before we touch the main questions in this controversy. They lie at the foundation of a correct decision respecting the whole matter. They also show that the subject is one of great importance, involving our most valuable rights, and dearest interests. We shall therefore, without further preface or apology, proceed to treat

them according to our views of their true character.

When Christianity was introduced into the world, it found, every where established by law, a religion opposed to its doctrine and The apostles and primitive christians were Dissenters, in the fullest sense of that term; and were treated both by Jews and Gentiles, as hardly as high churchmen have ever treated those who have borne the name in modern times. But no reproaches, no dangers, no sufferings moved them. With a firmness and fidelity worthy of everlasting remembrance, they taught the doctrine, and unfolded the principles of discipline, which they had learned from their Master. The maxims which they received, and delivered to others, were such as these. "My kingdom is not of this world."-"But be ye not called Rabbi: for one is your master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your father, which is in heaven. Neither be ye called masters: for one is your master, even Christ."-"Neither as being Lords over God's heritage, but being ensamples to the flock," &c. The men left by them in the churches, had a large portion of their spirit. But corruption soon began to work among them. Changes from good to bad, and from bad to worse were introduced. A spirit of domination invaded the clergy. They sought eagerly for wealth and power, were but too successful in their efforts, and established a terrible despotism throughout the christian world. These are unquestioned facts; and we wish in the present number to assist our readers in tracing them to their proper causes. Unless they will take the trouble to do this, the most instructive portion of the history of man will afford its warnings in vain.

In accomplishing the object proposed, it is necessary to consider the nature of the religion taught by Christ. Without just views of this subject, we are continually in danger of being mislead by the fierce and noisy declamation, the bold assertions, and artful sophisms of men, who wish to invest themselves with official dignity. And here we cannot help remarking, that there is no subject in relation to which men in general so easily suffer themselves to be imposed on, as that of religion. In some, there is an indolence and indifference, which allows any one who will soothe their ruling desire, to think for them. In others, there is a sort of enthusiasm or fanaticism, which offers a fine subject for the artful and designing to play on. And in all who have no fixed religious principles, there is a proneness to superstition, which at the proper time gives to the impostor a powerful hold on the mind. We do therefore think it of the highest importance, that all should have just views of the fundamental truths of the christian religion. It suits our purpose here only to lay down general principles.

True religion consists in just views of the attributes and government of Deity; and in feelings and conduct corresponding with those views. It, however, will always be modified by our knowledge of the character and condition of man, and of the purposes of divine justice and mercy in relation to him. This knowledge of God and man, of truth and duty, embodied in due form, constitutes a system of religion; and the sentiments, the feelings, the principles of action, formed by the system of truth, constitute vital and practical religion. Considered in this point of view, religion is founded in the nature of man. Veneration of what is august and majestic; awe of almighty power; love of excellence; gratitude towards a benefactor; a sense of weakness; the feeling of guilt; anxiety in relation to the future, are the elements, in human na-

ture, of that complex feeling which we call religion.

The founder of christianity introduced a system in many important respects different from any that had ever been taught before. It was indeed a filling up of the Jewish system; but the additions made by him rendered necessary a very great change in the external form of the church. As a particular instance, the Jewish religion, in common with most others, had its altar and its priests. But christianity has neither. The proper notion of a priest is, that of a person appointed to make offerings to God, on behalf of the people. These offerings are of various kinds; and among them we always find some of an expiatory character. But there is nothing of all this among the offices to be performed by the ministers of Christ's religion. In his dispensation, he is the only priest. By one offering of himself, he hath forever perfected them that are sanctified. Since his death there has been no priest of God's a ppointment.

Christianity, according to the teaching of Jesus Christ and his apostles, consists entirely in knowledge of the truth, in affections corresponding to the truth, and a course of conduct in a coordance

with these affections. It is a religion of knowledge and love: an homage of the heart; a voluntary service. The church of Christ is from the nature of the case a voluntary association. It cannot be formed in any other way. Christ owns none as his people, but a "willing people." In the church then, as administered according to the law of Christ, there is no place for coercive power. It is impossible to make men christians, except by reason and conviction. Jesus Christ never thought of any other mode. Accordingly, the Society organized by him differs widely from the political associations of this world. And the institutions of the Saviour, were in conformity with the genius of his religion. The only means appointed by him for the promotion of this religion were affectionate teaching and persuasion. He sent out men, whose great business was to set truth before the people, and persuade them to embrace it. This is the most dignified and important work in the church; the great object of the institution of the gospel ministry.

Ecclesiastical power, then, is quite another thing than high churchmen have supposed it to be. A church, we have said, is a voluntary association formed on the great principles of belief in the doctrines, and obedience to the law of Christ. The exercise of power is limited and regulated by those principles. The church is bound to receive all who profess faith and obedience; the teachers instruct them more fully in the doctrines and duties of their religion, and persuade them to obey the commands of their Saviour. They have no influence but a moral influence; no power but such as truth and love afford. And if this does not prevail, the church refuses any longer to acknowledge fellowship with the disobedient.

These are the great principles on which Jesus Christ founded his church. The obligation to be a member of it, respects the authority of God alone; and the demand of the Almighty is on the will and the affections. "My son give me thy heart." The whole polity of the church, we repeat, is exactly adapted to its nature as a voluntary society. The principles of prudence and common sense which apply to the regulation of all similar associations, were adopted by the Head of the Church; and such arrangements were made for the preservation of order, and the attainment of the great objects in view, as commend themselves to the understanding of all men.

It is easy to see, that in a society such as this, there is but little room for the exercise of government, in the common acceptation of the term. Where the whole power is moral power, he, who most clearly and most affectionately exhibits the truth, and lives the most exemplary life, exerts the greatest influence. So it was in the beginning. The first teachers of christianity did not subdue the world by blustering and vapouring about apostolical dignity, and diocesan authority; but they won their way to the hearts of men by love.

It deserves to be remarked, however, that it suited the wise purposes of the Head of the Church gradually to unfold his system, and to appoint men, furnished with extraordinary gifts, to complete the work which he, in his wisdom, left unfinished. These men executed their commission with exemplary fidelity: and under the direction of the Holy Spirit, gave a body of written instructions, containing the whole will of their Lord respecting his church. This was intended to be the common rule for the direction of all, whether teachers or disciples.

The Apostles also left, in the various divisions of this great society, suitable persons as teachers of the new religion; whose province it also was to preside over the affairs of the church, according to the true character of their office, and the rules given for the regulation of their conduct. The design plainly was to perpetuate the Association and preserve in purity the doctrines originally taught. This was the leading object of the appointment of church officers; and he is most fit to be a minister of the gospel, who knows most of the doctrines of Christ, and has most of his spirit.

But while, from the very nature of the christian religion, it is expedient that there should be teachers, the Head of the Church never subjected the faith of his disciples to their spiritual instructors. This is put beyond all contradiction by the directions given in Scripture to the whole body of the faithful:—it is most evident

too from the very nature of the case.

1. The directions given to the whole body of christians are such as these-" Beloved, believe not every spirit; but try the spirits whether they are of God; because many false prophets are gone out into the world—Prove all things, hold fast that which is good -Now I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them-Now we command you, brethren; in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition (doctrine) which ye received of us—And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Here is a clear acknowledgment of the right of private judgment; and here the members of the church were required to distinguish between true and false teachers, between sound and corrupt doctrine. Such are the rights and duties of Before the Canon of Scripture was formed, the christians now. Apostles themselves under the inspiration of the Holy Spirit, furnished the standard of truth. But when they had committed the doctrine of Christ to writing, and delivered it in this form to the churches, then Scripture formed the standard; and by this unerring rule, all were to try the spirits, and detect false doctrine.

2. It appears from the very nature of the case that men must either judge for themselves, according to the Scriptures, or have an infallible human guide. If we should be persuaded by the very

mild, courtly and dignified language of the right reverend doctor John S. Ravenscroft, to put ourselves under the direction of his holy apostolical church, will he answer for us in the day of judgment; will he, can he take our place at the dread tribunal? If not, what will be the consequence if we embrace false doctrine, and in conformity to it, live an unholy life? The church can err, for it has erred. Will the guilt be charged on the church, and favour be shown to us? Clearly every man must answer for himself before God; and therefore every man "must be fully persuaded in his own mind."

These were the principles of the primitive church. They were taught by the Apostles and received by their converts. ministers did not pretend that they held a higher office than that of teachers. And they were surrounded by a body of affectionate, confiding disciples. There was no assumption of power or preeminence among them; there was no order of priesthood; no mysterious rites; no pretended charm in sacraments; no incomprehensible virtue in ordinances as administered by one particular class of men; but all was plain and intelligible. In a word, the church was a voluntary association organized in its simplest forms. And while it continued thus, christianity grew and flourished. moral influence was too mighty for philosophy, priestcraft, arbitrary power, and prevailing corruption combined. But in process of time there was a mournful change. "The abomination of desolation" was seen in the holy place. The ministers of christianity became proud, luxurious, and avaricious; and the church of Christ a theatre for the display of the most corrupt passions of the human This sad change it is our painful duty to trace to its causes: our only consolation is that the work is full of important instruction.

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We shall therefore proceed, in discharge of the duty which we have assigned ourselves, to notice some of the most striking and disastrous changes which were produced in the form and doctrine of the church. But there is one remark, which we previously offer to the most serious consideration of our readers. If religion is ever permitted to travel out of its proper sphere, and mingle with political concerns, one of two things is sure to happen; either religion gains the ascendency over the civil power, and there is erected a fearful ecclesiastical tyranny; or, the state is obliged, for the prevention of this evil, to purchase an alliance with the church, and take the ministers of religion into its pay, for the purpose of securing their subserviency.

We wish to offer an additional observation: the only power, as we have said, that properly belongs to the church, is moral power: it is the influence which the wise and good exert on their fellow men. This influence is greatest, where the community is enlightened and virtuous. But an ignorant population is always prone to superstition and fanaticism; and affords a full opportunity for the attainment and exercise of undue ecclesiastical power. Now reli-

gion has respect to the greatest of all beings, and the dearest of all interests; it therefore takes a most powerful hold on the human heart, and brings its uncontrolable energies to bear on all human concerns. Its influence is irresistible. It, however, deserves most serious consideration, that religion may be false as well as true; and that the power of the former, though far different in its effects, is as mighty as that of the latter. Superstition and fanaticism are the storm and tornadoes of the moral world, which mark their way with desolation and ruin. The unreasonable dread of supernatural beings may be as strong as filial fear of the deity: the cowardice of guilt, and the stings of remorse render men as prompt to submit to severe penances, as, under the dictates of an enlightened conscience, they are to discharge their duty to God and man.

According to these remarks, a faithful and enlightened ministry of the gospel always desires to promote learning and science among the people; while men of aspiring views and sinister motives, whose aim is to lord it over God's heritage, are well content that the people should remain incapable of judging for themselves. And it deserves to be remembered, that during the changeful periods which we are now about to bring under a brief review, the population of the Roman empire, and of the nations which grew out of it, was such as just suited the purposes of ambitious and worldly-minded men, whose great object was to raise the church above all other power, and accumulate in its coffers the wealth of the world .-They were ignorant of religion, and superstitious to a high degree, often mingling ferocious cruelty, ardent devotion, and unbounded generosity, in a manner truly strange and surprising. Among these people, such changes as the following were produced in a few centuries.

1. In the beginning the clergy were teachers of religion, surrounded by a body of affectionate disciples, who looked up to them for instruction. They had no influence or power but that derived from the humility, the benevolence, the purity of their character, and their superior knowledge of the religion which they taught. They pretended no personal authority; no dignity of rank or order; and claimed reverence only for the truth which they announced; and that, not because they announced it, but because God had revealed it. In a word they were officers in a voluntary association, chosen by the people to manage the affairs of the church, and responsible for their conduct.

But in process of time they came to be God's agents, deriving all their power from Him through their predecessors, and accountable to him alone. They alone were authorized to expound the truth; and men were obliged to believe it, because it came from them as God's ambassadors. The sacraments were seals of the truth, because they were administered by these divinely authorized agents. Through them alone could men receive the assurance of forgiveness and of eternal life. They were empowered to transmit by imposi-

tion of their hands a character, which none could ever take away, and by which others could perform these same wonderful works. They assumed to be priests, and held themselves authorized by divine appointment to offer sacred things to God, on behalf of the people, which were acceptable to the divine majesty simply because thus offered. This was carried so far, that the virtue of any administration was made to depend on the intention of the priest. If he designed to administer a sacrament, it was a sacrament: otherwise not!

There was also a very great change in the temporal affairs of the ministers of religion. In the beginning, they were dependent on the voluntary contributions of the people for support; but in process of time they became rich: at first they looked, like all other citizens, to the state for protection, and thought themselves happy when they escaped persecution; but afterwards they claimed exemption from civil authority, and often bearded the proudest rulers in their halls of state: while they retained the spirit of their master, they delighted to preach the gospel to the poor; but in after times, they sought to be counsellors and courtiers in royal palaces.

2. The Rite's of the church as prescribed by Jesus Christ, were few, simple and intelligible, administered in the plainest manner, and with no appearance whatever of show and parade. There were only two Sacraments, Baptism and the Lord's Supper: No peculiar sanctity was attributed to places; but wherever a body of christians met, whether in a private house, a cave, or a wilderness, there was a place for the worship of the living God. Hence there were none of the mummeries of consecrating burying grounds, and bells, and vestments and chalices, and the brick and mortar of houses, which prevailed in after times. There were no priests, with their mitres and robes, and all the parapharnalia of pontifical dignity; but men of simple manners and simple apparel officiated as teachers of their brethren.

But in all these things changes were introduced, of which the manifest design was to increase the power and splendour of the clergy. The sacraments were multiplied from two to seven: they were made necessary to salvation; were connected with all the business of life; and made to reach from the cradle to the grave. Baptism not only brought the subject into the school of Christ, to be taught his doctrine; but also, when duly administered, conferred grace and effected regeneration; while without it, the hapless infant was doomed to perdition! And what added greatly to the mischief here, it was held, as also in relation to the other sacraments, that the grace was not conferred unless the priest intended it: so that if one wished to save his own soul or that of his child from endless ruin, he must keep in favour with his priest!!

After Baptism came confirmation, a sacrament contrived to supply any defects that might have existed in the administration of baptism, intended to bestow more grace, and certify those who had

been renewed by baptism of the favour and gracious goodness of God towards them.

But it is possible for all this grace to be lost; otherwise there would be no need of any sacrament but baptism. To provide for this case then, it is pretended that our Lord, after his resurrection, instituted the sacrament of penance, when he breathed on his disciples, and said "Receive ye the Holy Spirit; whose sins soever ye remit they are remitted unto them; and whose soever ye retain they are retained!" By which words it is pretended that the apostles, and their legitimate successors received power to remit sins, and reconcile believers who might fall into sin after baptism. The power of administering this sacrament, and of course, of conferring the grace here necessary, belongs to bishops and priests alone. Here then according to the doctrines received, the poor sinner is at the mercy of his priest; he must receive absolution or be lost!

In the beginning, the Lord's Supper was regarded as an ordinance in which the death of Christ, as a sacrifice for sin was commemorated; the faith of the believer was strengthened, and his love inflamed, by partaking of bread and wine, as symbols of Christ's body and blood. But by gradual additions, this plain and simple rite was made the greatest of all mysteries, and the grossest of all absurdi-The duly authorized priest was empowered by the magic of episcopal ordination, to convert the bread used into the body and blood the soul ond divinity of the Saviour. And any sinner who, could satisfy the priest of his repentance, and induce him to administer the ordinance, was sure of salvation, at any rate until the bread should be digested! It is not necessary to pursue these particulars farther. The church, by pronouncing matrimony a sacrament, took that important rite entirely into its own hands, and by various canons greatly increased the power of the clergy. The decisions respecting ordination were well suited to bind the clergy together in one body, and diffuse among them the same spirit. And the sacrament of extreme unction enabled the priest, at the last hour, to bring the dying sinner to his own terms.

3. The whole worship of the primitive church, was characterized by extreme simplicity. It was manifest that the great object was to carry truth directly to the understanding, and by this means as powerful as possible to affect the heart. But in this progress of this great change which we are considering, the houses of worship were made to rival royal palaces; the ministers of the church were as numerous as the servants of a king; paintings, and statues, gold and silver vessels, various and most costly instruments of music, scarlet and purple and fine linen, and all things magnificent and expensive were employed to give splendour to divine worship, and cause a strong impression to be made on the senses. Hence throughout the church, there was but little knowledge of the truth, little spiritual service, little vital piety. Worship was a show to entertain the people. Even prayer was offered in an unknown tongue; because

forsooth, the minister was a priest whose business it was to offer holy things to God; and the laity had nothing to do but confide their cause to the hands of their priests. The Bible was never quoted in the vernacular language, because, it being the business of the church to interpret the word of God, the people had nothing to do

but believe what their priests told them.

4. The Church of Christ in the beginning, was as we have seen, a voluntary association, made up of all who had been convinced of the truth, and had felt the power of the Christian religion. It had nothing to do with any matters of civil or political regulation. It rendered to Cæsar the things that were Cæsar's, and to God the things that were God's. Not an instance can be shown of any intermeddling with affairs of state by Christ or his apostles. They

confined themselves entirely to matters of religion.

But in about three centuries the church became an ally of the state; and owned the authority of the civil ruler in affairs of conscience. This elevation in temporal dignity, however, was only a stepping stone for ambitious prelates. They aimed at uncontrolled supremacy in church and state, and succeeded in their daring projects. Charles the Bald, grandson of Charlemagne, was deposed by an assembly of bishops: his subjects were released from their allegiance; and his kingdom was transferred to another. This degenerate prince made no objection to their authority, but only complained that "he had not been heard and judged by the bishops, through whose ministry he had been consecrated, who are called the thrones of God, in which God sitteth, and by whom he dispenses his judgments; to whose paternal chastisement I was willing,

says he, to submit, and do still submit myself." The power of the bishops excited the envy of the pope. and the court of Rome set itself to lessen their influence, and to raise itself. In the ninth century the bishops had exalted themselves to the highest pitch of grandeur and power. The policy and art of the sovereign pontiffs were successful in reducing them. and concentrating in themselves a great part of the influence which had been diffused among the prelates. In no period of the world and by no body of men has there ever been a greater display of consummate sagacity, than was evinced in the eleventh and twelfth century by the court of Rome. That system of ecclesiastical doimnation, which goes under the name of popery, is a stupendous contrivance of human genius. The plan was steadily pursued by one pope after another; and at length it was thought safe to use such language as the following: "As the sun and the moon are placed in the firmament, the greater as the light of the day, and the lesser of the night; thus there are two powers in the church: the pontifical, which, as having the charge of souls is the greater; and the royal, which is the less, and to which the bodies of men only are trusted."

We wish our readers to consider this subject most carefully. Let them take the New Testament, and form a clear, distinct idea of religion as taught by Christ and his apostles, and of the church as organized by them: and then let them contemplate that monstrous picture, of which we have given the outline. What instance in all the annals of the world, can be produced, of similar perversion and corruption? How was this melancholy change wrought? This subject deserves most serious inquiry? For the man of sin is not yet destroyed. The evil is not yet eradicated. There is enough ignorance, and superstition on one side; and enough ambition and love of the world on the other, to afford great opportunities of mischief. And undue pretensions ought always to be marked and resisted.

In the sequel of this number, we shall present a general view of the causes which produced the deterioration of the church, and turned the greatest of God's blessings into the most enormous of all

abuses.

1. The first of these in order, we place under the head of TRA-DITION. Jesus Christ, as has already been remarked, for wise purposes, appointed men to complete the organization of the church. These men were furnished with extraordinary powers, to qualify them for their work. It belonged to them authoritatively to deliver the will of their master. Divinely inspired teachers, they afforded to all believers while they lived, an infallible standard of truth. And it was very natural that the churches, which they had planted, should recur to the body of instruction received from the apostles, and tell others what they had heard from these holy men. This indeed was necessary, until the writings left by the first teachers of Christianity, were put into the hands of believers. was formed the habit of inquiring from those who heard the Apostles, what they had taught concerning Jesus Christ, and his salvation. Information communicated in this way is called tradition. It is a very imperfect mode of preserving and transmitting truth; as is manifest from this; that although the Apostles had the fullest opportunity of hearing the whole teaching of Jesus Christ, they were preserved from error by the inspiration of the Holy Spirit. one knows how a story will grow, in passing through a few hands. Reports concerning the sayings and doings of Christ, were thus spread and exaggerated. The same thing happened in the case of the Apostles: Men of weak judgment and lively imagination from a traditionary hint or two, can construct a long narrative which they easily persuade themselves to believe, and repeat to others as unquestionable truth. Thus there was gradually formed a body of traditions, which grew with succeeding ages, and was invested to authority equal to that of the scriptures. So that when the word of God failed to decide a question, respecting which the church wanteda decision, recourse was had to tradition. Often, there were opposing traditions, and the church decided which was most worthy of credit. The Jews had tried this method before. It was pretended by their Rabbins, that besides the written law, Moses had received an oral communication from God, which he, in turn, made

to Joshua, and so on through successive centuries, until at last it was reduced to writing, and preserved in a number of ponderous folios. By this body of traditions, all questions among the Jews are determined to this day. Christians, at an early period, began to try the same expedient; and apostolical tradition soon acquired great influence in the church. At length it was put on a level with holy scripture. It is so regarded at this day by all good catholics; and many a protestant is so trammeled by it, that although he admits the supremacy of scripture, he is afraid to say what the Bible means until he learns how the fathers interpreted it.

It is easy to see that this is the worst of all methods of preserving the truth; and that among ignorant, credulous, and superstitious people, it opens wide the door for every sort of error and abuse.

2. After the death of the Apostles, their writings formed the standard of Christian truth. During their life, the church was preserved free from important errors. The abettors of heresy and schism were put down by their decisive authority. But when they were out of the way, heretics as well as the orthodox could pretend apostolical tradition. Nothing could ensure purity of doctrine and soundness in the faith, but recurrence to the authenticated writings of the Apostles. And nothing can be more evident, than that the preservation of the true doctrine, depends on the right interpretation of the oracles of God. The real meaning of the sacred writings can alone enable us to judge what true Christianity is. This being undeniably true, we assign, as one powerful cause of the corruption of christianity, the fact that the early fathers were wretched expositors of Scripture. This declaration may startle some of our readers. But we have, at hand, most abundant evidence of its truths and in the sequel of this Review will produce it, to the full conviction of every impartial mind. Our purpose, at present, is to state the fact with proper distinctions, that all may judge for themselves of its influence in the corruption of christianity. be understood, that we fully admit that the disciples of the Apostles learned from them, what true religion is; and that, in the beginning, there were brief symbols of faith, containing the fundamental doctrines of christianity, and received by all who were admitted into The fathers too were generally honest and good men, the church. who believed the facts to which they gave their testimony. But a distinction ought to be made between their testimony respecting doctrine, and their interpretation of scripture. When they declare that a particular doctrine was handed down from the Apostles, it ought to be admitted that such was their belief; and their testimony is to be received as evidence, according to their means of knowing the fact. But their expositions of scripture are to be judged of according to the known laws of language, and the established principles of interpreta-The right reverend Doctor, whose work has furnished a Review for these dog days, does not appear ever to have thought of this; but constantly speaks as though he really believed, that the fathers

received and handed down the interpretation given by the Apostles to their own writings. So at least we understand him. But they do no such thing. They attempt to interpret scripture, just as men of their stamp do at the present day. They mystify, and allegorize so as to make of scripture a perfect "nose of wax," which one may put into any shape, or turn in any direction that pleases his fancy. Even the most learned among them were strangely misled by Jewish fooleries. Their exegetical writings opened the way for many extravagant opinions, and many corruptions of christian doctrine. Their allegories, and wild speculations bewildered the minds of the people in former times; and a childish reverence for every thing ancient gives them no small currency in the present day. The influence of this evil may be very clearly presented by a familiar illustration. The nature and form of our government are expressed in a written constitution. The framers of that constitution, intended by the words of which it is composed to express a certain and definite meaning: it was their design to give the government so much power and no more, and to secure their rights to the people. Now, as long as they who administer the government, give to the constitution the meaning which its framers had when they wrote it, exercising precisely the powers bestowed on them and no others; and acknowledging all the rights of the people; the constitution is maintained in its purity. But when a different construction is put on the national charter; when the administration exercises powers not conferred, and withholds chartered rights, the actual character of the government is changed, although its frame may remain unaltered. So when the true meaning of scripture is not given; but another that never was in the minds of the sacred writers, religion is perverted, and the church becomes corrupt. This was the case in former times; not suddenly, but as commonly happens by gradual changes.

These observations have been made to account for the fact, that although christians had in the Bible an infallible standard of religious truth, yet corruption soon began to show itself in the church, and spread in various forms, until the pure and simple gospel of Christ was buried under a monstrous mass of error. The true meaning of the Bible was not set before the understandings of the people. The standard of truth was not applied to the regulation of human opinions. And it is not at all surprising that men professing christianity, should hold unchristian sentiments, and pursue un-

christian practices.

3. The next general cause of corruption was, ignorance of true religion, and a predisposition to superstition. The whole world was divided into Christians, Jews and Pagans. Of the ignorance of the two last classes none can entertain a doubt. As for christians, they cannot be made well acquainted with their religion by a summary of faith, such as the Apostles' Creed as it is called. It is necessary that they should carefully study the Bible; learn its true

meaning, and carry its doctrines and precepts to their understandings and hearts. But the wretched system of allegorizing and mystifying was much in vogue. The people understood the scriptures poorly, many had not christian knowledge enough to banish entirely from their minds pagan notions, previously imbibed. But when men have no well settled principles of religion, they are always prone to superstition. And so it was with thousands who professed religion in former times.

These evils were greatly increased, when the northern barbarians made their irruptions into the Roman empire. These savages changed their religion without any change of heart; retained their superstitious feelings, but directed them to new objects; drove before them the Cæsars with all their legions, but trembled in the presence of the priests of the new religion. No state of things could afford fitter opportunities for designing men to prac-

tice on the people.

4. It has been before observed that when christianity was introduced into the world, it every where found some form of religion or other established by law. The uncompromising spirit of christianity, soon drew down on itself severe and bloody persecution. This was renewed in several successive centuries. The church, however, was like the bush which Moses saw in the wilderness; in flames, yet unconsumed. It grew and spread in spite of all opposition. At length it became so numerous and powerful, that an ambitious man thought it would serve his purposes to displace heathenism as the religion of the state, and employ christianity in its room. This, however, was not done, until the church had learned by sore experience what power was possessed by a religion connected with the government. This experience, required under persecutions raised by the established religion of the Roman empire, may, then, be set down among the causes of the corruption of christianity. It made the church willing to form a very injurious connexion with the world.

5. This leads us to state as another cause of corruption, the establishment of christianity as the religion of the Roman empire, in place of heathenism. The state was bound not only to protect but support this new ally. The ministers of Christ then found themselves in courts and palaces, the counsellors of royalty; wealth and honour were poured on them instead of poverty and reproach. Ambitious and corrupt men were tempted to seek the offices of christian bishops, and the whole church felt the change. About this time, too, great divisions took place among christians. The wrong principles of interpretation, of which we spoke before, had destroyed the simplicity of the gospel. It was perverted by a misnamed philosophy, as well as by strained allegories, and extravagant spiritualizing. Men undertook, for instance, to decide on the person of Christ by reasoning, and not by the plain facts recorded in scripture. The subtilties of logic were opposed by expositions

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of scripture, which could satisfy no one. Great heats and violent contentions arose. The Arian faction nearly divided the church. Civil rulers entered into these disputes. The edicts of emperors decided theological controversies. Every effort was made by both orthodox and heretics to gain the emperor to their side. Sometimes one party prevailed and sometimes the other. The intrigue, the flattery and corruption of the court were found in the church. In four centuries a most fearful change had taken place in the pure

and benevolent religion of Christ.

But all this did not occur without a considerable change in the form of the church. In the beginning, religious societies had been established in the cities, and "Elders ordained in every church;" whose simple business was to teach the truths of christianity, and persuade men to live holy lives. When the number of christians was too great for them to meet in one place, several pastors or bishops were appointed for their spiritual instruction, as was the case at Phillippi and at Ephesus. As christianity grew, the churches were enlarged, and the influence of the pastors increased. And the changes of which we have spoken, gave opportunities of which they were not slow to avail themselves. Then it was, that extravagant pretensions were put in, and urged with great perseverance and policy. The teachers of christianity saw that wealth and power were within their reach. Ignorance of true religion and superstition opened the way for them, and they found it easy to invent plausible reasons, and produce authorities to justify their claims: tradition and the licentious interpretation of scripture afforded ample means for proving every thing that could be desired. For, instance, Jesus Christ, as we have seen, employed the apostles to complete the organization of the church. They acted for him, and authoritatively announced his will. The aspiring pastors pretended that they had succeeded to the apostolical office, and possessed apostolical authority.

This step prepared the way for another. The apostles by their extraordinary endowments, were enabled to make decisions which should bind the conscience. The spirit of Christ spake through them. They who claimed the succession, asserted similar authority; they had received apostolical traditions; the scriptures were committed to them to be expounded to the people; and it was the business of the people to receive the law, at the hands of Christ's

ambassadors.

The next step in this usurpation, was to claim the priesthood. This was done by applying to the church and its ministers, the language of the Old Testament respecting the Theocracy, and the abolished service of the Temple. In this way, the ignorant and superstitious multitude were made to believe that their preachers were appointed to offer services to God on their behalf, which were acceptable, because they who officiated bore the priestly office.

This was particularly the case in regard to the rites of the church. They were made efficacious in conferring grace, by virtue of some peculiar authority vested in the priesthood; and gave assurance of salvation because they were administered by men duly authorized.

The possession of this enormous power was one of the most powerful causes of corruption. The clergy having once obtained it, set themselves to the utmost to preserve and enlarge it. They wrested from the people the right, acknowledged and enjoyed in the beginning of choosing their church officers, and claimed this as a part of their prerogative. At length the clergy held and taught that they were the church, and possessed in themselves all the powers, rights, privileges, and prerogatives, which God had given to his people. As for the Laity, they had nothing to do, but believe what their priests taught, perform what they enjoined, and suffer what they chose to inflict: and then these authorised agents of heaven would give them, by means of the sacraments, assurance of salvation.

This general sketch of the church may afford some assistance to the students of Ecclesiastical History. Let them, with a reference to this subject study the records of the church, and they will find that.

1. When the organization of the christian society was completed by the Apostles and their assistants, the church, as to its political form, was a Republic.

2. In process of time, under the influence of such causes as have been stated, it was gradually changed into an Aristocracy.

3. This first step paved the way for another, and the government of the church became Monagchial.

4. The power of this monarchy was augmented by increasing ignorance and corruption, until there was beheld a most frightful Despotism, treading on the necks of kings, and binding in chains the subdued and degraded nations of the christian world.

In comparing this most instructive portion of History with the claims of high churchmen in the present day; and the authorities by which they support their pretensions, we are most forcibly struck with numerous resemblances. There is a growth in our population, which carries it far beyond the means of moral and religious improvement. There are thousands on thousands in our country, who have no fixed principles of religion; and little more knowledge of the real character of christianity than the ancient Pagans. They have never read the Bible, have never heard it truly expounded. And while these things are so, there is a growing body of men among us, who claim to be exclusively the true church of Christ; the only legitimate interpreters of scripture; the successors of the Apostles, the factors and attornies for heaven, divinely appointed priests, authorized agents, alone empowered to give men assurance of salvation. And, as though these monstrous claims were authen-

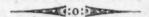
ticated by the seal of heaven, they vapour and strut before our eyes, demanding with haughty air, and in arrogant terms, universal acknowledgment of their dignity, and submission to their ecclesiastical authority. As for ourselves, it pleases us well to see men who set up such extravagant pretensions, act so as, in the judgment of all well instructed christians, to disprove their apostolical authority. "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them: but it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Matt. xx, 25—27. But can the reader fail to observe that these are precisely the pretensions set up by the very men, who, in former ages, bore their part in corrupting the church, and bringing in the abominations of popery?

Again: when opposition is raised against these extravagancies, the attempt is made to vindicate them by the same means, that were employed when the great corruption was going on. So the church has always believed, taught, decreed—So say the fathers—Such is the tradition. We shall take occasion to show some very curious coincidences between our right reverend author, and some of the ancient pretenders to apostolical powers and prerogatives, before we have done with him. We only wish, in these introductory essays, to convince our readers of the very great importance and necessity of the work, which we have undertaken. With this

view we remark once more,

That as in former times there were men, who found their account in admitting and supporting these high claims of the clergy. So it is now. History has enabled us to judge very certainly of the motives of the laymen of other ages, who were willing instruments of enlarging the power of the church. But we do not pretend to form a judgment concerning our contemporaries. The fact is unquestionable; be the motives what they may. It is confidently said, too, that the most zealous upholders of high church prerogative among the laity of our day, are not over-zealous for vital religion, are not very careful to avoid profanity, to observe the Sabbath, to attend the church, &c. Do they want a religious factor to do the business for them, and save them all the trouble? Do they want an aristocratic religion, which will distinguish them from the common people? We pretend not to judge. But we will say that when high church principles were first broached among us, we thought that it was perfectly a work of supererogation to undertake to oppose them; that in this country, their very extravagance, their opposition to the genius of all our political institutions, their obvious tendencies would at once put them down. But they are growing. Their influence is felt even by evangelical men. Young preachers, who turned out warm hearted and liberal, are gradually screwed up to notions and feelings high enough to please a diocesan bishop. We see these things and lament them. It is our duty to expose

the error, and give the warning. And as God may give us grace to be faithful, none within the sphere of our labours shall go unwarned.



LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c.

Short Practical Essays on the Sabbath by a Clergyman of New England, pp. 108, 18mo.—Published by Thomas Robinson, Norwich.

The substance of these essays was originally published a few years since, in the Panoplist. We are glad to see them in their present form. They are peculiarly needed—and well fitted to produce a right impression concerning the Sabbath. The work is suitable for a Sabbath School Library—and should be possessed by every family in the land. There will be a diversity of opinion respecting the views of the writer, as to the propriety of travelling for Ministerial Exchanges on the Sabbath;—but those who differ from him in this respect, will bid "God speed" to his attempt to redeem holy time from unholy employments. The standard, he fixes high—but, we believe, no higher than the Bible does—and his conscience must be inactive, or his example unusually strict, who, after perusing this little volume, does not feel new respect for the Sabbath, and not a little self-condemnation for past deficiencies.

It is divided into six chapters,—and treats of the following subjects:—On the Universality, and Perpetuity of the Sabbath—On the change of the Sabbath from the seventh to the first day of the week—On the sanctification of the Sabbath—What is forbidden on the Sabbath—The Sabbath has been observed as a day of sacred rest, by the people of God, in every age—on the blessings of the Sabbath—God regards every profanation of the Sabbath with peculiar displeasure.

In an advertisement, by the Editor, it is stated that the author has abridged the original essays, and added some valuable matter on the blessings of the Sabbath; and at the particular request of a brother clergyman, has consented that he may publish them in their present form.—Conn. Obs.

EDUCATION.—Mr J. L. Parkhurst, late Editor of the Christian Mirror, proposes to issue at Portland a semi-monthly publication, entitled "The Teachers' Guide and Parents' Assistant." It is to be in the octavo form, at \$1 a year, and will be commenced as soon as a sufficient number of subscribers is obtained. Names to be returned to the publisher, Mr Arthur Shirley, Portland. Mr P's great object seems to be, to instruct teachers and parents in the most important art of teaching, and furnish them with a variety of materials for their assistance in the employment.—He approves the plan suggested within a few years, of training persons systematically and expressly for the office of teachers; and his paper will promote the views of those who are engaged in that project. Such publications are

needed, and may be made extensively useful. The subject is too important to be occasionally crowded into the columns of a religious newspaper, or miscellaneous magazine. The American Journal of Education, published in this city, is beyond the reach of many readers on account of its price; and it appears that its publishers have generously "expressed their approbation of Mr P.'s design, and their warmest wishes for its success." "The Teacher's Guide" is "on a smaller scale, and devoted more particularly to the improvement of academies and common schools." Mr P. has long had practical acquaintance with the business of instruction, and we hope his present undertaking will meet with extensive patronage and great success.

Telescopes .- Mr Tully, of Islington, has constructed an Achromatic telescope, the largest and most perfect yet made in England. The object glass of the telescope is seven inches in diameter; the glass was manufactured at Neufchatel, in Switzerland, and cost about 301; the grinding and adjusting of it by Mr Tully, are valued at 2001, viz. for the compound object glass alone. The length of the telescope is 12 feet; it is mounted in a temporary wooden case, and is supported on a frame, moved by pulleys and a screw; it is easily adjusted, and is perfectly steady. The magnifying powers range from 200 to 780 times: but the great excellence of the telescope consists more in the superior distinctness and brilliancy with which objects are seen through it, than in its magnifying power. With a power of 240, the light of Jupiter is almost more than the eye can bear, and his satellites appear as bright as Sirius, but with a clear steady light; and all the belts and spots upon the face of the planet are most distinctly defined. With a power of near 400, Saturn appears large and well defined, and is one of the most beautiful objects that can well be conceived. The great advantage which this telescope possesses over reflecting telescopes of equal size, is the greater degree of light, by which the most delicate object in the heavens is rendered distinct and brilliant. England had the honor of discovering the principle of the Achromatic telescope; but our artists have ever had great difficulty in obtaining suitable glass for the purpose, and the excise laws have hitherto prevented proper experiments being made at our glass-houses. An establishment has been recently formed in Surry for the manufacture of glass for Achromatic telescopes, under the superintendence of men of science, and with permission to make experiments without the interference of the excise.

Arctic Land Expedition.—Despatches have been received from Captain Franklin, of the Arctic land expedition, dated Winter-quarters, Fort Franklin, on the great Bear Lake. September 6. During the summer three expeditions, under Captain Franklin, Lieutenant Bach, and Dr Richardson, were made preparatory to the great objects to be undertaken next year. The expedition under Captain Franklin went to the mouth of Mackenzie river, which he found to discharge itself into an open sea; there is one Island near its mouth called by Capt. F. Garry's Island. From the summit of this island the Captain saw the sea to the northward all clear of ice or

islands? to the westward he saw the coast to a great distance, his view terminating at very lofty mountains, which he calculates were in longitude of 138 deg. west. The expedition would proceed early in the spring on its ulterior objects. The officers and men were all well and in spirits at the favourable circumstances which had hitherto attended their proceedings.—Spec.

Newspapers in New South Wales.—There are now no fewer than three newspapers published in the capital of New South Wales. The files of these journals contain reports of meetings of agricultural societies, of proceedings of courts of law, pastoral charges to the clergy; discussions, political and literary; long columns of advertisements; in short, all the characteristics of an English newspaper, in a spot in the Antipodes, a few years ago tenanted only by a few naked savages. The Archdeacon's charge to the clergy of New South Wales, states, that "the offspring of this colony has not its equal either for morals or quickness of apprehension." He states further, that they have the royal commands for the establishment of parochial lending libraries, and that "three distinct libraries have been sent out by his Britannic Majesty, together with a donation of one hundred pounds, independent of the church plate to each of the churches."— Ch. Obs.

American Porcelain.—The Porcelain Manufactory at Jersey City, established about eight months since, is now going on with a fair prospect of success. The materials both for the body of the article and for the glazing are all found abundantly in the United States, and are thought to be of a quality at least equal to the best French materials. Skilful and experienced workmen have been induced to come over from France, and a variety of articles of porcelain have already been finished at the establishment. A still greater quantity of porcelain vessels, many of them executed with great ingenuity and perfection, after the finest models of the antique, are now ready for the oven. We have seen several of the articles manufactured there, which, in the purity and delicacy of their texture, are nothing inferior to the finest French porcelain.—New York Evening Post.

Engraving on Steel.—At the conversazione at the Royal Institution, on Friday evening the 17th of May, the members and their friends were entertained by a description of the process for preparing steel plates for engraving upon, by Mr Turrell. Specimens of the plates in different states were exhibited, and also some of the rollers which Perkins uses for transferring and multiplying the power of production from a single engraving.—To render a steel plate soft, and capable of being cut by the engraver, it is covered with powdered iron ore, of the species called red hæmatite, and exposed to heat in a close box; this process abstracts a portion of carbon from the surface of the steel, and diminishes its cohesive power. After the engraving is made, the carbon is restored by heating the plates in a close vessel, in contact with animal matters.—News of Lit.

Painted Carpets.—We visited a few days since the extensive establishment of our enterprising townsman, Samuel Perkins, Esq. who has, after

many years of close application and labour, and at no inconsiderable expense brought the business of carpet painting to a perfection unequalled in this or perhaps in any other country. We saw about fifty different patterns, resembling the Brussels, Kidderminster and other imported carpeting, and understood that the proprietor had blocks or stamps for about one hundred more. These carpets, for neatness, elegance and durability, are in many cases preferred to those manufactured of wool; and must eventually form an important branch of the manufactures of our country. Each carpet receives nine distinct coats of paint previous to its being stamped—and it requires about a twelvementh to complete it, from the time the canvass is put into the hands of the painter.—Boston Gaz.

Rideau Canal—Col. By e of the British Royal Engineers, has arrived in Montreal for the purpose of superintending the construction of a canal, to be cut from Kingston in Upper Canada, to the Ottoway river.—When this and the Welland canal shall be finished there will be an uninterrupted, line of water navigation from the Upper Lake to the ocean, through the St² Lawrence. The Montreal Courier says, "the extensive commerce of the Western Country will pass through this route; as its facilities for transporting property will be infinitely superior to the New York canals."—The Courier further says, that the Rideau canal is to be done by the British government, and that between 2 and 300,000 pounds sterling have been appropriated for the purpose.

The Antiseptic influence of Chlorine and its compounds—in a letter from M. Laisne to the Editor, dated Paris, 1825.—The daily and varied application of the chlorates of lime and soda, made at Paris by Dr Lisfranc, chief surgeon of the hospital de la Pitie, has been attended with a degree of success, far surpassing the hopes which had been conceived by several other learned practitioners, who had employed this powerful chemical agent in medicine. Mr Lisfranc has cured, in the course of a few days, very large ulcers, which had been unsuccessfully treated by the common methods. He has also had the satisfaction to succeed equally well with recent burns, especially with the severe sores of the greater part of those who were wounded at the burning of the manufactory of Livry, near Paris.

The numerous facts stated by learned bodies, and particularly by the Institute of France, have proved the disinfecting and curative efficacy of the chlorates.

The public authorities have been constrained by conviction to adopt them in practice—every day the most learned practitioners make new applications of them in the healing art, and with peculiar propriety, in cases where medicine has hitherto been imbecile, particularly with respect to contagious diseases. It is evident, that the use of the chlorates is the best prophylactic remedy against these maladies, and that, either alone or almost alone, they have arrested their effects in individuals who were infected and near being destroyed by them.

It follows of course, that only a step is necessary to destroy every established seat, every potential and every active cause of these maladies, in bodies either organized or not: to arrive at the chemical demonstration of this cause neutralizable by a chemical agent, at the discovery of the system or of the organs, by means of which this deleterious cause attacks animal life.

FURSI LAISNE, Prof. of the Russian Language, rue du petit Vaugirard, No. 1, a Paris.

Remarks by the Editor,—Mr Laisne's letter was forwarded under the expectation that it would be published, and with a promise of other communications, which he wishes to have made known to the learned societies of America—" especially to the Academy of Natural Sciences of Philadelphia, and to the honourable Mr Maclure."

The pamphlet of Mr Labarraque has been transmitted to us by the kindness of Mr Laisne. It appears that the disinfecting powers of the chlorates are so great that if there be occasion to disinter and examine a corpse, which is already in a state of putrefaction, the odour disappears, provided a cloth moistened with the diluted chlorate be placed upon the body, and it will be necessary to sprinkle the cloth from time to time.*

If putrescent fluids have run upon the ground, their odour is destroyed by pouring the diluted chlorate on the place, and stirring it with a broom; by dashing it upon porticoes, stair-cases, &c. which are infected, a similar effect is produced.

Vaults, privies, sewers, &c. are cleansed in a similar manner.

Did our limits permit, all the statements in relation to this subject, contained in Mr Laisne's letter might be corroborated by particular cases; only a few can be alluded to. The contagious effluvia emanating from diseased persons, are completely destroyed by sprinkling the chamber with one of the liquid chlorates, very much diluted with pure water; it should be dashed about the beds; and physicians and attendants should moisten their hands and their nostrils with the liquid.

These agents remove the odour of foul teeth and gums, and neutralize the dangerous emanation from the ulcerated sore throat. A purulent and offensive discharge from the bladder was removed by injections of a very dilute chlorate. Bodies kept for interment until they are offensive, may be rendered innoxious by these fluids, and professional men, called to examinations connected with medical jurisprudence, with processes of embalming, or with demonstrations in anatomy, should secure themselves by a free use of these powerful agents.

They neutralize the foul air of marshes, of markets, and other places where animal matters occasion a putrid and deleterious effluvium.

The common sewer in Paris, called Amelot, being entirely obstructed, had been for 40 years a nuisance. In 1782, eight men were suffocated in an attempt to cleanse it, and in a recent effort several workmen had fallen down in a state of asphyxia; when the attempt was again made, and with entire success, and without accident. The safety of this painful and dangerous operation, appears to have been imputable entirely to the use of the chlorate of lime, with which the workmen wet their hands, arms, and nostrils, and also all the putrescent matters which they were removing. The superintendent derived his safety from a disinfecting bottle, which he occasionally applied to his nostrils.—The space to be cleared was from ten to fourteen feet long, the putrescent matters formed a bed of four feet and a half in thickness, and the labour occupied more than four hours.

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^{*}A particular case of this kind is related, where, for some judicial purpose, a body which had been buried one month was disinterred by order of government, in August, 1823: it was offensive, and during the ten hours that it remained above ground, before the persons arrived who could certify its identity, it became very much inflated, and the stench was insupportable. The application of the chlorate of lime produced a wonderful effect—the smell ceasing almost from the first appearance.

One of the workmen who had been thrown into a state of asphyxia, in the attempt to enter the vault without precaution, and who had lain forty-eight hours in this situation, entirely without sense, was completely restored by the use of the chlorate of lime, inhaling the odour, receiving the fluid internally, and having it sprinkled in his chamber.

M. Labarraque's preparation is called in the French memoir chlorure d'oxide de sodium et dechaux, and the method of preparing it is given in Tome 1. des archives generales de Medecine."—From the last number of Professor

Silliman's Journal.



REVIEW OF RELIGIOUS INTELLIGENCE.

Mission College in Cevion.—A Central School, designed as a germ of the College, has been established at Batticotta, in the district of Jaffna, where it is intended that institution shall be placed. Into this school, the most promising and forward lads under instruction, to the number of more than 40, were received two years ago, under the care and instruction of a Principal, the Rev. Mr Poor, assisted by a learned native tutor, and two teachers. With the exception of a few individuals, who have left the Seminary, these lads, divided into two classes, are pursuing the studies prescribed for the first and second years of the college course. A brief notice of the last annual examination, which was attended by Sir Richard Ottley, the Hon. Puisne Justice of Ceylon, Major Antill, of the first Ceylon regiment, and several other gentlemen, will serve to show the present state of the seminary. The students had attended, during the term, to the study of high Tamul, and various branches in English, which they all read, write, and speak with some facility.

1. Both classes were examined in English Grammar, and rendering English

into Tamul.

2. The second class in Arithmetic—the Simple and Compound rules, Reduction, and the Rule of Three.

3. The first class in Vulgar and Decimal Fractions, Arithmetical, and Geometrical Progression, Practice and Interest.

4. The first class in Geography.

5. Both classes in Ostervald's Abridgment of the Bible, together with a short system of Chronology.

6. The writing books, manuscripts in Arithmetic, books of phrases in Tamul and English, and outlines of maps, were produced for inspection.

For want of time, the students were not examined in Tamul, in which they had attended to the study of Nannool—the grammar of the high language; and to Negundoo—the native dictionary, in connexion with reading Tamul poetry. On a former examination, the students declaimed in English, and exhibited dialogues in the same language. The following extract of a letter from Sir Richard Ottley, will show that he was gratified with the appearance of the students at the examination. After making a very generous donation to the institution, Sir Richard says:—

"My former opinion of your utility is not only confirmed, but I entertain much more sanguine hopes of the progress of civilization amongst the natives, than I did previously to witnessing the examination of the pupils on Tuesday. I propose to mention the Compendium of Algebra to Mr Lambrick; and I hope he may be able to assist you. I would, however, advise you to begin with two books of Euclid, at least, before the entrance into Algebraical calculations; and I should much regret to be informed, that the boys, who have made such advancement in learning, had stopped at the point where they might with advantage enter the region of general reasoning, and universal arithmetic."

The better to prepare the lads, who had been instructed at the different stations, to enter the Central School or College, an Academy or Free Board-

ing School, on the British system, was opened at Tillipally, more than six months since, under the superintendence of the Rev. Mr Woodward, assisted by two native teachers. In this preparatory school, there are now more than 100 lads on the Charity Foundation, with several others who are not supported. Of these lads 23 are prepared to enter the Central School, and would have been received at the commencement of the last term, had there been proper accommodations for so large a number. But though the mission has had funds-raised principally in America-to support the lads in the seminaries above-mentioned, and also the girls in the Female Charity Boarding School, and to pay the salaries of the Principals and Teachers, it has not been able to erect the necessary buildings. It presents rather an anomaly—a considerable number of students for a college, without a college

Large and elegant buildings are not wanted; because they would be unsuitable to the habits of the students; but sets of plain low rooms, sufficiently extensive for the boys to eat, sleep, and study in; with a neat College edifice, for hall, lecture rooms, library, &c. and a small chapel, are needed.— Through the generosity of several gentlemen, in Ceylon and Madras, the missionaries have been able to commence, and have now nearly finished, two sets of rooms for the students containing three rooms each; and one large and handsome room for a hall, and other purposes, until a college edifice may be built. These are all situated upon the church, or government lands at Batticotta. Another set of rooms for the students must be immediately added; and it is extremely desirable to commence the other buildings .-Funds only are wanting.

Among the gentlemen in Ceylon, who have subscribed to the College, are the following.—Sir Hardinge Gifford,* Chief Justice, Sir Richard Ottley, Associate Judge, The Hon. R. Boyd, Chief Secretary to Government, G. Lusignam, Esq. Dep. Sec. to Government, W. H. Hooper, Esq. Prov. Judge, Colombo, the Rev. J. S. M. Glenie, Archdeacon, Colombo, the Rev. S. Lambrick, Church Missionary, R. M. Sneyd, Esq. Collector, Manaar, Major Audoin, Charles Scott, Esq. Collector, Jaffna, Dr Frazier, J. G. Forbes, Esq. Prob. Judge, Jaffna, Z. Dyke, Esq. Sitting Magistrate, J. T. Anderson, Esq. The amount of these subscriptions is 2,835 Rix dollars.

The above-named gentlemen, by thus patronising the institution, may be regarded as giving their testimony in favour of its practicability and promise

of usefulness.

At Calcutta, Mr Winslow obtained the subscription of the Chief Justice, two members of the Council, one of the other Judges, a Secretary of the Government, and other gentlemen in office. † He also received the following testimonial from the Bishop of Calcutta.

Chowringhee, Dec. 6, 1825. Rev. and Dear Sir,-I have read with much interest the Reports of your missionary establishment, and intended plan of Christian education, in the neighbourhood of Jaffna, and regret that the prior and urgent claims of Bishop's College prevent my contributing at present towards it in any other way than by my good wishes. Those good wishes are strengthened by all which I have heard and known of your labours, and those of your brethren in Ceylon; where I can say with truth that I found an unanimous testimony borne by the members, both of the Church of England and other Christian sects, to the zeal, the judgment, and exemplary conduct of the American missionaries.

I remain, dear Sir, with much esteem, your obedient servant,

REGINALD CALCUTTA. (Signed)

The Rev. M. Winslow, &c. &c.

^{*}In our last number, Sir Richard Ottley was called Chief Justice; and possibly a change may have taken place by the death or resignation of Chief Justice Gifford.—Ed.

[†] Respectable donations to the College have also been received from gentlemen residing at Ma-

SANDWICH ISLANDS.

STATION AT LAHAINA. - The following are extracts from a late communica-

tion from Mr Richards-

Climate of Lahaina .- The climate of Lahaina differs somewhat from the climate of these islands generally. The trade-wind never blows here for many hours together, in consequence of the high mountains in the rear of The sea breeze, too, is more irregular, and is not so strong as on the western shore of Hawaii. On this account it is much warmer here, than at any of the other stations. The thermometer, however, rarely, if ever rises above 88 degrees. The heat of the sun's direct rays is often very oppressive. In the summer months, and even from the first of May to the end of September, the sun is seldom obscured by clouds, and I believe it never rains at Lahaina; though back upon the mountains, there is, in this space of time, more rain, than during the winter months. There has been at Lahaina but one rain, since we arrived here, which was sufficient to soak the ground, although our houses have been several times soaked, inside, as well as out. The ground of the farmer is watered almost entirely by rivulets from the mountains, and it is worthy of notice, that when least water comes from the mountains, the most rain falls upon the low ground. At least, such is the fact with respect to this part of the island; and I believe with respect, also, to the western shores of most of the islands.

Salutary Laws .- On the 22d of June, 1824, Kaahumanu published seve-

ral laws at Lahaina, in the manner and form following:

While there were a thousand people within hearing, she called the head men of the several districts on the island, and ordered them to publish by a herald, the following laws.

"There shall be no murder."-Here she spoke at large respecting the practice of infanticide, which is still very prevalent here. She said,

that this was specially included in her prohibition of murder. 2dly. "There shall be no theft of any description."

"There shall be no boxing, or fighting, among the people."

4thly. "There shall be no work or play on the Sabbath, but this day shall be regarded as the sacred day of Jehovah."

5thly. "When schools are established, all the people shall learn the

palapala."

Kapiolani. - Kapiolani, the distinguished patroness of the mission at Kaavaroa, on Hawaii, has visited us. During the month that she spent in Lahaina, she usually called on us twice a day. She said one Sabbath evening with reference to public worship, "I love to go to the house of God, for then I forget all about this world. When among the chiefs, I hear so much said about money, and cloth, and land, and ships, and bargains, that it makes me sick, and I wish to go where I can hear about God, and Christ, and heaven.

This cures all my sickness, and I never get tired of it."

When I questioned her about loving to go to the house of God, she said ; -"When I hear preaching about Jesus Christ, my spirit does not stay in me, but it goes out to Jesus Christ; and when I hear about God, my spirit goes to God; and when I hear about heaven, my spirit goes up to heaven. It goes, and then it comes back, and then it goes again, and thus it continues to do." When I questioned her a little more, she inquired with great earnestness, whether I did not think she had two souls. She said, "It seems to me, that I have one good soul, and one bad one. One says, God is very good; and it loves God, and prays to him, and loves Jesus Christ, and loves preaching, and loves talk about good things. The other one says it does no good to pray to God, and go to meeting, and keep the Sabbath."

We shall long remember the last evening we enjoyed her society. She was expecting soon to return to Hawaii, and I therefore invited her to take tea, and spend the evening with us. She came with Keameamahi, who is also one of our best friends. Honorii and Pupuhi joined the circle. The

evening was not spent in general conversation. Kapiolani was pleased with nothing that would not come home to the heart. Many enlightened Christians, after leaving a pious circle, would blush at their own coldness, could they but have seen how anxious this chief was, to spend her last evening in the best manner possible. At the close of the evening, we sung the translation of the hymn, "Wake Isles of the South," and then parted with prayer.

But a few years ago, there was scarcely a more degraded person on the

But a few years ago, there was scarcely a more degraded person on the islands, than Kapiolani. She gave herself up to intemperance, and every species of degradation. Now, she is in every respect perfectly moral. She always appears in a neat dress, has in many respects adopted the customs of refined society; and is, in her whole character, raised so far above the generality of the nation, that one can hardly avoid the belief, that she was educated among an enlightened people. How gladly would I present this chief to a circle of those, who say this people can never be civilized; and let them account for the difference between her former and her present character. There are other similar examples here, but I know of none so striking as this.

Traits in the Native Character.—One evening in June, four native families were suddenly deprived of their dwellings by fire, which occasioned the following scene, in which the selfishness of man, when uninfluenced by the Gospel, is very strongly exhibited.

For a man, says Mr Richards, whose house is on fire, to receive any assistance from his neighbours is a thing unknown in the Sandwich Islands, unless the neighbour be a relation. On the contrary, as soon as the house is seen on fire, it is the sole object of every one who sees it, to plunder as much as possible. The grass of which the thatching is composed, burns so rapidly, that the large timber of the frame has hardly time to take fire, before the grass is consumed. A large part of the timber therefore might be saved; but so greedy are the people to rob the man of every thing, that they seize the sticks of the house while they are on fire, and are seen running in every direction, with the fire sparkling on their backs. I saw two men that were considerably burnt by trying to carry burning timber. When I went, in the morning, I found the owners of the houses, with their families, sitting on mats, in the open air, where they had all slept during the night. The people were collected round them, but not from sympathy, or kindness. The destitute families, were rather the subjects of ridicule, than of pity.

I returned to our house; but at noon took four maros in my hand, and went again to the spot. I found the families as before, except that they had a sheet of thin tapa drawn as an awning over their heads, to screen them from the very oppressive heat of the sun, which was now vertical. There were at least two hundred people standing around them. I stood on the stump of a cocoanut tree, and invited their attention.

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I said to them, "I have seen a company in my own country, collected on an occasion like this. They assembled together, because they loved the people who had suffered loss, and wished to do them good."

I also gave them a particular account of the exertions in America to save buildings after they take fire; and if that cannot be done, to save furniture. I told them, too, of the kindness of the people in making large presents to the persons, whose houses were burnt, and sometimes building new houses for them. I expressed my wish that it might be so here.

I then turned, and gave to each of the men under the awning, a maro, saying to them, "Here, take these maros. I love you. I came to your island to do you good. I sympathize with you in your loss; and as a testimony of my sympathy, I make you this present.

I then said to the people, "Why are you so cruel to your neighbours! Where did you get your cruel hearts? Do you obey your old gods? Did they tell you to be cruel to the poor and needy? Listen to me, and I will tell you about a new religion. I will tell you about a God that is kind." I

then contrasted the religion of the Bible with their old religion, and entreated the people to make a wise choice between them. I closed my address, by referring to the end of the world, when the elements shall melt with fervent heat, the earth also, and the things that are therein shall be burned up; when we shall all be without house or dwelling place, and be entirely de-

pendent on the mercy of God.

When I finished my address, the people scattered, and it was told from one to another what I had done and said, so that, by sunset, almost every person in Lahaina had the whole history of the affair. The people all seemed astonished at my making the presents, for they could assign no cause for it. Some said, "What a fool this foreigner is, to make presents to these poor men!" Others said, "He has maros enough; why should he not give them?" Others said, "He expects they will give him something by and by; the foreigners are all cunning men." A few said with much coldness, "Perhaps he is kind." As I was returning, many questions were asked me. One inquired with much earnestness, "Did you think those men were chiefs?" I answered, "No." He inquired again, with increasing interest, "But what have they ever given you?" I told him, "Nothing." Said he, "They are poor men,—very poor; why should you give any thing to them?" I told him I gave because they were poor; but this reason he could not understand. It is indeed universally true here, that those who give do it hoping to receive as much again.

Visit of a woman, who called herself the goddess Pele.—On the morning of July 21st, I perceived great companies of people passing, by different routes, all to the southern part of the village. I inquired, but could not readily learn, the cause. At length I was told, that Pele had arrived from Hawaii. Not understanding the meaning of the word Pele, I supposed it to be the

name of a chief, and therefore made no further inquiry.

It was not long, however, before the excitement among the people became so great, that I suspected my mistake. On further inquiry I found, that Pele was the word for volcano, and also the name of the god that is supposed to govern, or reside in, volcanoes. This god has been said to dwell in a certain woman, who lives near the crater of the largest volcano on Hawaii. This woman, who is called ke Akua Pele, was offended with the Deputation, who dared, without her leave, to throw stones into her crater. They also ate the berries growing wild on the mountains, without first making an offering to her. The people said, that with these insults the god was offended, and was now on her way to the chiefs, to direct them to cast off the palapala, and send away the missionaries; that if the chiefs did not comply with her orders, the volcano would break out in Lahaina, and burn first us and our houses, and then all those who favour the palapala, and their houses.

Pele brought word that Kekuaokalani, who was the rebel, that fell at the abolition of idolatry, was then alive, and that he had brought word from the other world to the chiefs, that they must cast off the palapala, and atone for their past crimes, by sacrificing to her a man, a hog, a dog, a white fowl, and a fish."

You may well suppose, that Pele having arrived with such news, and on so important an errand, would attract attention. One of the enlightened natives said to me, "The people are all running to see this new devil, just as hogs run to their food, when it is thrown among them."

The common people appeared to believe every word that the woman said, and hundreds predicted that in one day more we should all be sent from the island, or Lahaina would be destroyed by a volcano. They said, "To-morrow we shall all see the power of Pele—the praying system has no power—it is like water. Mana roa ka Pele. (All powerful is the Pele.")

It was evident, however, that the kingdom of Satan was divided against itself, and was working its own overthrow. Maniacs here rank nearly as

high among the gods, as Pele herself. Pele had scarcely arrived in the village, when she was met by a crazy woman, who said to her, "Who are you?"

Pele. I am Pele.

Maniac. What have you come here to my dominions for? Begone, and

never let me see you here again.

This crazy woman did much to injure the reputation of Pele. She was, however, intent upon her object, and declared openly, that on the next

morning her power should be known.

The morning arrived, and I was awaked at an early hour by Toteta, one of our Tahitian teachers. He came to inquire, whether it was my intention to present myself to the chiefs in company with Pele? I told him I would do as the chiefs wished; but I should not go, unless I was sent for. I then gave him some advice with respect to the behaviour of the palapala party, and he returned.

At seven o'clock we heard a cry, "Pele is coming!" We looked to the south, and saw a large company proceeding along the beach, headed by the pretended god. The company moved slowly and silently. Several persons in their anxiety to see her, ran before her, and along by her side, so that she would not have been distinguished from the crowd, had it not been for her badges. As she passed our houses, she had a spear of wood about four feet long, sharp at both ends, which she carried before her in an oblique position, having her right hand grasped around the lower and her left around the upper part of it. She had also in her left hand a white fly-brush, pointing upwards, and in her right hand a black one, pointing downwards. On each side, walked one of her daughters, the one perhaps seven, and the other nine years old, and each carrying a pole, with a sheet of old tapa flying from their tops. The countenance of the woman was extremely fierce and savage, and yet rather desponding. Her hair was long, black, and disheveled. She wore the common native dress, but of an inferior quality, and, on the whole, imitating that which is usually worn by men.

She turned not her head as she passed our houses, but walked in a very stiff and formal manner. The great crowd that followed were very still and

solemn, though not very respectful in their treatment of her.

The chiefs were nearly all collected in a circle, and prepared to receive her. There were, probably, not less than two or three thousand people, many of them expecting to see some display of her divine power.

She had scarcely time to reach the circle, before a messenger arrived reporting the circumstance of her reception. I afterwards, however, received

a more particular account from the chiefs themselves.

As she approached the circle, she addressed herself to Hoapiriwahine, when the following dialogue ensued.

Pele. I have arrived. H. We are all here.

P. Love to you all.

H. Yes, love, perhaps.

P. I now present myself to speak to you.

Where have you come from?

P. I have come from Tahiti, from England, and from America, whither I have been to attend your king Rihoriho; but I have now returned into your presence.

H. Don't you come here to tell us your lies. What have you there in

your hands?

P. I have the spear of Pele, and her kahilis.

H. Lay them down. (Pele looks cross, but does not move.) Lay them down I say. (Down they drop.) Don't you come here to tell us you are Pele. There are volcanoes in other parts of the world, besides Hawaii.—The great God of heaven, he governs them all, and you are a woman like us. There is one God, who made you and us; we have one common page.

rent. Formerly we thought you a god, and gave you our hogs, our dogs, and our coacoanuts. Light is now shining upon us, and we have cast off all our false gods. You therefore have nothing to do, but to go back to Hawaii, plant potatoes, make tapa, catch fish, fat hogs, and then eat, and not go about saying to the people, give this thing, or give that to Pele. Go to school, and learn the palapala, and send also your little daughters. Here is the good thing, (holding up the spelling book and hymns.) Here is our foundation. Now I will ask you a question. Answer me honestly, and tell me no lies. My question to you is this. Have you always been lying to the people, or have you not? Tell us that we may all hear.

P. I have been lying; but—I will lie no more.

H. Remember your promise, and lie no more. Go round no more among the people. Observe my word, and return to your land.

Kaikioeva then said, "It is now a proper time to pray to Jehovah, for there are many people present, and he is our God." Toteta, the man mentioned above, was called upon to pray. He arose, invited the attention of the crowd, and then addressed them as follows. "Let us all look! What do we see? We see this emissary of the devil, come from Hawaii to Lahaina to tell her lies, and make us believe she commands the volcanic fires. Look! Here are the people of Lahaina; assembled for what? To pray to God? No; but to see a child of the devil. See this vast multitude, how eager they are to hear all the devil has to say! Are they as anxious to hear the words of Jesus Christ? Go to the house of God and see. There you will find a few hundreds; but here are thousands. Let us all look again to this old woman. What is her foundation, and what are the signs or badges of her supremacy? If she is the god of the volcano, then she lived when the volcano began. Let her tell us how long it has been burning. If she is a god, let her tell us something about the creation of the world.—Let her tell us about Adam, about Noah, about Abraham, and about Jesus Christ. We desire to hear. If she is strong, let her manifest her power. If she is wise, let her teach us. If she is good, let her show us some good thing. No. She has no power. She must carry a brush to keep off the flies, and a stick to frighten the people, and those two sheets of tapa are her ensigns, and when she is hungry she goes about to beg her food. Surely she exhibits the true character of the devil. She has been like a hungry hog, that roots all before him, though he eats but little; or like the mice that dig into the ground and eat the potatoes in the hill. Let us praise God, that we have become so much enlightened, that we have not been led astray by this cunning stratagem of Satan."

Here he ended his address. He then read the Jubilee hymn, and prayed. After prayer, Pele arose, and threw the old tapas, which she had used as ensigns, into a fire which was near by. She was about to throw her spear in, when one of the chiefs said, "Stop, I want that to dig the ground with." Before noon, the spear was brought to me with earth still adhering to its point, and no stain of blood was on it. I design to send this implement of husbandry to you, and when you see it, I have no doubt that you will be reminded of the prophecy, "The Lord shall rule among the nations, and judge among the people; and they shall beat their swords into ploughshares,

and their spears into pruning hooks."

In this whole affair the hand of Providence could be distinctly traced, in ordering every thing in such a manner as to bring good out of this apparent evil. There was a vast concourse of people, all of whom saw the derision of the chiefs, and heard the confession of Pele, that she had been lying .-After this, it was a common saying, "Mana roa ka palapala," (strong is the palapala, it has conquered the Pele.) It is indeed an animating consideration, that the time is not far distant, when the truth will cause every false god to hide his head, and will gain a complete triumph over all those who support idolatry.

Soon after this occurrence, I sought an interview with the woman, but could not obtain one, in consequence of her immediate return to Hawaii.

For the Lit. and Evan. Magazine.

REMARKS ON THE LIFE OF NADAB AND ABIHU.

The last subject of our remarks was the monarch of Egypt, clothed in robes of royalty, and swaying the sceptre over the most celebrated nation of antiquity: the subjects of the present remarks are taken from the priesthood; an office more sacred, and more important to the real interests of men than even royalty itself. That there should be found, in this office, requiring above all others, purity of heart, men of irreligious characters, is not more strange than it is to be lamented. That such, however, was the character of Nadab and Abihu is manifest from the manner of their death: they died, not in the ordinary way, but by a miraculous judgment from the hand of God; a manner in which no righteous man ever perished. For it is, and ever will be far from the Judge of all the earth to destroy, by judgment of this kind, the righteous with the wicked.

Their Birth and Education.

Of their birth we know nothing, only that it was in Egypt. and probably not less than forty years before the exode. first time they are mentioned is in the enumeration of the descendents of Levi, Exod. vi, 23. They were sons of Aaron and Elisheba, supposed to be the same with Elizabeth. As none of the Hebrews appear to have been exempted from the cruel bondage of Egypt, these two probably shared in that oppression which moved the compassion of heaven. had heard the voice of the task-master enforcing the rigorous exertions of Pharaoh; they had toiled hard through the day, that they might have the tale of brick to deliver in the evening, Their first years were thus spent in hard labour and sorrow. They had witnessed all the signs and wonders of Egypt; had seen the river rolling in loathsome blood to the Egyptians, while to themselves it was pure and wholesome water; had seen the whole land filled with noisome insects and vile reptiles, then desolated with devouring locusts and destructive hail, while their own land was safe. They had seen darkness on every side mounting, like walls, up to beaven, while Goshen enjoyed the light of day. With their father's house they joined in keeping the passover and the sprinkling of blood; and heard, no doubt, the great and bitter cry of the Egyptians on the death of their first-born. They accompanied their brethren in leaving the house of bondage, and commencing their journey to the land of promise. By faith they passed through the Vol. IX. No. 9 .- Sept. 1826.

Red sea, as by dry land. These were astonishing displays of divine power, calculated to be the more striking and make the more useful and lasting impressions, because of the distinction made, in every instance, between the Egyptians and

themselves.

Nor can we doubt but that they had been piously educated; had been carefully instructed in the knowledge and worship of the true God. The parents of Moses and Aaron are mentioned, by an inspired Apostle, as distinguished for their faith. Now faith is the substance of things hoped for, because it is the evidence of things not seen by the eye of unenlightened reason. These parents had before them some object of hope which would lead forward their thoughts and give them a pleasing and interesting employment. This object of hope was made known to them through some promise, some revelation from God, in the knowledge and belief of which faith consists.-Promises of the most interesting nature had been made to Abraham, which are not yet accomplished; covenant engagements had been entered into with him, which are not yet fulfilled. This information would be handed down from father to son, and become the principle of faith in the pious descendents of the patriarch. The prophetic blessings of Isaac, and especially the last words, the dying blessing of Jacob, delivered after his descent into Egypt, would not be forgotten .--Joseph also when he died, at a more recent period, by faith made mention of the departing of the children of Israel; and gave commandment concerning his bones. These bones were carefully and piously preserved, and carried to Canaan; they would be the memorial of the prophetic communication made by Joseph, when bidding adieu to his brethren and to the world. Through these patriarchs, then, we clearly and distinctly trace a revelation from God of such an important nature as would become the principle of faith and piety. But few, indeed, of the Hebrews, at this time, seem to have been pious ; of that few, however, were these parents. In the same manner, through their patriarchs, they were taught the worship of God. Their object in leaving Egypt was, that they might serve the Lord, might do sacrifice to their God, and to the God of their Fathers. That Aaron himself, therefore, was piously educated, there can be no doubt; and that he was, though not blameless, yet a pious man, is equally evident .-He would not fail, therefore, to instruct his sons in the knowledge of that revelation which came from God; would make them acquainted with that covenant with Abraham, according to which this branch of his posterity was adopted as the pe-

culiar people of God. He would labour to inspire them with the hope of that departure, mentioned by Joseph, of reaching that land promised to Abraham, and there engaging in religious worship, which for ages was to be the privilege and the happiness of their nation. With the view of exciting their pious sentiments the judgments of Egypt would be pointed out as indications of their approaching departure, and as terrible exhibitions of the divine displeasure against sin, and therefore as strong inducements to reverence and obey that Almighty Being whose power they beheld. With the same pious intention he might lead them to the coffin containing the body of Joseph, and with this sacred deposit before their eyes, endeavour to strengthen their faith by explaining to them the promise and covenant of God, the history of their ancestors, and the oath which had been taken that these bones should finally rest in Canaan.

Such were the sorrows and oppression these sons of Aaron had experienced; such were the terrible and striking exhibitions of divine power they had witnessed; and such, in all

probability, was the education they had received.

Their Consecration to the Priest's Office.

The Hebrews, now liberated from bondage, are to take their rank among the nations of the earth, and to become an organized community of both a civil and religious character. was their peculiarity and their privilege to have God himself for their Lawgiver and their King. Immediately from him they received that code of laws by which they are to be governed; and which, if the circumstances and character of this people are considered, has never been equalled by the wisdom of man. Just emancipated from slavery, they were generally a rude uncultivated mass; of course, nothing but a system of laws very plain, easy to be understood, and in great detail would suit them. Such were the precepts by which they were to be governed as members of the civil community. these were incorporated those precepts which prescribed their mode of worship, and were to govern them as members of a religious community. These were more singular, though if the purpose to be answered by them be duly considered, not less wise than the former. The Jews were to be a peculiar people; and their ecclesiastical polity was wisely adapted to perpetuate this peculiarity. Such was the tendency of their annual festivals, their daily and occasional sacrifices, their numerous rites and ceremonies, prescribed for a great variety of circumstances and conditions in life, as to preserve them from imitating the manners, and especially the idolatry of

other nations. Nor less calculated were these rites to prevent other nations from uniting with them, unless from pious motives, and with the view of worshiping Jehovah. For the purpose of witnessing the terrible majesty, and hearing the voice of their Lawgiver, they are led to mount Sinai, where God himself descends and communes with Moses for forty days. There was delivered the Decalogue, or ten commandments, those great principles of moral duty, which are permanent in their character, and binding on every age and nation of men. There was shown to Moses the pattern of a building which he was to construct, called the tabernacle, to be consecrated to the worship of God. Nothing, respecting this singular edifice, is left to the wisdom and invention of The materials for every part, its dimensions, its sockets and its pins, its boards and its bars, its curtains and its coverings were all minutely prescribed by Him for whose honour it was to be built. Around it was a court about one hundred and eighty feet by ninety in extent, inclosed by pillars and curtains about nine feet in height. Within this inclosure stood the tabernacle itself, constructed of 48 boards, overlaid on the inside and on the out with pure gold. These boards stood upright, and at the bottom were placed in ninety-six sockets of silver, fastened to the ground with pins of brass. Each socket was worth, in our currency, more than one thousand dollars: and the whole of them together, more than one hundred thousand. The building itself was about fifty-four feet in length, eighteen in breadth, and eighteen in height .--To the eye it would have the appearance of a tolerably large house. Over the whole were two coverings of costly materials and splendid workmanship; and over the top, forming the roof, to secure it from the rain, were two other coverings of This building, including all its materials and its workmanship; is supposed to have been worth not less than one million of dollars. It was certainly the most extraordinary building ever constructed by the hands of men. temple excelled it in wealth, in magnitude and in splendour: but the materials for this grand edifice had been collecting for near half a century. It was built by the most powerful monarch of the east, and by the wisest of the human race, aided by a people who had been improving in the arts of organized society for centuries. Besides, the temple was permanent, to remain on the same spot till destroyed by the ravages of time, or demolished by the hands of violence. tabernacle was built in the wilderness, by a people emerging but yesterday from a state of slavery, untaught, it would

seem, in every art but those of making brick and watching their flocks. This was a moveable structure. Firm and compact as it was when standing, it was taken to pieces, and with all its furniture and the inclosure of its court, was carried from place to place, and erected again as occasion required. [See Brown's Antiquities of the Jews.] In the mount Moses also received instructions respecting those who are to conduct the public worship. The whole tribe of Levi were to be set apart to the service of the tabernacle. But more especially respecting the priesthood are directions given with great minuteness; nothing is left to his own choice or discretion. The men first to be invested with this high and sacred office are mentioned by name; Aaron and his sons, Nadab and Abihu, Eleazer and Ithamur, are elected for this purpose.—
Moses is to furnish to his brethren an example of implicit

obedience to the will of their Sovereign.

The workmanship of the tabernacle and its furniture is now completed; and all that is wanting to commence the worship of God in the manner prescribed is the consecration of the priests to their office. Moses, therefore, proceeds to the performance of this important service. As it is in behalf of the people as well as themselves the priests are to minister, the whole congregation are assembled at the door of the tabernacle, that they may witness the manner in which their priests are set apart to their solemn functions. In presence of the whole multitude thus convened, Moses brought Aaron and his sons and washed them with water, which appears to have been the first ceremony in the consecration. Aaron is then clothed with the vestments peculiar to the office of high priest, and the anointing oil, of a peculiar composition, is poured on his head. With the same oil, and at the same time, the tabernacle and all its furniture is anointed, and thus sanctified for use. Then the sons of Aaron are clothed with the garments peculiar to the office of the ordinary priesthood. These do not appear to have been anointed with oil, as Aaron was. Then a bullock is brought, on the head of which Aaron and his sons lay their hands for the sin-offering. With the blood of this victim the altar is sanctified to make reconciliation upon it. Part of this bullock is burnt on the altar, and part without camp.-Then Moses brought the ram for a burnt-offering, on the head of which also they lay their hands. The blood of this ram is sprinkled on the altar, and it is burnt, an offering made by fire unto the Lord. Another ram, called the ram of consecrution, is slain, the blood of which is applied to the right ear, to the thumb on the right hand, and to the great toe on the right

foot of Aaron and his sons. Part of the flesh of this ram is eaten by Aaron and his sons, and another, it is said, was Moses' part. Then Moses took of the anointing oil, and the blood which was upon the aliar, and sprinkled it on the garments of Aaron and his sons: and sanctified Aaron and his garments, and his sons, and his sons' garments. For seven days they were to abide at the door of the tabernacle, and on each day the same sacrifices were to be offered as on the first: these things they were to observe at the peril of their lives.

Such were the solemn rites by which the first of the Jewish priesthood were consecrated to the functions of their holy office. Aaron, as high priest, was distinguished from his sons by some vestments peculiar to his office, and by the anointing oil poured on his head; in other respects the rites of consecration were alike. The whole scene was calculated to make deep, lasting and useful impressions on their own minds, and on the minds of the people. The washing with water pointed out the necessity of purity of heart in those who served at the altar. The sacred vestments in which they were clothed, for glory and for beauty, would distinguish them as the ministers of God, shew them the excellency of the service in which they were engaged, and remind them of those robes of salvation in which they ought to be adorned. The oil with which the high priest was anointed and their garments were sprinkled would teach them unreserved devotedness to their work, and also the necessity of that unction from the Holy One; the influences of the Spirit to assist them in their work. Laying their hands on the head of those animals offered in sacrifice implied their confession of sin, on account of which they deserved that death which these victims suffered; while the blood which was shed and the death which they witnessed would typify that promised Messiah who was one day to bleed and suffer death to make reconciliation for his people. That their minds might be the more deeply impressed with the importance of their work; and that they might not rashly, without deliberate and serious reflection, enter on it. seven days are spent, during which they could neither enter the tabernacle nor depart from its door.

Such was the manner in which Nadab and Abihu were separated to the most important office ever filled by man. In these ceremonies were implied purity of heart, entire devotedness to God, confession and sorrow for sin, with a joyous hope of pardon through the death of that Saviour, of whom they themselves and the sacrifices which they offered were instruc-

tive types. Heretofore the worship of God had been conducted, and, as occasion required, the sacrifices offered by the patriarchs of each family, and by other individuals distinguished for their piety and zeal; but henceforth these duties can be performed only by the priests, regularly inducted into office. Others, though distinguished for their piety, though elevated to the dignities of royalty, could not, with this intention, approach the altar, but at the peril of life. Aaron and his sons, till the end of the Jewish economy, are exclusively appointed to this service. Holiness to the Lord, borne on the forehead of the high priest, was the motto and the designation of the whole order. They were to be the Intercessors, the Mediators between God and the whole nation. Every thing in the manner of this consecration, in the daily service claiming their attention, was powerfully calculated to impress the mind with the most sublime sentiments of devotion towards God, and to expand the heart with the purest benevolence towards their brethren.

The purification of the tabernacle and all its furniture is now completed; the glory of the Lord, the visible token of the divine presence, is ready to descend upon it. The altar is ready to receive and to sanctify the gifts and the offerings laid upon it. The most holy place is ready to receive the high priest, with his burning incense, into the immediate presence of God. The consecration of the priests is also completed, and they are ready to enter on their holy and solemn functions. At length the light of the eighth day dawns on the camp of Israel; and Moses calls upon Aaron and his sons to commence their sacerdotal ministrations. The animals for sacrifice, and all other offerings, agreeably to particular directions, are prepared and brought together. The multitude are assembled, all the congregation drew near, and stood before the Lord; all things are now ready for the service to commence; the appointed hour has come. Aaron, clothed in his pontifical garments, attended by his sons, approaches the altar; and now the first victim bleeds by the hand of the regular priesthood. This is a sin-offering for Aaron himself, and for the whole order, of which he is the representative and the chief. The next is a sin-offering for the people. Thus Aaron was to make an atonement for him-self, and for the people. They are sinners themselves, they minister for a sinful nation; in the very first services, therefore, in which they engage, in the first blood they shed, they acknowledge their guilt, on account of which they confess themselves to be worthy of death. The sacrifices are laid in order on the altar, ready for the fire to be kindled, and the whole service in its progress becomes more deeply interesting. And Aaron lifted up his hand towards the people, and blessed them. When this blessing was pronounced, Aaron and his sons were standing at the altar, not yet having entered the tabernacle itself. Now Moses and Aaron went into the tabernacle, and after performing the appointed service there, cume out and blessed the people again: and the glory of the Lord appeared unto all the people. At the same moment, there came a fire out from the presence of the Lord, and consumed upon the altar the burnt-offering and the fat: which, when the people

saw, they shouted and fell on their faces.

This is certainly a day to be had in devout and perpetual remembrance, distinguished, on several accounts, from all others in the annals of Israel. Here is the first edifice ever built exclusively for the worship of Jehovah, entered for the first time by the high priest. Here is an order of men officiating for the first time in the duties of that office to which they have been solemnly consecrated; shedding blood, inflicting death, and offering their sacrifices to God for the first time. Here is a whole nation, probably not less than two million, organized into a visible church, assembled around their sanctuary, uniting for the first time in public and solemn acts of religious worship, and therein confessing their sins and professing themselves to be the people of God, receiving the first benediction of heaven from the lips of their high priest, constituted Mediator between them and their God. Here is God himself acknowledging the relation, and proclaiming himself to be their God by descending among them in visible glory; the first time this symbol of the divine Majesty was ever seen by the eyes of men. His approbation and acceptance of their offerings is declared by fire coming out from his presence and consuming the sacrifices laid on the altar Mingled sentiments of joy and sacred awe pervade the whole assembly; the one expressed by their loud acclamations, the other by falling prostrate on their faces. When we see the priests in their holy vestments, the fire blazing on the altar, the tabernacle covered and filled with the Shekinah, and two million of worshipers prostrate on the ground, we cannot avoid some degree of the same feelings.

Their Death.

Hitherto Nadab and Abihu, the professed subjects of our remarks, have appeared chiefly in connexion with their father and their brethren; but now they stand out to view in most prominent relief. And Nadab and Abihu, the sons of Aaron,

took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord. Such was the rash and presumptuous offence, and such the tragical

death of these two young men!

Their crime seems to have been of a complicated nature. The duties of the priests were prescribed with so much exactness, and also the day and the hour when they were to be performed, that the slightest departure from these prescriptions was considered and treated as rebellion against God. The burning of incense in the holy place was, indeed, the duty of the priest; but these were not the circumstances, nor was this the hour for the discharge of this duty: their doing it, therefore, at this time, manifested their disregard to the authority of God. Even at the proper time, this was the duty of but one of the priests; both of them attempting it, at the same time, is a farther proof of their criminal disregard. Besides, we find Moses, though not of the priesthood, superintending the operations of this day. Thus in the morning he called Aaron and his sons, and directed the order, the time, and the place for each duty; thus also he went with Aaron into the tabernacle when the time for that service arrived. They ought, therefore, to have waited till they were directed But, impatient to enter on what they, no doubt, by Moses. considered their most honourable function, they presumptuously approached the door of the tabernacle with the view of entering it; and thus furnished additional evidence of irrever-They lighted their censers with fire, not from the altar of burnt-offering, from which alone it ought to be taken, but from some other place, which the Lord commanded not, of course did not permit. In this they gave farther proof of an impious and rebellious spirit; for this is called strange fire. Some think that in addition to all this, they were heated with The reason assigned for this opinion is, the prohibition delivered to Aaron, immediately after the death of these two young men; Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation; lest ye die: it shall be a statute forever throughout your generations. If this was the case, if they were heated with wine, instead of furnishing an excuse, it was rather an aggravation of their other guilt, while this itself was a crime for which there could be no excuse.

When we consider the education they had received, the wonders they beheld in Egypt and at the Red sea, the terrible ex-

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which they had just passed, the professions they had made in these rites, the nature of that service to which they are consecrated, and that even at this very moment the visible glory of Jehovah is shining in their faces, the guilt of their rebellion will appear to be peculiarly aggravated. They did not sanctify the Lord in coming nigh unto him, nor glorify him before all the people with that spirit of reverence and implicit obedience which their holy office required. Had they escaped with impunity, the precedent might have had a most unhappy effect on themselves and on the whole order, emboldening them also to disregard the authority of God, in hopes of the same impunity. The Lord was therefore pleased to cut them off by a terrible stroke, in the very midst of their rebellion, and thus set them forth as an example and a warning to their

successors in all subsequent ages.

The trial of Aaron was great indeed. These were his sons, whom he had endeavoured to train up in the ways of piety, of whose usefulness he had doubtless entertained the fondest hopes. These hopes are just beginning to be realized; these sons have just been consecrated priests of their whole nation, and have entered on their holy ministrations. One of them, Nadab, is to be his successor, is to be cloathed with the vestments now worn by himself, is to enter the most holy place and appear in the immediate presence of God. But while his heart is expanding with this pure delight, he sees these sons smitten with a terrible death from the brand of God. Yet he is not permitted the mournful pleasure of shedding a tear, or giving any external signs of sorrow. carry them out to their burial; neither he nor his other two sons are permitted to leave the door of the tabernacle, lest they die: for the anointing oil of the Lord is upon them. The father and the man must be merged in the high priest of God. Severe as the trial was, however, yet Aaron held his peace: and did according to the word of Moses.

Reflections .- The Levitical Priest and the Christian Minister.

I. From a comparison between these two, it will appear that in some things they resemble each other; while in others, they widely differ. They are both set apart to the functions of their office by certain rites and ceremonies. We have seen the numerous rites employed in consecrating the priest; until these are performed he was not permitted to engage in the ministrations of the sanctuary. The christian minister is also set apart, or as it is more generally termed, ordained to his office by solemn and impressive rites. This

is done by the laying on of the hands of the presbytery, and by prayer. We learn this from the example of Timothy's ordination, and also from the directions given to him: Lay hands suddenly on no man. Under the gospel, in all ordinary cases, no man is authorized to perform the duties peculiar to the ministry until he is thus set apart by prayer and the laying of the hands of two or more of those who are already invested

with ministerial authority.

Again; they resemble each other in this; that both are exclusively devoted to the duties of their office. The Jewish priest held no possession among his brethren; and was prohibited in the most peremptory manner from engaging in any secular pursuit. At the altar alone he was to serve, and on the altar alone he was to depend for his maintenance, and that of his family. No fear of want, no pretence of providing for his family would be sustained as an excuse for departing from these positive injunctions. In like manner the christian minister is devoted exclusively to the great interests of religion, to the promotion of the Redeemer's kingdom. He is separated unto the Gaspel; he is to give himself wholly to these things. His mind is not to be embarrassed, his attention divided by worldly cares and pursuits. Exercising proper economy and self-denial he is to depend on his ministry, on the provisions of the church, on the providence of God for his

maintenance, and that of his family.

Once more; they are alike in this, that both are to be governed, in their ministrations by the will of God. The duties, the time and manner of their performance were prescribed in detail to the priest. If he neglected that which was enjoined; if he did that which was not commanded, it was rebellion, and subjected him to reprehension and punishment. He was to give thus saith the Lord, as his authority for all that he did. This, as we have seen, was the crime of Nadab and Abihu, that they did not observe the authority of God in the discharge of their duty. The christian minister, being the servant of God, is not less bound to obey the will of his Master. In his efforts to enlighten and reform the world he is to preach the word, as the means of producing this important change. If he reasons as he ought to do, it will be out of the Scriptures. In giving each one his portion, it is the word of truth he is rightly to divide. What Timothy had received as the gospel, the same he was to commit to faithful men, who might be able to teach others also. If the preacher should undertake to supply supposed deficiencies in the gospel with his own fancies, with his own errors, it will be strange fire; he will expose himself to the anathema of the Head of the Church, whose pure word

of life he corrupts.

On the other hand; there are some things in which they widely differ. The priesthood, under the law, was confined to one single family; Aaron and his sons. No other man, however distinguished for his piety, his talents, or his learning, could serve at the altar. When the church was first organized, and after the death of Nadab and Abihu, there were but three for the whole nation; yet no others were clothed with sacerdotal authority to supply this deficiency. All the males, however, of this family, except those disqualified by certain blemishes, were devoted to the sacred office; and in process of time, the priests, with the assistance of the Levites, were amply sufficient for all the services required of them. No such restrictions regulate the gospel ministry. Jesus Christ, in selecting the first preachers of the kingdom, did not search the register of Aaron's family to ascertain their genealogy. Nor did the Apostles, in ordaining elders in every city, observe the old rule. They laid their hands on men of sound mind who desired the good work, who were apt to teach, whose ministry would edify the body of Christ, and perfect the The door to the gospel ministry is open to every man, having a good report of them which are without, and possessing the requisite qualifications both natural and spiritual: none such ought to be excluded from this work and labour of love. Every pious mother, when clasping her infant son to her bosom, may cherish the hope, that, if the Lord shall qualify him by his grace, this son may be an ambassador for Christ, to proclaim salvation to a guilty and perishing world; and like Hannah of old, and like the pious mother of the late distinguished Samuel Davies, may devote her son to the service of God in the ministry. Nothing forbids her indulging this hope, and training him up for this purpose. Every prayer she breathes, and every lesson she teaches may be inspired and characterized by this desire.

Again; the Levitical priest could not perform the service of the sanctuary unless he was clad in the garments prescribed for his order. The materials of which these vestments were composed, their colour, the fashion which they were made, were all pointed out with great exactness; in him it would have been criminal to minister in the ordinary dress of the Jews. No such precepts require the observance of the christian minister. Jesus Christ the Apostle and High Priest of our profession, wore, there is reason to believe, the same kind of clothing which was common among that rank of so-

ciety in which he chose to appear. In reading the history of the Apostles there is nothing said, except incidentally, as Paul mentions his cloak, which will suggest a single idea respecting their dress. The preacher of the gospel is not required to minister in a dress of either a white or a black colour, made in the fashion of a surplice, a gown, or a coat. These matters may give rise to dissension, and even persecution amongst men; but the Lord has not commanded them. If any thing can be considered as a rule on this subject, it is probably this; that his dress should be such in its materials. its colour and its fashion, as would be least calculated to divide the attention or attract the notice of those to whom he ministers. He should manifest his zeal and prove his relation to Jesus Christ and the church, not by his dress, but by his spirit and by his example. The place, therefore, of a desire to gain distinction and notice by singularity of dress, ought to be supplied with some other desire, more in accordance with the ministry of reconciliation. The man should disappear in the zeal and humility of the minister. Let no strange fire come near the altar of Jehovah.

The difference between the priest and the minister appears in nothing more than it does in the number and complicated nature of the ceremonies requiring the close attention of the one, compared with the few, simple, and spiritual rites, in which the other is to be engaged. We have seen the number of sacrifices and offerings, the holy garments, and the number of days employed in consecrating the priest to his office. The minister of the gospel, after giving the requisite proof of his qualifications, is ordained to the service of the church in a few minutes by the imposition of hands, and by prayer. The priest was as rigorously bound to the strict observance of years, and months, and weeks, and days, and hours, in the performance of his duty, as he was to that duty itself. The minister learns from the example of the Apostles and first christians that one day in each week requires his observance: that is, the Lord's day, or, as it is frequently called, the Christian Sabbath. This day he religiously and cheerfully sanctifies to God and to his service. He does not find in the New Testament, neither from precept nor example, the least shadow of authority for the observance of any other day but The Head of the Church may say of the stated observance of any other day, though distinguished by his birth or his crucifixion, as was said of the offering of Nadab and Abihu, it is a service which he commanded them not. And even on the Lord's day no particular hour is mentioned for

public worship; such hours as are most convenient to himself and his people may be selected for this purpose. The priest was engaged in numerous external rites, many of them very complicated, and therefore difficult in their observance. By these different rites the different dispositions, intentions and desires of the heart were expressed. On some occasions the very words he was to use were distinctly prescribed; and even the direction in which he should turn his face was not left to his own choice. Part of the sacrifices was to be disposed of in one way, and part in another. Some of the offerings presented were compounded of different ingredients, all added according to an exact proportion, which must be scrupulously observed. The christian minister is free from these burdensome rites. In the service of the church he has to consecrate by prayer the simple elements of bread and wine, and then distribute these emblems of the Saviour's body and blood to the communicants. Christian baptism is administered by the application of water, in the name of the Holy Trinity. Singing, prayer, reading and expounding the Scriptures are the public duties in which he engages. Nor is there in the New Testament any authority for a prescribed form of words, for any occasion, nor even for any certain order in which these different parts of public service are to succeed each other. We find the Apostles and their companions sometimes engaged in prayer, sometimes in singing and prayer without preaching, and sometimes in preaching without either singing or prayer. Though custom has given a certain order to these parts of service, yet they might not be the less instructive and edifying without the strict observance of this order.

Nothing in the preceding reflections impeaches the wisdom or the goodness of the Levitical economy, under which the priest officiated; it was admirably adapted to the state and character of the people for whose benefit it was chiefly intended; and to answer great and important purposes in the world. The unquenchable fire on their altar, and their other peculiarities were wisely calculated to teach others, having intercourse with them, the knowledge and worship of Jehovah, the true God, and thus to bear a perpetual and decisive testimony against the polytheism and idolatry of the surrounding nations. It was calculated and intended to prepare the Jews and the world for the coming of Christ and his kingdom by exciting ardent desires and hopes for this great event. These shadows pointed forward to the substance which was to come. sacrifices and offerings of the altar were typical, of course, prophetic; and, therefore, clearly taught the coming of the

antitype, the great Messiah, in whose vicarious sufferings and death for the sins of his people these types would all be fulfilled and abolished; and thus a dispensation more simple and more spiritual would be introduced. The rites under the christian system are not, strictly speaking, typical; but commemorative and significant. The bread and the wine, in the Lord's Supper, are hallowed memorials of the sufferings and death of the Saviour. The baptismal water is "the outward sign of inward and spiritual grace." The few, simple and spiritual rites of the present economy, compared with the burden, the yoke of bondage of the former, is liberty; liberty wherewith Christ hath made us free.

Sincere Piety Indispensable in the Christian Minister.

II. Aaron and his sons, and indeed all his male posterity. except those marked with blemishes, were called of God to the office of priesthood. The first who were invested with this office were mentioned to Moses individually by name; they were, therefore, subjected to no examination respecting their qualifications. And yet, though called of God, it is certain that Nadab and Abihu were not men of piety; the manner of their death decides this question. It is equally certain that many of the priests in subsequent times were wicked and profligate men. The sons of Eli made themselves vile, not only in the sight of God, but also of men. Every man, being a descendant of Aaron, and without blemish, was called to the sacerdotal functions. It is not for us to sit in judgment on the wisdom or the propriety of this regulation; it is sufficient for us to know that such was the will of God. We are sure that no such regulation belongs to the christian system. No man can claim the ministry as his right, his inheritance, because his father, and his ancestors for generations past, have served the church and their God in the holy office. No man can allege, as his call to the ministry, an audible voice from heaven designating him by name to this important work. The man who can furnish no other and no better evidence of his call to the ministry than visions and voices which he pretends to have seen and heard, exhibits intellectual and moral blemishes which ought as certainly to exclude him from the ministry, as the natural blemishes, found on the sons of Aaron did from the priesthood. He is to submit his call to the careful examination of those by whom he is to be ordained: but as they can judge of nothing but external evidence; as they do not possess the faculty of searching the heart; he may deceive them by statements which have no truth, and by professions which have no reality. He is not, and cannot really be called to the ministry without genuine, scriptural piety; let his other qualifications be what they may, this is indispensable. Others may judge of his learning and his talents; but the decision respecting his piety rests chiefly between himself and his God, who searches the heart. By imposing upon others he may gain admittance to the ministry without piety; he may be the able and the learned advocate of christianity; he may preach the truth to the edification of others; yet he

himself will be a castaway.

He who enters the ministry without piety must be moved, not by the Holy Spirit, whose aid he rejects, whose influences he resists, but by some selfish motives: and all such motives are Pride is one of these motives. He may be conscious of intellectual powers above mediocrity; his mind may be richly stored from the treasures of literature; and he may desire the sacred office as a suitable theatre for the display of those excellencies. He may consider them calculated to excite not only approbation, but the highest degree of admiration; and he will, therefore, consider himself entitled to this admiration as the just reward of his merit. This paramount desire will regulate, as far as possible, the choice of his audience, the selection of his subject, the ornaments of his style, the tone of his voice, and every thing relating to his delivery; all will be adapted to gain the definite object he has in view. probably he will be successful; for men generally are more easily pleased than led to obey the gospel; are a thousand times more ready to give their admiration to exhibitions of talents, of learning, and of eloquence, than to give their hearts to God. Such a mind, having the facts, the doctrines, the precepts, the examples, the rewards and punishments of christianity as its materials, will not fail of success: verily he shall have his reward. The fixed attention, the countenance of pleasure, the eye moistened with tears of sympathy, will feed and nourish his pride, and prompt him to renewed efforts of this kind: for pride is insatiable as the grave, continually crying give, give, and never saith it is enough. Those who furnish this food may be rapidly sinking to perdition, or ripening for heaven; this is not a concern of his; all he covets is their admiration. This is strange fire in a servant of the meek and lowly Saviour; yet it is the fire with which many an one enters the house of God.

Another considers the office of the ministry as, in some degree, honourable; and vanity, a paltry kind of pride, peculiar to weak minds, prompts him to desire it on this account.

The respect which may be paid, from the best of motives, to the office which he fills, he will receive as offered to himself. An humble and pious man would consider this respect as given for the sake of the office which he fills, and of the Master whom he serves. The vain man, however, is unwilling or unable to perceive this distinction; and therefore receives it as the tribute paid to his own consequence. This is but

another specimen of strange fire.

There is yet another who desires the office on account of the worldly maintenance which he expects to receive with it. This desire will, of course, graduate his efforts; he will perform just as much, or more properly as little ministerial services as will secure this support. Beyond this point, he has no motives, stirring his spirit within him, to make a single effort. He acts on the principle of quid pro quo, of value received, in dollars and cents, for all that he does. The principle which led the Saviour to die for sinners, which led Paul to spend and be spent in the cause of his Master, has no place in his heart. Although the office be, in fact, a work; a work too, the fatigues, anxieties and labours of which have brought many a valuable life to a premature end; yet he is determined to make it a life of ease. He will not be rightenus overmuch; for why should he destroy himself. Whatever the other charges may be which are alleged against the people of these United States, certainly it is not one of them, that they hold out many inducements of this kind to enter the ministry. Yet weak as these inducements generally are, to a mind without piety they may be sufficient: little as he may expect, it may be more than he would receive, without more laborious efforts, from any other occupation. This again is strange fire in one who professes to imitate the example and be the servant of Him who had not where to lay his head.

Here is yet another man who presents himself to public view in the ministerial office; the spirit that moves him is the spirit of party. The chief object in view is to add names to the catalogue of his own denomination. This supreme desire of his heart characterizes his preaching, his conversation, and his whole deportment. He claims for himself and his party the exclusive, even the jure-divino-right to proselyte the world to the use of his own shibboleth. With this authority he will use argument and persuasion; if these fail to answer his purpose, by the same authority he will then anathematise, cut off from the covenanted mercy of God those who will not be persuaded. With permission to make a slight alteration, he will use the language in which Paul breathed out the pious Vol. IX. No. 9 .- Sept. 1826.

feelings of his heart: Brethren, my heart's desire and prayer to God for Israel is that they might be proselytized, might be followers of me, as I am of the party to which I belong. His zeal is ardent, his labours are indefatigable, his preaching is any thing, and every thing, within his power, that will best answer his purpose. While the humble, the pious and devoted pastor, who considers nothing as evidence of his usefulness, who will be satisfied with no other proofs of piety but repentance towards God and faith in the Lord Jesus Christ, manifested by habitual and cheerful obedience to the gospel; while this man is weeping in secret because men keep not the law of God, and is pouring out his complaint in the language of an ancient Prophet; Lord who hath believed our report, and to whom hath the arm of the Lord been revealed? the other refers to the number of names added to his catalogue as the proof of his success; and holding up to public view this catalogue, thus swelled, exultingly proclaims in the language of another distinguished individual, mentioned in the Old Testament, come with me, and see my zeal for the Lord. In this man's spirit there is fire, indeed; but it is strange, very strange fire in one who professes to be a teacher of meekness, of peace, of forbearance, of brotherly love, of kindness and of charity.

That Jehovah-Jesus who has instituted the ministry for the salvation of sinners, for the promotion of his kingdom, is the same yesterday, to-day, and forever. He requires as strictly now as in the days of Aaron to be sanctified in them that come nigh him, and to be glorified before all the people. No talents, no learning, no morality, no profession, no zeal, no consecration to office, can be a substitute for piety in a minister of the gospel. Every thing else is strange fire. Supreme love to God is the fire which should warm the heart of the minister Borne away through the labours of his office by this constraining motive, whatever visible success may attend his efforts, his services will be acceptable to God, a sweet savour of Christ, in them that are saved, and in them that perish. This faithful man, though Israel be not saved by his ministry, though his warning and entreaties should only aggravate the guilt of impenitent sinners, yet verily he shall in no wise lose

his reward.

ESSAYS ON THE GOVERNMENT AND DISCIPLINE OF THE PRESENTERIAN CHURCH IN THE UNITED STATES.—Continued.

No. V. THE OFFICERS OF THE CHURCH.

THE Church is a Society established for the accomplishment of an object of very great importance. It is therefore necessary that officers should be appointed, as in every other case, to attend to the interests of the society, and manage its concerns. He who founded the Church, knew this, and proceeded accordingly. But as the Christian dispensation required, in the beginning, extraordinary efforts for its introduction, so extraordinary officers were appointed for the occasion. These were the Apostles. And it is important that the true character of the Apostolic office, as it is drawn in the Bible, should be understood; otherwise a door will be opened for great abuses in Church government.

1. In the first place, then, we observe, that an Apostle ought to receive his appointment immediately from God. This position is founded on the declarations of the Apostle Paul, when he designs to establish his Apostolical authority. Gal. i, 1. "Paul, an Apostle, not of men, neither by man, but by Jesus Christ and God the Father," &c. In many other passages, this Apostle directly or indirectly adverts to the same cir-

cumstance.

2. It was necessary that an Apostle should have seen Jesus Christ, after his resurrection; that he might be a witness of that extraordinary event. This appears from Peter's words, when the eleven Apostles supposed that it was necessary for some one to be put in the place of Judas the traitor. Acts i, 21, 22, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day when he was taken up from us, must one be ordained to be a witness with us of his resurrection." Again, Paul, (1 Cor. ix, 1.) vindicating his Apostolical authority says, "Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord?" Let the reader also compare Acts ix, 15, and xxvi, 16.

3. It was necessary that an Apostle should be endowed with miraculous gifts. These are called the signs of an Apostle, 2 Cor. xii, 12, "Truly the signs of an Apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds." In this way alone, the Apostles could confirm their

doctrine, and establish their authority.

These particulars are sufficient for our purpose: for, they prove beyond a doubt, that the Apostolical office could not be

kept up without a standing miracle; a perpetual recurrence, whenever a new appointment was to be made, of such events as occurred at the conversion of the Apostle Paul; and the continuance of miraculous gifts from age to age. But pretensions to any thing of this kind are utterly without support. That, therefore, which is laid down in the form of government of the Presbyterian Church, is entirely just and true.—
"Our blessed Lord, at first, collected his Church out of different nations, and formed it into one body, by the mission of men endued with miraculous gifts, which have long since ceased."—

Chap. iii. sec. 1.

The natural inquiry then is, what are the standing offices in the Church of Christ? This question brings us to some of the peculiarities of the Presbyterian form of Church government; and to this subject we ask the particular attention of To decide this question, we think an appeal to our readers. the scriptures amply sufficient. If God has given us the great principles of our ecclesiastical constitution by the inspiration of his Holy Spirit, why should we look to fallible and erring If one wishes to know precisely what form of Government is established in Virginia or North Carolina, what can he do better, than to study the constitutions of these states? In the same way, we go for authentic information respecting the constitution of the Christian Church, to the New Testa-The Presbyterian Church has derived from that source the following general principle: "The ordinary and perpetual officers of the Church are BISHOPS or PASTORS; the Representatives of the people usually styled Ruling Elders; and DEACONS." [Form of Govt. Chap. iii, 2.] Of each of these offices we shall treat in order; and first,

Of Bishops or Pastors.

These two terms are used to designate the same office, because they are so used in Scripture, as will be made appear in the sequel. We just observe, here, that according to our system, there is a distinction of offices in the Church of Christ, but all ordained ministers stand on precisely the same level.—Here we differ from all classes of Episcopalians; of whom some make three orders, bishops, priests and deacons; while others make a great many mere, as do the Roman Catholics, and the Greeks.

The statement on this important subject, in our Form of Government, will here be given at full length, as it is thought to accord very well with the account given in the word of God. "The pastoral office is the first in the Church, both for dignity and usefulness. The person who fills this

office, hath, in Scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop: As he feeds them with spiritual food, he is termed pastor: As he serves Christ in the Church, he is termed minister: As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder: As he is the messenger of God, he is termed the angel of the church: As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador: And as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God." [Form of Govt.

Chap. iv.]

That the pastoral office is first in dignity and usefulness. will be apparent from the following remarks: The great design of the ministerial office, and indeed of the whole Christian institute is to make men true Christians. This is the grand object of that mighty system of means, which the Head of the Church has set up. But while we acknowledge that all efficiency is derived from the Holy Spirit, it is unquestionably true that means in religion, as well as in every thing else, are to be adapted to their end. The end is, as was just said, the promotion of religion. But religion is a voluntary service. No man can be made a Christian except by reason and persuasion; by presenting the truth to the understanding, and urging it on the conscience. It is extreme folly to attempt the thing in any other way. As for government properly so called, there is very little room for the exercise of it in the Church of Christ. It amounts just to this, and no more-They who cannot be persuaded to live in obedience to the laws of Christ, are to be excluded from the Christian Society; that is, they who will not live according to the rules of this voluntary association, must be declared to be no longer members. The important business in the Church is teaching. This was the chief employment of the Apostles. To do this, was the principal charge given to them in their commission. "Go make disciples of all nations, baptizing them into the name of the Father, Son, and Holy Spirit, and teaching them to do all things whatsoever I have commanded you." To the performance of this service they devoted their lives; and traversed sea and land, that they might find opportunities of obeying the command. It was for this purpose chiefly that they appointed Elders or Bishops in every Church; and in the instructions given by them, in relation to the ministerial office,

they dwelt principally on the qualifications for teaching the

religion of Christ.

But it is also clear from the Scriptures, that it belonged to the Pastors to govern, as well as to instruct. This is apparent from the charge given by Paul to the Pastors of the Church at Ephesus, Acts xx, 17-28, "And from Miletus he sent to Ephesus, and called the Elders of the Church; and when they were come to him, he said unto them * * * * take heed unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers (bishops) to feed the Church of God, which he hath purchased with his own blood." The original word here rendered feed, implies the exercise of government as well as the affording of instruction. This every Greek scho-The charge is entirely similar to that given in 1 lar knows. Pet. v. 2, to the Elders of the Churches to whom he wrote.-"Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly," &c. But these Elders were no doubt pastors of the Churches to whom the Apostle wrote. They are here required, as a part of the pastoral duty to perform the office of Bishops, to superintend or oversee the churches. To teach and govern then is the pastor's duty; and what office is more dignified than this? What more useful?

But although the principle laid down in the chapter before us, seems to be thus clearly founded on Scripture, yet many maintain, that there is, according to divine appointment, an order of men superior to Pastors, possessing a peculiar character, and clothed with peculiar powers. This order is designated by the term episcopate, and the men are called Bishops.

This is a subject, then, to which we must attend.

We have already seen, that the Apostolic office was, from its very nature, temporary. There could be no succession in that which was to cease, after all the witnesses of the resurrection had died. We, therefore, cannot find this superior order of clergymen in any successors of the Apostles as such. Where then shall we look for diocesan Bishops; depositaries of all ecclesiastical power, and governing, by virtue of their office, a number of clergymen placed under them? If we take any enumeration of Church offices given in the New Testament, or all together, it will not be so easy as some imagine, to find among them, bishops, priests and deacons, as separate orders of clergymen. The seventy disciples sent forth by our Saviour, in addition to the twelve, were not officers in the Christian Church at all; and for this plain reason, that the Church under the dispensation, peculiarly Christian, had no existence at

that time; and indeed not until after the resurrection. The Apostles in like manner, could not have been employed in a Church before it was organized. The truth then seems to be, that both the Twelve and the Seventy were, during the life of our Saviour, employed as ministers to prepare the way of their Lord. Their office was, in this respect, similar to that of John the Baptiser. And we might as well look in the Constitution of the Church, for an order corresponding to that of John, as for one answering to that of the seventy disciples.

If we then inquire what officers were appointed during the organizing of the Church, and after the Lord had given the Apostles their extraordinary powers, we find that in the first place it was Deacons. Now it is most certain, from the sixth chapter of the Acts of the Apostles, that the men set apart as Deacons, were not thus set apart as preachers of the gospel: this was not the object of their office. Let the whole narrative be carefully examined. There was an extraordinary spirit of charity among the early members of the Church. And as many were poor, there was a regular contribution for their support. But as imperfection attaches to all human societies. there soon arose complaints that some members of the Church were neglected in the distribution of alms. The subject called for attention. But it was seen that the superintendence of this matter would draw away the Apostles from their appropriate business of teaching. It was therefore recommended that the disciples should select suitable persons, to be set over "that business." The multitude was pleased with the proposal, made the election, and the Apostles inducted the persons elected, into this new office. This is the origin of Deacons in the Church. It is, according to their original appointment, no business of theirs to preach, but to attend to the affairs of the poor. It is true, that shortly afterwards Stephen was found to be an able defender of the Christian religion; but there is not a shadow of evidence that he considered himself as authorized to preach, because he was ordained a Deacon in the Church. Many members of the primitive Church, endowed with extraordinary gifts of the Holy Spirit, taught the people the way of salvation, without being ordained to the work of the ministry; and sometimes Deacons purchased to themselves a good degree by a faithful discharge of the duties of their office, and were raised to higher employments.— Either of these might have been the case with Stephen; as the latter doubtless took place with regard to Philip the Evangelist.

This leads us to observe, that in the next place, we find Evangelists mentioned in the list of Church officers. The

word occurs only three times in the New Testament. Acts xxi, 8, where mention is made of Philip the Evangelist, one of the seven. This last clause was used to distinguish this Philip from others. He certainly was not a Deacon of the Church in Jerusalem, when Paul lodged at his house in Cæsarea. He had been before this time variously employed as a preacher of the Gospel according to the record made in the 8th chapter of Acts. The next passage where the word occurs is in Eph. iv, ii, "And he gave some Apostles, and some prophets, and some Evangelists, and some pastors and teachers." As we can learn nothing of the nature of the office from these words, we pass on to 2 Tim. iv. 5, in which the Apostle charges Timothy "to do the work of an Evangelist." best comment on this passage would be a history of the life of Timothy, of his journeys performed in company with the Apostle Paul, and of his visits to the churches, made at the command of that Apostle. We cannot give that history here. It may suffice to state that Theodoret, one of the best interpreters of Scripture among the Greek fathers, in commenting on the passage in Ephesians before quoted, says, that they (evangelists) " went about and preached the gospet." [exervor περιιόν-Tes εκήρυτ Τον. The account given by Eusebius in substance As the preaching of the Apostles was not confined to is this. any certain place; so neither was that of the evangelists; for being assistants of the Apostles, and not being set over any particular church, they were sent to the different congregations of christians, not so much for the purpose of teaching the first rudiments of Christianity as to carry on the work which the Apostles had begun. (Hist. Ecc. lib. v. c. 9.) After the age of the Apostles the office fell into disuse. And of course it affords no support to those who in the New Testament are looking for bishops, priests, and deacons, as three standing orders of clergy in the Church of Christ.

According to the admission of all, the *Prophets* were not perpetual officers in the Christian church, and cannot therefore afford any assistance in settling the question under con-

sideration.

We must then look to the pastors and teachers, and see if we can find among them three orders of clergymen. And bere, if we are not entirely mistaken, we find only one order, altho' two separate words are used. The form of expression indicates this. The Apostle says, "He gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers;—not some, pastors; and some, teachers. The two words are used to express different functions of the same of-

fice. Light is thrown on this passage by the words of the Apostle Paul in his charge to the Elders of the Church at Ephesus, Acts xx, 28. "Take heed therefore to yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, (bishops) to feed the flock of God, which he hath purchased with his own blood." Here the Presbyters of the church are evidently charged with the whole business, that, on any just interpretation, belongs to pastors and teachers—they are required to govern and instruct the church. And generally, through the New Testament, the ordinary and standing officers of the church are called promiscuously elders

or bishops, and deacons.

When Paul and Barnabas went about with apostolical authority fully organizing the churches, we read that they ordained "elders in every city." When Paul writes to the church at Philippi, in addressing the standing officers of the church, he calls them bishops and deacons. When Peter addresses the Elders as exercising the pastoral office, he exhorts them to oversee, that is perform the part of bishops to the flock. And when Paul describes the character and qualifications of a christian minister, in the epistle to Tit. 1, 5-9, he alternately calls him an elder and a bishop, evidently using the words synonymously.-Indeed, when we exclude from the enumeration, those who were clearly, extraordinary and temporary officers in the primitive church, we can find in the New Testament only one order of preachers, designated, according to the article quoted from the Presbyterian Form of Government, by various names, all of which express no more than different functions of the same office. Unless we admit this to be the case, we must suppose that there was in the primitive church a long list of officers, of whom the greater part has no place under any name, in any Protestant church.—We ought then to have bishops, pastors, ministers, presbyters, angels, ambassadors, and stewards, all distinct officers in the church of Christ. But who can suppose this ever was, or ever ought to be, the case? The simple religion of Christ, intended to be propagated by the communication of instruction, does not require a host of satellites like this. We do therefore believe, that according to the appointment of Christ, there is but one order of religious teachers in the church; and that all who belong to it, stand on a footing of perfect equality.

We just observe here, that in conformity to common usage, we have employed the term order; but we do not like it. Our opinion is, that as the word is often understood, there is

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no such thing in the church of Christ. In all forms of government, except the republican, there are differences of rank; one man belongs to the order of nobility, and another to that of the common people. In England there are lords temporal, and lords spiritual. We think that there is nothing like this in the church. There are different offices, but in this political sense, there are no different orders in the scriptural platform of ecclesiastical polity. Just so it is in our political institutes. We have different offices, as justices of the peace, judges, &c., but no different orders or ranks in society.

(To be continued.)

For the Lit. and Evan. Magazine.

PRAYER TO THE SAINTS.

Then if any man shall say unto you, lo, here is Christ, or there, believe him not; said Jesus Christ, the Saviour. When prophets and teachers shall appear with various and conflicting opinions, try them by the word of God; for the tree is known by its fruit. Some would persuade us that our prayers will be more acceptable to God, and more likely to obtain for us the blessings we need, if they are addressed to the saints; that is, to the spirits of departed men; and by them addressed to God. Now, I cannot pray to the saints, for the fol-

lowing reasons:

1. Because it is altogether uncertain that they can know our thoughts: and if they cannot know our thoughts, they cannot hear our prayers. Spirits can have no organs of hearing; words are therefore useless to them. If they can understand our desires, it must be by searching the heart. But this is the prerogative of God alone, to search the heart and know the thoughts of men. While, therefore, it is, to say the least, uncertain whether or not they can know our thoughts, we are perfectly sure that God does know them. There can be no uncertainty, then, in addressing our pray-

ers directly to him.

Besides; although we do not know the relation which spirits bear to space, yet we know that they are limited; they cannot be present at two places, remote from each other, at the same moment; they cannot be in Europe and America at the same instant. If, therefore, it was admitted that they could know the desires of men, it could only be of those in whose presence they were. If they can only know the desires of those in whose presence they are; and if they cannot, owing to their limited nature, be present at two places at the same time, how shall I know whether they are with me, or with some other person? Suppose I should address my prayers to St. Ignatius, how shall I know that he is with me; that he is not engaged in Rome, or in Paris? We know that God is every where

present, and can, at the same moment, hear prayers offered to him

from every part of the world.

2. We have no authority in the Bible for praying to the saints: and yet we consider the Bible a perfect rule, both of faith and practice; it needs no amendment; especially none such as man can devise. Let us first obey the precepts and imitate the examples which we have in the scriptures, and then, if we find these insufficient, let us ask for the traditions of men to guide us farther than the Bible can do. We have both precepts and examples in abundance for praying to God, but not one for praying to the saints. If we engage in this service he may meet us with the inquiry; Who hath required this at your hands? It is something which I commanded you not. If there is any thing like an example, it is the rich man, lifting up his eyes in torment, praying to Abraham. But as this prayer was denied, we are not encouraged to imitate this example. By the way; why is not Abraham in the calendar? Why are not prayers to be offered to him? He is related to christians in a way that no other man is. He is the Father of the faithful. Why do his children offer their prayers to others, and not to their Father. If

he be a Father, where is his honour?

3. We have an Advocate with the Father, an Intercessor at the right hand of God, a Mediator between God and us, Jesus Christ the righteous. In him we are directed and encouraged to draw near, with the assurance that whatsoever we ask in his name, the Father will grant it. Why then should we employ other Advocates, Intercessors, and Mediators? Has Jesus Christ ever been found inattentive or unfaithful? Has he not a more tender regard for the welfare of his own people, whom he has purchased with his own blood, than the spirits of departed men and women can have? Will not his intercession for us with the Father be more likely to prevail than theirs? Shall we honour them more than we honour He that honoureth not the Son, honoureth not the Father who hath sent him. Have they manifested more affection for us, more willingness to assist us than he has done? Are they more worthy of our confidence than He is? While He continues to be our Intercessor with the Father, I cannot employ others. As soon as I am assured that He has given up this important office, I may then, and not till then, commit my cause to others. I will not take the crown from the Redeemer's head and place it on that of creatures.

4. Prayer, as a religious exercise, is an act of worship, and God alone is the proper object of our worship. The worship of creatures is idolatry; and idolatry is one of the works of the flesh; and if we live after the flesh we shall die. When John was about to worship the angel who appeared to him, the angel forbade him; see thou do it not, was his language; he would not receive that which was due to his Sovereign alone. Worship God, was his direction. Have we not sufficient reason to believe that the spirit of Paul

would, with equal promptness, forbid the worship that is offered to him, provided he knew it, and had again the power of speech? We know that while he was on earth he would not receive the worship of men; and we cannot believe that he has now less regard for the character of God and the Saviour than he had then. If he could again speak or write to us, instead of approving of our prayers offered to him, he would, no doubt, with increased emphasis repeat this part of his former communications; Dearly beloved flee from idolatry.

Both by precept and example we are taught and permitted to ask an interest in the prayers of each other. Paul himself has set us the example; he frequently and earnestly requested the prayers of those among whom he ministered. This request, however, no more partakes of the nature of religious worship than a request to assist us in our temporal occupations. When these requests are made of each other, God alone, not the spirits of departed men and

women, is considered the object and the hearer of prayer.

5. The piety of some of those to whom prayers are offered, is, to say the least, extremely doubtful. Shall I pray to a spirit when I am doubtful whether it is with God, or has departed from him; whether it is enjoying his favour, or suffering his just displeasure? In the estimation and the language of some, it is a very different thing to gain admittance into heaven from what the Scriptures represent it to be. Many who are proclaimed as saints of the first order after they are dead, furnished while living but very slender evidence of that meekness and humility, that faith and repentance without which none can enjoy the divine favour. Some whose lives have been the reverse of what the Scriptures require; who would have rejected as reproachful the appellation of saint, have yet after their death been sainted by their friends, their followers and admirers. Sectarian zeal and devotedness to the interests of a party are sufficient to obtain from that party the honour of saintship; while others, attentive and impartial observers too, judging by the word of God, cannot discover evidence of even the lowest degree of piety. Before I can pray to the spirits of such men as for instance, Ignatius of Loyola, I must have better proof of their piety than their life furnishes. I cannot, therefore, pray to the saints; it would certainly be sinful in me to do so if I was sure they were in heaven; and more so if this is doubtful; but most of all would it be sinful when their life forbids the hope of their piety. When I pray, let it be in the name of Jesus Christ, and to God alone.

For the Lit. and Evan. Mugazine.

MR SCHULTZ—GENERAL SMYTH—AND THE CLERGY. (Continued from page \$50.)

According to promise, we undertake to show "not only that the clergy are useful; but how they may be more so than they are." In pursuing this object, we do not intend to consider the subject as one of a religious or ecclesiastical character. It is our purpose to confine our attention to the interests of society, and the means of promoting them.

The clergy then are useful, because

- 1. They teach a pure system of morality. " Candid Deists" have often celebrated the system of morals taught in the New Testament. It is an undeniable fact, that the moral character of christian nations stands high in comparison with that of heathens. The effect of the weekly lectures delivered by men of sound understandings, and respectable characters, on the relations and duties of men, cannot be small. And experience shows that a given number of regular church goers are more temperate, sober, frugal, industrious, and in every way more orderly citizens, than the same number of persons, who habitually neglect religious worship. Is it nothing to be the agents in producing such effects as these?-But, in our humble opinion, the clergy, speaking of them as a body of men, might be more useful, if they would more fully unfold the system of christian morals, and more earnestly urge the precepts of the gospel on the consciences of their hearers .--Some preachers are too doctrinal, while others are too declamatory. The doctrines of the gospel furnish the most powerful motives to virtuous living; and so it ought always to be stated.
- 2. A very important benefit is afforded to society, by giving occasion to the people frequently to meet, where order and decorum are expected to be observed, and kindly feelings are acknowledged to be appropriate. At court-houses and muster-fields, few restraints are laid on the passions of men; they often come into unfriendly collisions, and enter into contests of very unpleasant character; they drink and game, quarrel The peace of society is often thus disturbed, and its virtue injured. But every thing of this kind is utterly out of place, where the object of the assembly is religious worship. Drunkenness and violence would be regarded as most outrageous and disgraceful. People dress clean, go in good humour, expect to meet friends and neighbours in the same temper, to speak kindly, and behave with a gravity and reverence that become the occasion. If this were all, the effect would be in a high degree salutary. But without a preacher, and without religious service, there would be no such assemblies of the people. Ministers of the gospel, then are useful in this way-They might be more useful, if they

would study their sermons better, deliver them with more natural tones and gestures, and thus draw larger addiences.

3. Clergymen are useful, because they promote intellectual improvement. We here speak of educated men. The subjects of which they treat are deeply interesting: they strike powerfully on the mind; they make men think. The effect of an enlightened clergyman's labours on the mental character of society is always visible. The discharge of his duty as a pastor serves the same beneficial purpose. His catechetical lectures; his expositions of the Bible, to the young, are in the highest degree stimulating to their minds, and of course, improving to their understandings. His labours serve greatly to promote the cause of education.

But here we think that the ministers of religion might be made abundantly more useful than they are. And to show how this may be, is the principal design of the present essay.

But let it be previously remarked, that, however the case may be elsewhere, in our southern country the business of education is very badly managed. Time is lost, bad habits are formed by the young, and money is wasted by the parent: we say money is wasted, because it is paid away without a suitable return. These are evils of very serious nature. Let us suppose that a child is sent to school for seven years, and learns, in that time, no more than he ought to have learned in three years; here is a clear loss of about one fifth part of the whole period from birth to manhood-and this loss is irreparable. Wasted time can never be recovered. But this is not all. The child has acquired habits which retard his future progress; and which it must be the first care of the skilful teacher to cause him to unlearn. It is hard to calculate the extent of these losses; but every parent can easily say how much the board and schooling of a child cost him every year; and how much money be pays for nothing, if his child loses four or five years. That this loss is incurred generally, in the course of education, we have not a doubt. imposition practised on the people of this country in this way is astonishing. It would not, perhaps, be too strong to say that, in the state of Virginia, more money is paid for not learning than for education. And no measures are adopted to remedy the evil. Many parents, indeed, are not able to detect it. They find out that their children have not learned much, but they do not see where the fault lies. Now, what we propose is to make clergymen useful here. Not that we wish them to be schoolmasters. This we strongly oppose. The duties of the two professions interfere too much for the able and faithful discharge of either. But yet clergymen may more conveniently and appropriately assist in improving the system of

education, than any other men in the community.

It will be borne in mind that in this country the people choose their own religious teachers; that the terms on which a preacher is to serve a congregation, are matter of private stipulation. If these terms are not complied with, the people are under no sort of obligation to retain their minister. Let us then suppose, that when the people invite a clergyman to live with them, and labour for them, they stipulate to pay him for the whole of his time, so that he shall derive from the people a decent and comfortable support for himself and his family. Let it also be expressed in the contract, that the preacher shall, besides performing all ministerial and pastoral duties, superintend the schools established in his congregation. Let the superintendence embrace the following particulars:

1. When a new man applies as a teacher, let the minister thoroughly examine him, to ascertain his qualifications, and

make report to the parents.

2. Let the pastor of the church be required, once a quarter to visit the schools and carefully to examine the children of the members of his congregation, so as to ascertain their pro-

gress.

3. Let him keep a register of the children's names, and, in suitable columns, set down the studies in which they have been engaged, with a fair statement of progress during the quarter. Let this register be continued from quarter to quarter, so that any parent may at any time know what his child has been doing, and what benefit he has received.

The advantages of this plan are the following:

1. It affords security to a good degree, against the employ-

ment of incompetent instructors.

2. It will prompt the teacher to be diligent and faithful. If he is a meritorious man, he will be encouraged by knowing that his worth will be appreciated by a competent judge, and fairly reported. But if he is disposed to be negligent, he will know that his negligence must soon be detected; and that if he wishes to retain his place, he must render his best services.

3. When the scholars, on entering school, know that in three months, a man whom their parents respect and love will certainly examine them strictly, and make report of their progress. It will operate on them as a powerful stimulus to industry; and their progress will correspond with their exer-

tions.

It deserves remark too, that diligence in study affords the best security against the bad habits and vicious practices

into which children are so apt to fall, while at school.

These are advantages of the utmost importance; and what ought greatly to commend this plan, is that it is actually a money-making scheme. This goes on the assumption, that to save money is to make it. The price given for the preacher's time will amount to nothing like the sum that would be saved by having the business of education well conducted. Any man, who understands common Arithmetic can make calculations with sufficient accuracy, to put this matter beyond all doubt.

And while all these things are so, there cannot be started a single objection of any weight to the project. The whole power here is so completely in the hands of the people, that there is no possibility of abuse. They choose their man; and they can easily get rid of him if he does not suit their purpose.

We recommend this whole project to the consideration of our readers, assuring them that the only design in these suggestions is to promote the interests of education. IOTA.

For the Lit. and Evan. Magazine.

SIGNS OF THE TIMES.

In a country such as ours, the state of public feeling, is a subject of deep interest. That it is liable to fluctuations, and even great changes is well known to every careful observer. Where the press is perfectly free, and the communication of opinion and feeling is without restraint, it is easy for an excitement to be produced through the whole community. They who have lived long, and marked the course of events, cannot but have observed seasons. when the people generally appeared to be in good humour, and to take every thing kindly; when all went on smoothly, and every body seemed to be at peace with every body else in the world: quarrels and crimes, law suits and prosecutions were rare, and halcyon days were enjoyed over the whole of society. But at other times, the community has been peevish and irritable; easily excited, and with difficulty made calm: an evil genius seemed to be let loose among the people, and contention and violence were the order of the day. Even the most unambifious and retiring were objects of suspicion; the good they did was evil spoken of, and their benevolent exertions were attributed to selfish purposes. Times, such as these, may suit the aspiring and ambitious, who, while they earnestly desire to be uppermost in society, have no hope of rising by superior genius and transcendent merit. But

they are never favourable to general comfort, to social enjoyment,

or national improvement.

It has frequently occurred to us, as deeply interested observers of passing events, that the "present signs" indicate the approach of a day of trouble; of a time when society will be embittered by jealousy and suspicion; when evil passions will disturb our tranquility; and the pleasures of social intercourse will be destroyed by excessive irritability, and a contentious spirit; when grave men, who are looked up to as examples of propriety, will be prompt to speak of shouldering the musket, as though civil war were a light evil, compared with those which the people are taught to dread. These signs are exhibited in our legislative assemblies; in newspaper discussions; and by stump orators in their harrangues to the people. It has occurred to us, too, that the voice of the community, when it is now heard, has not the tones of calmness and dignity, to which we delight to listen; but that it is like the growl of the dis-

tant thunder, betokening an approaching storm.

The present pressure and pecuniary embarrassments are well suited to destroy the tranquility of the people, and make them restless and anxious. But we cannot but attribute much blame to the men, who lead and direct public opinion. We take no part in political disputes; but as citizens, we have a right to expect peace and quietness under a government of laws, and to express our disapprobation of those who endeavour to raise a whirlwind in society. In exercise of this right, we do solemnly charge much of the evil, of which we have spoken, on the angry debates in our late national and state legislatures. Our faces have burned with shame while, reading the coarse and sometimes profane invectives of men appointed by the people to consult for their important interests, and make laws for the general welfare. Had we attempted to draw portraits of them, some would appear as fishwomen glorying in their powers of scolding; and others as dandies, aspiring to everlasting honour by provoking a challenge. But even these men exert no inconsiderable influence on society-many think that they are great, and endeavour to be like them.

But perhaps the most powerful exciting cause in the whole nation is the newspapers. Charges of corruption; misrepresentation of facts; imputation of base motives; personal invectives: too often fill whole columns in our public prints. It is visible to every reader that an effort is being made to create a ferment in the public mind. The people are loudly called on to awake, to be alarmed.

"The Philistines be on thee Sampson," is the cry.

The newspapers furnish texts to be commented on at the court houses, the country post-offices, and the taverns, by the admirers of great men in Congress, and the young aspirants, who hope by and by also to rise to fame. All these have more or less influence, and help on with the work. The irritation increases; and peaceable men have less and less comfort of their lives.

We have offered these remarks, for the sake of turning the attention of our readers to a subject, as we think not sufficiently considered by our fellow citizens. It is the MORAL INFLUENCE relied on, according to the theory of our government, for the preservation of personal security and social order. It is justly our boast that we live under a government of laws. But laws, in a free country, derive all their energy from the moral feelings of the people. We find abundant proof of this in the instance of the laws against drunkenness and sabbath-breaking. In some parts of the country these statutes are perfectly a dead letter. The case is the same, in some portions of the community, in regard to gambling. A similar remark might be made in relation to much more atrocious offences. Our readers could perhaps easily mention places, where it is extremely difficult to bring the murderer to justice. It is beyond doubt true that the power of law depends chiefly on the tone of moral feeling that pervades the body of the people. Let the morals of the state become generally corrupt, then, and the very foundation of the government is overthrown. The government is gone—there is no place for it. Every man may therefore, well be denounced as an enemy to the institutions of the country, who does any thing for the corruption of the morals of the people.

That state of irritability of which we have spoken, has a tendency to produce the same ruinous consequences. When people are excited, they begin to talk of summary justice; of taking the law into their own hands, &c. But it is easy to see that in such cases the government of law is at an end: the government of passion succeeds. In short, this is the most frightful of all despotisms. There are thousands of tyrants, instead of one. But the theory of our constitution presumes that the people have moral principle sufficient to pursue the course which they have prescribed to themselves in the constitution and laws: and if this is not the case, then again, the whole foundation on which we build is overturned. It is true then, that our free institutions depend on the morality of the community, as their chief corner stone. And the only way by which they can be

perpetuated is the promotion of genuine virtue.

But it deserves to be remarked, that a high tone of moral feeling pervading a community has itself all the power of law—Its influence is mighty, and most beneficial. It is decided, firm and prompt. It punishes the offender with loss of character and credit, of the favour and esteem of those among whom he lives, and of all the most precious enjoyments of social life. At the same time virtue is always rewarded; the most worthy are most honoured and trusted. A charm is thrown over the whole of social life.—Offences against the majesty of such a community are terrible: the sentence of the law is as certain as the justice of heaven: the criminal has no hope of escape.

This brief view of the subject clearly points out, in many important respects, the duty of the citizen. It shows that all are bound

to promote order and peace; to cultivate kindly feelings, to keep down undue excitements; and manifest the highest reverence for the law of the land. The noisy, the turbulent and licentious are public enemies; who instead of being permitted to raise a storm for the purpose of lifting themselves to the highest places, ought to be made to shrink down and conceal themselves from the indignant frown of a virtuous community.

The writer of these remarks has no reference whatever to individual cases; much less to the questions which agitate any parties among us; but only to the general principles on which our society is organized; and to the peace and welfare of that country of which he is an humble but devoted

CITIZEN.

REVIEW .- Continued.

The Doctrines of the Church vindicated from the misrepresentations of Dr John Rice; and the Integrity of Revealed Religion defended against the "No Comment Principle" of promiscuous Bible Societies. By the Right Reverend John S. Ravenscroft, D.D. Bishop of the Diocese of North Carolina. 8vo. pp. 166. Raleigh:—Printed by J. Gales & Son, 1826.

We have shown by what means the controversy between us and bishop Ravenscroft arose; and how important to the purity of the church, and to the general interests of society are the questions between us. We now proceed to the consideration of his book. It is our purpose fully to try the strength of its arguments, and show the tendency of its principles.

One eighth part of this ponderous pamphlet is occupied in what the Prelate calls the "misrepresentations" of our Reviewer, Through the whole of this part, vituperation is dealt out in no measured phrase, and with no delicacy of language. We might perhaps think it necessary to notice this offensive matter in the first place, had not bishop R. been, before this, engaged in controversy. The course pursued by him in former cases, has completely nullified the formidableness of his charges. This is one of the polemic arts of the diocesan. We have read all his writings that have fallen in our way; and as far as we have seen, he never feels the pinch of his antagonist's argument, without crying out, "misrepresentation, Sir!" No author, whom it has been our hap to peruse, so completely lays himself open to just and severe criticism; no one so provokes attack. Hence it is, that ever and anon we hear the same ungracious cry of, misrepresentation. In the newspaper paragraph, the pamphlet, and the dollar and a quarter volume (in blue paper) it is forever the same monotonous yet discordant sound. For proof of these remarks, we refer to the controversy between him and Professor Mitchell of North Carolina, respecting the Bible Society. He there charges the Professor with a mutilation of private letters which had previously passed between them; with mutilation and misrepresentation of authors quoted, particularly the celebrated Chillingworth. The Professor publishes the letters entire, and shows by ocular demonstration, that the parts which had been previously omitted had no earthly connexion with the matters before the public. He publishes the bishop's quotation from Chillingworth, and proves in the same way, that a part of the passage, which was intended for the very purpose of qualifying the meaning of the author had been omitted. This same passage has been brought out against us, and we shall have to notice it hereafter. We did suppose that the issue of this controversy, would have made the bishop rather ashamed of his expedient: and when we heard the note of preparation from the South, it was our hope to find some amendment from the wholesome discipline which had been administered. But "we had mistaken our man"—And hope deceived us!

These circumstances leave it entirely at our option, we think, whether to notice his charges or not. Should it, in prosecution of our design, appear likely to subserve the important purposes in view, we shall animadvert on them; otherwise not. Our Reviewer declares, that, as far as he is personally concerned in this affair, he is not at all sorry at the course which the bishop has pursued. He wishes the controversy to attract public attention; and the subjects brought under discussion to be fully considered—And as he is incapable of saying piquant things of this sort, he has no grief on his own account that the bishop has said them. In looking to see how the Reviewer will answer them, many readers may find truths which it will be well for them to know. Still however, he would have been truly glad if this result could have been obtained, without that unnecessary dereliction of the true Episcopal character, of which the book before us affords so mortifying an example.

Our plan then is, in the first place, to bring under review what the author says respecting the Church; after which his opinions respecting the Bible Society, and the Interpretation of Scripture will be We may then, perhaps, notice the subject of misrepreexamined. sentations and perversions of which we hear so much from the right reverend author. But here we cannot help offering a general critical remark on this very extraordinary production. A considerable part of its contents are by no means in harmony with the official character, which is blazoned in capitals on its title page. The book shows in many respects a want of familiarity with the appropriate mode of conducting religious discussions, and surprising unacquaintance with ecclesiastical history. It puts one very much in mind of the manner of a lawyer who unable to make a sound legal argument, browbeats the witnesses, and abuses his adversary. Whether this internal evidence indicates any thing respecting the secret history of the composition of this work, we will not pretend even to conjecture. The bishop certainly has a great deal on his hands, and may often need assistance; and lawyers, sometimes have

leisure-But we will not put our critical sagacity to hazard, by pur-

suing this subject any farther.

It is on the 21st page of his book, that the writer comes to consider the objections made by the Reviewer to certain points of doctrine laid down in the Farewell and Convention Sermons. He declares that the matter of each of these discourses was well considered, and uttered under a deep sense of the responsibility of his ministerial character. Notice is then taken of a remark in the Review, respecting the injury likely to be done by the fierce spirit of contention breathed into these discourses; after which the writer permits himself to say,

"But as presbyterianism and christianity are not synonimous, at least in my judgment, and what may be considered injurious to the former, may nevertheless be innocuous, if not helpful, to the latter, I trust to stand excused for venturing to dispute so strong an assertion, and for exposing the fallacies with which it is endeavoured to be supported. In your June No. p. 301, you observe-

"'In our Southern country, subjects of this kind have been so little discussed, that the great body of the people have no ideas of their true bearing, or of the manner in which they affect their vital interests.'

"Most true sir, and as you doubtless know in whose hands the religious instruction of the southern people, has, almost exclusively, been, for the last forty or fifty years, perhaps you can tell the reason, why subjects of this kind, have been withheld from public discussion. But for this very reason, and because he deems them vital subjects and affecting vital interests did Bishop Ravenscroft feel it his bounden duty, to present them to those more particularly under his charge, and eventually to the public. And most unquestionably, if they are of this important description, and the people have no ideas of their true bearing, it is high time that their attention should be called to them, and every way reasonable, that Bishop R. should stand justified for discarding that false tenderness to the feelings of others, which had been instrumental in keeping back these fundamental doctrines from the edification of the pulpit."

On this we observe in the first place, that not a single syllable in the Review indicates that its special object was to defend Presbyte-The Reviewer, indeed, counts it his honour to belong to that denomination of Christians: not because they are smiled on by the great, or followed by the multitude. But because, although suspected, feared, misunderstood, and reproached as they are, they hold the gospel in its simplicity; are the true and staunch friends of learning and science, of civil and religious liberty; and practise that liberality of which others boast. But with these sentiments, the Reviewer never thought of identifying Presbyterianism with Christianity. And if bishop R. does so in regard to his own Society, the Reviewer is happy in having this opportunity of differing There would, he is free to admit, be a church, and true Christians, if there was not a Presbyterian in the world. there were not an Episcopalian in the world. The Reviewer, indeed, never will shrink from a defence of the Presbyterian church, when called to that service, but in the articles which awakened the wrath of the Prelate, his object was to vindicate the cause of christian

charity and brotherly love, assailed as it was by hands that ought to have been stretched out in its defence.

In the next place our right reverend polemic seems to reproach us for the fact that subjects of church order and polity have been so little discussed in the southern country, for the last forty or fifty years. We know that some think we have been to blame for our reserve on these subjects. Certainly, we have exhibited exemplary caution and moderation. But it was very ungrateful in bishop R. to reproach us for it. There was a time, when the hostility of Presbyterianism would have been deeply felt by the Episcopal church. Such hostility, however, has never existed, except in the

heated imaginations of such men as our author.

It seems necessary here, to state more fully than we have done, the object of our Reviewer in the papers which have awakened so bitter a spirit, and called forth such violent reproaches.—Bishop R. had, in strong terms, denounced all non-episcopalians, as schismatics. He disowned them as brethren, and wished to persuade all Episcopalians to disown them too. They are out of the church; and cannot be acknowledged as fellow-christians. If he is right, all communion between other christians and the denomination to which he belongs, ought to be broken up at once and forever. venture to say, that it is impossible for an impartial reader to examine these Reviews, without perceiving that the leading object of the writer was to prevent this effect; to prevent the increase of bigotry and intolerance, of sectarian zeal and polemic fury in our happy country. And this he hoped to accomplish, by showing that the differences between Episcopalians and other evangelical denominations do not enter into the essential character of the church : that they are points, about which good men and sincere christians may differ, and yet walk together in love. It was declared again and again that the Reviewer had no quarrel with Episcopalians; and on the assumption that they can, in conformity with their modes and forms, and peculiar doctrines, best make their way to heaven, he cordially bade them "God speed," and prayed that grace, mercy and peace, might be multiplied to them. - It is the design above stated, which has been construed into a fierce and malignant hostility to the Episcopal church, which seeks its gratification by means the most "base and flagitious;" by wilful misrepresentation and notorious falsehood! To such terms as these we have nothing to say—We feel nothing but pity for the clergyman who can allow himself to use them.

Our language to Episcopalians is unchanged. If you choose to live under diocesan bishops, and to use the forms of the book of common prayer,—be it so! But we do not believe that this is best for us: we can find nothing in the word of God, to oblige us to adopt the same system of church government and modes of worship; in a word, we think that these things are additions to the simplicity of the gospel; but let us not make them terms of communion. We agree in fundamental points; let us exercise mutual charity, in re-

lation to subordinate concerns, and walk together in love.—But here interposes bishop R., and vehemently affirms that these are not subordinate concerns, they are vital; they are essential to the very being of a church, and to the best hopes of man. And this

is the very git of the controversy between us.

In the remark quoted in our Review, we had said, that for want of discussion, the people have no idea of the true bearing of these subjects, and of the manner in which they affect their vital interests. The bishop seems to think that this very reason justifies the course which he has pursued. He thinks them vital subjects, and affecting "vital interests," and therefore felt it his duty to bring them before the public.—What is this, but a declaration of his belief that the hope of man for heaven depends on his connexion with the Episcopal church? This we admit as a proof of the good gentleman's sincerity, but none at all of the soundness of his opinions. And the very thing for which we blame him is that he does hold such opinions. If they are wrong, as we expect to prove before we are done with the subject, he cannot be right in holding them,

nor does the sincerity of his belief at all justify him.

But what interests we meant, is clear enough from the context.— We spoke of the Bible Society, of the right of private judgment, of religious liberty, as vital interests-Are not these of sufficient importance to be called vital? The bearing of bishop R's. opinions on high matters of this kind, we affirmed was not understood. truly it is so. Even many of our most intelligent men have so neglected the study of Ecclesiastical History, as not to perceive the natural tendency of these doctrines. They do not see that if the claims of the Church (according to the bishop's nomenclature) should be granted in all their extent, nothing but a religious establishment could prevent ecclesiastical power from becoming supreme in the We declared that bishop R. did not himself see the consequences of his own opinions. We are more than ever confirmed in this opinion. The work now under review affords most convincing evidence that the writer is no adept in ecclesiastical history; that he has studied only one side of his subject, using too the aid of none but partizan writers; and that passion and prejudice have greatly blinded his understanding. His unparalleled confidence may possibly mislead the ignorant; but it will surprise the learned: the vehemence of his style may overpower the feeble minded; but men of true discernment will recognise the impetuosity of passion, where they expected the force of argument.

We have stated the most important point of controversy; but it is necessary to bring this matter forward more distinctly, or this discussion can never be closed. It is certain that the bishop has sadly mistaken our positions; otherwise, pressed as he is by various and important concerns, he would have spared himself much unneces-

sary writing.

Bishop R, has chosen so to construct his work, that our readers need to be informed what are not the matters in dispute between us.

We do not, we never did, we never could deny the divine origin, the covenant relation, the sameness in every age, the unity of the church, nor the divine appointment of the christian ministry. On the contrary, we maintain all these truths, with as much zeal and consistency as Bishop Ravenscroft; though we thank heaven, with a very different spirit. We do not, indeed, admit that the sameness, or the unity of the church consists in what he supposes it does: we do not believe that the purpose and powers of the christian ministry are what he imagines them to be.

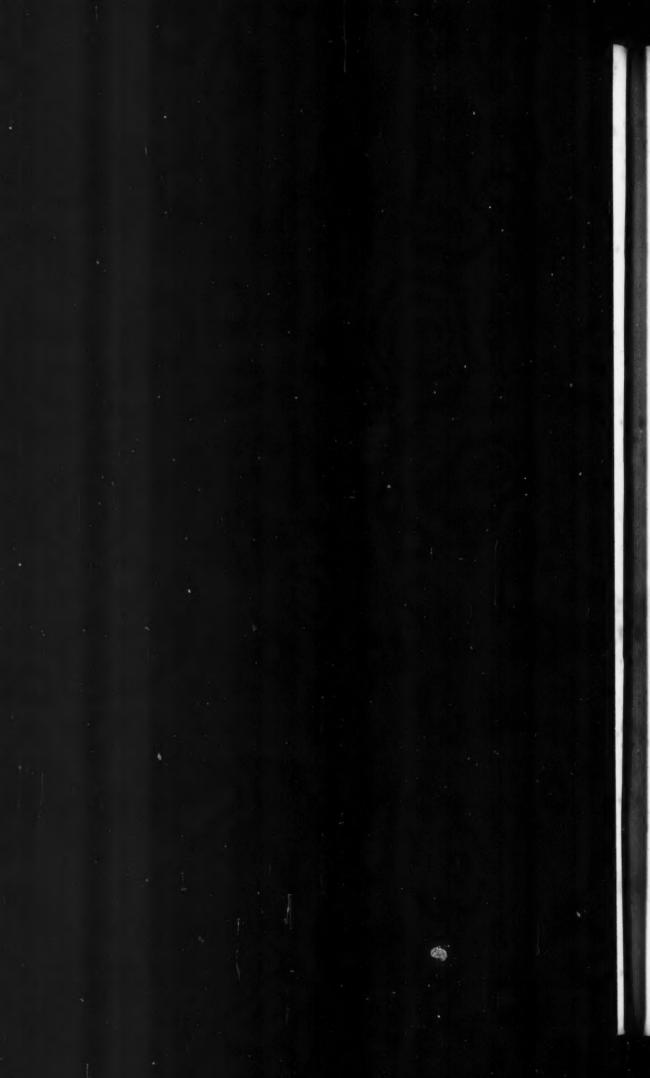
As to the sameness of the church, we confess ourselves at a loss to determine precisely what the bishop thinks. In his manner of conducting an argument he drives on with such Jehu-like vehemence as to keep himself continually in a cloud of dust, often we lose sight of him altogether. He had, with peculiar infelicity, affirmed that the dispensations under the Old and New Testaments were identical. We showed beyond a doubt that this could not be so, unless different dispensations could be the same. On this subject the bishop thus

expresses himself.

"Is the word identity never used in the sense of sameness or agreement—not diverse, or implying diversity in the sense of opposition? and in this most common use of the word, is there not an identity of origin, of design and of end in the two dispensations? Do you design to insinuate into the minds of your readers—that either the parties, the purpose, or the means have been so changed—that the opposite of identity, can justly be affirmed, of either to the other? If so—and I see not what else you can have in view—It would be a more manly part to speak it out, and let the public see at once, how much of the unity of revealed truth, as well as of the visible church, must be surrendered, to sustain the great Diana of parity? This sir is no trifling point—though it is so little thought of and applied by christians and christian teachers of the present day. I therefore ask you again—is not the New Testament dispensation of the grace of God to the world—in such wise connected with, and perfective of the Old Testament dispensation of the same grace—as could with no truth be affirmed of them, were they not identical, in the sense of implying the same thing? And if this shall be the judgment of all sound, impartial, and informed christians; what must be thought of the vicious reasoning resorted to, by you on this subject—in order to fasten upon me the absurdity of asserting that the shadow and the substance are the same identically, which is no where affirmed."

This passage would afford room for much amusing remark, if on so grave a subject, we might seek for amusement. But as this would be rather out of place, we only say here, that we will give a copy of our Review, when finished, to any man who will make for us a literal translation of this quotation into another language, Latin or Greek, French or Italian. If the bishop were not too busy, it would be a profitable exercise for himself. How, for instance, will the first clause be put into Latin? "Is the word identity never used in the sense of sameness," &c. Is it not obvious that the question amounts precisely to this, Is the word identity never used in the sense of identity? But it is vain to hope that the philology of the bishop will ever be improved. We advert to the subject for the





sake of remarking that if there is any thing distinctly to be gathered from the passage quoted, it amounts to this, that the identity of the church is such. that it admits of various changes without the destruction of that identity. And this is precisely the general principle for which we contend. Indeed it is impossible to state the proposition, the church is the same under different dispensations, without this admission. The bishop's mistake was, the confounding of church and dispensation in a way very strange for a man who undertakes to write about the church. The use of all this will appear hereafter.

The general doctrine maintained by us, in relation to the sameness of the church is this:—

"The visible church is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered, according to Christ's ordinance in all those things that of necessity are requisite to the same." Let this definition be extended so as to embrace all congregations in which the pure word is preached, &c., and we are perfectly ready to accept it as our definition. Now this church is the same under every dispensation, because under all the forms which have prevailed whether patriarchal, Jewish, or christian, the same system of truth has been proposed; the same plan of salvation unfolded. The only difference in this respect, arises from the different degrees of information communicated in different ages. But as to the external forms, by which this truth is made known, and (as means) applied to the understanding and conscience, God has not confined himself to them; nor made them essential to the real existence of the church, or to the efficiency of his truth. In the spirit of this observation, we find ourselves fully supported by the Apostle Paul, Rom. ii, 25-29." For circumcision verily profiteth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.— Therefore, if the uncircumcision (the uncircumcised person) keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" &c. Now if we understand Bishop R. he says, No! If the man is uncircumcised, no matter what he believes or does, he is so out of the covenant, that he has no right to hope for the mercy of God.

But he goes farther, and maintains that a particular external form of the church, is essential to its very being; and that a prescribed mode of administration is necessary to give validity to every ordinance, and assurance of spiritual blessings to the receiver. This prescription includes, as we understand, in every case the person who administers, as well as the ordinance administered.

"Suppose Lot had been desirous to partake of the privileges, blessings and promises made over to his kinsman, and in consequence of this desire, had applied to Melchisedeck to affix the appropriate seal, and he had done so. Would this have availed Lot, and conferred a title to the blessings of that covenant? Could any persuasion of his own mind, or any reasonings of others, or any holiness in the administrator, have supplied the defect of Vol. 1x. No. 9.—Sept. 1826.

divine warrant to perform the act? Surely there can be but one answer to these questions."

Now our object was to prove that, according to the scriptures, and the plain reason of the case, the church of God was not thus limited, its sameness does not depend on these outward things, and we are obliged to our author for helping our argument by referring to the case of circumcision. We ask in reply to the case stated in the quotation, who regularly administered circumcision in the Jewish Church? Who, for instance, circumcised the child of Moses, Exod. iv, 24—26? Was that child out of the covenant, because the operation was performed by the mother? Where is the law prescribing the person who should perform this rite? We also ask, what was the condition of all the Jews born in the wilderness, since it appears that there was no circumcision from the time of the departure out of Egypt, until the entrance into Canaan? Joshua v, 5.

It is evident that the design of our Remarks, in relation to the unchangeable character of the church were not understood by the bishop; and we shall here endeavour to show their relevancy. Some of our readers know, and all ought to know that bishop R. connects, the sameness of the church with the ministry. The Presbyterian Church is not of the same body with the Episcopal Church, because the former has not the same order in the christian ministry with the latter: the former owns no distinctions among the ministers of the gospel; while the latter holds three orders. And this is one reason why the bishop regards them as societies so dis-

tinct, that one is the church, and the other is not.

Now in a review prepared for a monthly magazine, we could not enter fully into any one of the numerous errors advanced by the bishop; and therefore were constrained to offer general remarks, which would let the reader see that our prelate's opinions were untenable. It has always been, we repeat, our full conviction that the unchangeable character of the church depends on the unchangeable system of truth revealed by God. In support of this opinion, though not formally announced in the review, we adverted to the changes which have taken place under different dispensations, while the church continues the same—identically the same, in every thing necessary to constitute it a church.

Besides, we constructed what we regarded as a good argumentum ad hominem, [an argument best suited to convince bad logicians we admit,] by which we hoped to make the bishop feel his error. It amounts to about this. Besides the point, stated above, respecting the ministry, the Episcopalians differ from Dissenters, in a variety of particulars, which, according to the 39 articles, the church has a right to change according to circumstances. These are, the manner of public prayer; sponsors, the sign of the cross, the mode of applying water in baptism; kneeling at the Lord's table; consecration of churches; prescription of clerical vestments. Besides

these, there is in use among them an ecclesiastical rite, which they call confirmation, and hold to be necessary, before one partakes of the holy communion, All these points of difference, we remarked, have been superadded by Episcopalians to the institution of Christ. Bishop R. admits that they are, confirmation excepted, "decent ceremonials, changeable according to circumstances." (pa. 25.) Now some of these are slight matters in comparison with others. But we may assume them all to be more or less important. We advert to the manner in which the church addresses God in prayer, as a subject of very great interest. The mode of administering the sacraments as seals of God's covenanted mercies ought not to be regarded as trivial. But if God has left such matters as these to the discretion of the church, does it not afford a very strong presumption, to say the least, that the difference between presbyterial ordination, for instance, and episcopal orders is not essential to the truth and real existence of the church. Or, to put the case in a still stronger point of light, if God has by the confession of Episcopalians, left such matters as these to the discretion of the church, can it be believed, without express declarations of scripture, that the hopes of man for eternity are connected with the episcopal orders. The identity of the church surely is not so connected with this subject, as to nullify the ecclesiastical character of all associations of believers, who are not under a diocesan bishop.

Our objections, then, are not "as irrelevant to the subject as can be conceived." The bishop did not take the trouble to consider the object in view, and he thought that his assertion was enough for his readers. Or perhaps his passion would not permit him to see .--That he was in anger, is manifest from the language which he permits himself to use. Speaking of these "primitive, orderly and edifying *ceremonials," he says, "Do you not know, that these stumbling blocks to the pride of Presbytery, these bug-bears to the spiritual pride of deluded fanatics, are decreed and practised, as primitive, orderly, and edifying ceremonials," &c .-- It must be confessed that there is a right handsome alliteration in the phrase, "Pride of Presbytery!" But ought a man who lives in a glass-house to throw There is too something very lofty in; "these bug-bears to the spiritual pride of ignorant and deluded fanatics." But why, bug-bears? We profess not to know; we are able however to tell the bishop, that men are fanatical on more than one subject. They may rage and rave about church order, just as wildly as a Chrystian in his highest camp-meeting frenzies rages about inspiration. After

^{*}Note. How edifying these are, we are yet to learn. Sure we are, that priestly and episcopal vestments never gave us any instruction; we know that they have greatly excited the surprise of children! The Sign of the Cross, made by the priest on the child's forehead, has always struck us as a Catholic Superstition. But they are primitive.—How does the bishop know this? Did the Apostles consecrate churches, wear episcopal habits, make the sign of the cross, &c. We want much to know how far this word primitive extends.

the question just recited, the author goes on to put some others, which call for some attention, although they carry us from the subject immediately in hand.

"Where have you ever heard or read, that they are held as the essence of religion, and grounds for rejecting from communion, and christian fellowship any denomination of christians episcopally constituted? How often have you yourself, who certainly do not hold or use them, received the holy communion from episcopal hands? How often have you been told, that the reason why they cannot in return receive at your hands is, not that you do not use forms of prayer, and sponsors in baptism, &c. &c. but because they believe in their consciences, that you have no authority to administer? Why then commit yourself against such plain truth, and give such just cause to say, that you write to mislead? And as the subject I am upon suggests it, let me ask you further; if you can receive the communion once from episcopal hands, with a good conscience, why not always? What possible justification can there be, for separation from a communion, which you can partake of with a good conscience? Are the rites and ceremonies of the church which you decry so bitterly, in such sort sinful, as to warrant breach of communion? Are they in any respect, contrary to the love of God, or to the law of man? If not, how can they touch the conscience? They may indeed offend the pride, prejudice and caprice of unreasonable or contentious men, but they cannot touch the conscience, in any just sense of that much abused word; or furnish an excuse for rending the body of Christ."

As to the first question here proposed, we reply by asking another, what would bishop R. do with one of his presbyters, who should in his ministrations, refuse to administer according to the rubrics?—Perhaps some people in North Carolina can help him to an answer. Or would he administer the holy communion to a person who should refuse to kneel at the Lord's table?

As to the personal matter here urged on the Reviewer, he answers frankly, that he had no hesitation nor scruple to receive the communion from "episcopal hands;"* until he plainly enough understood that "episcopal hands" would not receive of him:—that is, that episcopalians separated themselves from all other denominations, denying their church-membership, their ordination, and the validity of all their administrations. We knew, indeed, that this was the way of high-churchmen: but we supposed that evangelical clergymen entertained better views of this subject. We were strengthened in this opinion, by knowing the fact, that some episcopal clergymen did commune with other denominations. But it was soon ascertained that things were to be so no longer.

According to the old bad Latin proverb, novus rex novus lex.†
And the Reviewer, after much serious deliberation, determined no longer to receive the communion from Episcopal hands, because, in his judgment, Episcopal practice in this case is schismatical. It is an effectual rending of the body of Christ. It is a separation of Christians from one another, on account of matters, which, so far

*Episcopal hands here are the hands of a bishop.

† It is about as good, however, as the bishop's "Fast est ab hoste docere."

from being essential to the being of the church, have never, in any age, conduced to its purity. The spirit of the Episcopal church in this day, would have been regarded as schismatical by the fathers and reformers of the Church of England. For they did acknowledge the foreign Protestants, as branches of the church of Christ; and they did not, by the 19th Article, mean to exclude them from the body of God's covenanted people. Bishop R. says that these are gratuitous assertions, because we did not bring forward our proofs. We thought that there could be no necessity of proving such well known historical facts, to readers for whose benefit we wrote. We would not assume so great ignorance in them. And, now, we cannot hope to add much to the knowledge of those. who, because they have received the Episcopal spirit, think that they know all things. But we mean hereafter to treat this subject in such a way, that bishop R. shall be sorry for having compelled us to take it up. At present we content ourselves with repeating our well considered assertion that the Reformers of the Church of England did acknowledge foreign Protestants as members of the church of Christ. But we wish it to be distinctly understood, that the only concern we have on this subject arises from the regard which we entertain for the names of those great and good men, and our solicitude for the honour of the christian religion. We cherish the memory of such men as Cranmer, Latimer, Ridley, and their fellow labourers, we reverence their virtues, and are willing that their errors should be covered with the mantle of charity. But if they had laid the stress on the distinctive characters of Episcopacy. which high-churchmen do in this country, it would not weigh a feather with us. With the word of God in our hands, and speaking plainly for us, the world against us is nothing. We do know, however, that the successors of the English Reformers have lost their spirit; and at this day, they separate themselves from the great body of Protestants throughout the world. In the U. States Episcopalians are comparatively a small minority. Their ministers do not make a tenth part of the clergy of the country. In Gt. Britain, they do not make a large majority. Indeed we conjecture that, taking in the Church of Scotland, the Presbyterian and Independent Dissenters from that church, and the Orthodox Dissenters in England, the number of communicants among them, would exceed those who frequent the altars of the established church. And among foreign Protestants, comparatively very few admit Episcopacy to be a distinct order. Chiefly, then, on account of the mere matter of orders, Episcopalians cut off from the church of God, and all its covenanted mercies, and all its precious hopes, this great body of Protes-They separate themselves from this communion of saints, and cast them off from christian fellowship. If this is not schismatical conduct, we do not know what schism is. After coming to this conclusion, we could not any longer receive the communion from "Episcopal hands." We do not indeed renounce brotherhood

The original matter admitted into the present number of our Magazine, leaves a smaller space than ordinary to be occupied by selections from the Literary and Religious Journals of the day, and as we wish to record some interesting articles relative to the great missionary enterprises undertaken by American Christians, we have thought proper to leave out of the present number the department usually allotted to Literary and Philosophical Intelligence, and to proceed directly to

REVIEW OF RELIGIOUS INTELLIGENCE.

SEVENTEENTH ANNIVERSARY OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held at Middletown, Con. Sept. 14, and 15, 1825. Present, Hon. John Hooker, of Springfield, Mass. Hon. Stephen Van Rensaleer, LL. D. of Albany, New York. Rev. Samuel Austin, D. D. of Worcester, Mass. Hon. John C. Smith, LL. D. of Sharon, Con. Rev. David Porter, D. D. of Catskill, N. Y. Rev. Alexander Proudfit, D. D. of Salem, N. Y. Rev. Calvin Chapin, D. D. of Wethersfield, Con. Rev. James Richards, D. D. Professor in the Theological Seminary at Auburn, N. Y. Rev. Edward D. Griffin, D. D. President of Williams College, Williamstown, Mass. Rev. Jeremiah Day, D. D. LL. D. President of Yale College, New Haven, Con. Rev. Henry Davis, D. D. President of Middlebury College, Clinton, N. Y. Rev. Joshua Bates, D. D. President of Middlebury College, Vermont. Jeremiah Evarts, Esq. of Boston, Mass. Rev. Heman Humphrey, D. D. President of Amherst College, Mass. Rev. Gardiner Spring, D. D. of the city of New York. Edward A. Newton, Esq. of Pittsfield, Mass. but recently from Calcutta. Rev. Warren Fay, of Charlestown, Mass. Eleazer Lord, Esq. of the city of New York.

The following honorary members were present: viz. Hon. Thomas B. Cooke, and Orrin Day, Esq. of Catskill, N. Y. Rev. Erastus Scranton, of Orange, Con. Anson G. Phelps, Esq. of the city of New York. Rev. Thomas Punderson, of Huntington, Con. Rev. Jacob Allen, of Glastenbury, Ct. Rev. Joab Brace, of Wethersfield, Con. and Rev. Enoch Burt, of Great Barring-

ton, Mass.

The Vice President of the Board, the Hon. John Cotton Smith took the chair.

The meeting was opened with prayer by the Rev. Dr PROUDFIT; and on the succeeding day, by the Rev. Dr Davis.

The minutes of the last annual meeting were read.

A letter from the Rev. Dr. LYMAN was communicated, in which he resigned the office of President of the Board, (being prevented by feeble health from attending,) and expressed his affectionate regard to the members, and to the cause which they are labouring to promote:

Whereupon it was Resolved, That the resignation of the Rev. Dr LYMAN be accepted; That his letter be entered upon the minutes; and that the thanks of the Board be presented to him, for his prompt and uniform attendance at the annual meetings, and for his faithful and useful services as presiding officer.

The Freasurer's accounts as examined and certified by the Auditor, were exhibited and accepted. The receipts and expenditures, during the past

year, were as follows:

Receipts.

Donations,				-			w		-	\$57,645	
Legacies,	-	-			100	-			-	2,075	36
Income of	Perma	nent	Fu	nd,				82	,299	12	
Deduct int	erest	paid	on	mor	ney	bor	TOV	ved,	403	98-1,895	14
										\$61,616	25

Expenditures.

The payments from the Treasury to meet the current charges of the various missions and operations of the Board, were, - \$48,268 39

the second second section at	Society,	Which	1 05 1 0 12 4 4	-
have been assumed and paid by th				33
Appropriated to meet apprehended in the Eagle Bank, New Haven,			2,000	0 00
			\$61,01	2 94
Balance due from the Board, August	t 31st, 1	825,		8 00
Amount of payments from the Treas				0 94
Balance on hand, carried to the cred in new account, September 1, 1820				5 31
			361,616	95
The following additions to various perma	A C			
To the Permanent Fund for the gen		ects o	(34 00	~ 00
To the Permanent Fund for Corre			\$1,36	5 00
To the Permanent Fund for Corre retary, viz.	spondin	g Sec		5 00
To the Permanent Fund for Corre retary, viz. From individuals,	spondin \$15	g Sec		5 00
To the Permanent Fund for Corre retary, viz. From individuals, For profits of the Missionary Herald,	spondin §15	g Sec 2 40		5 00
To the Permanent Fund for Corre retary, viz. From individuals, For profits of the Missionary Herald, received during the year,	\$15 - 1,82	g Sec 2 40 9 26		5 00
To the Permanent Fund for Corre retary, viz. From individuals, For profits of the Missionary Herald, received during the year, For profits of the Panoplist,	\$15 - 1,82	Sec 2 40 9 26 7 85		
To the Permanent Fund for Corre retary, viz. From individuals, For profits of the Missionary Herald, received during the year, For profits of the Panoplist, Interest, in part, on this fund,	\$15 - 1,82 - 1,82 - 1,82	Sec 2 40 9 26 7 85		
To the Permanent Fund for Corre retary, viz. From individuals, For profits of the Missionary Herald, received during the year, For profits of the Panoplist, Interest, in part, on this fund, To the Permanent Fund for Treasurer, viz.	\$15 - 1,82 - 1'	Sec 2 40 9 26 7 85 5 05-		
To the Permanent Fund for Corre retary, viz. From individuals, For profits of the Missionary Herald, received during the year, For profits of the Panoplist, Interest, in part, on this fund, o the Permanent Fund for Treasurer, viz. From individuals,	\$15 - 1,82 - 1' - 38	Sec 2 40 9 26 7 85 5 05-	2,384	4 56
To the Permanent Fund for Corre retary, viz. From individuals, For profits of the Missionary Herald, received during the year, For profits of the Panoplist, Interest, in part, on this fund, to the Permanent Fund for Treasurer, viz.	\$15 - 1,82 - 1' - 38	Sec 2 40 9 26 7 85 5 05-	2,384	4 56
To the Permanent Fund for Corre retary, viz. From individuals, For profits of the Missionary Herald, received during the year, For profits of the Panoplist, Interest, in part, on this fund, to the Permanent Fund for Treasurer, viz. From individuals,	\$15 - 1,82 - 1' - 38	Sec 2 40 9 26 7 85 5 05-	2,38- 420	4 56 6 12
To the Permanent Fund for Corre retary, viz. From individuals, For profits of the Missionary Herald, received during the year, For profits of the Panoplist, Interest, in part, on this fund, To the Permanent Fund for Treasurer, viz. From individuals, Interest on this fund, Donations specifically appropriated to	\$15 - 1,82 - 1' - 38 - 56 - 56	g Sec 2 40 9 26 7 85 5 05– 7 92 8 20– Mission	2,384 	4 56 6 12
To the Permanent Fund for Corre retary, viz. From individuals, For profits of the Missionary Herald, received during the year, For profits of the Panoplist, Interest, in part, on this fund, To the Permanent Fund for Treasurer, viz. From individuals, Interest on this fund,	\$15 - 1,82 - 1' - 38 - 56 - 56	g Sec 2 40 9 26 7 85 5 05– 7 92 8 20– Mission	2,384 	4 56 6 12

The payments on account of the expenses of the printing establishment for Western Asia, within the year past, have amounted to

the year past, have amounted to, - - \$551 28

The Report of the Prudential Committee was presented. The reading of principal parts of this document commenced in the forenoon and was resumed and concluded in the afternoon; when it was ordered to be printed, under the direction of the same Committee.

A letter from the Rev. Dr Woods, Professor in the Theological Seminary at Andover, was communicated, expressing his regret that necessity pre-

vented his attendance.

The Rev. CHARLES A. BOARDMAN appeared as a Commissioner from the Agents of the Foreign Mission School, and was invited to sit as an honorary member of the Board.

^{*}All the property belonging to the United Foreign Missionary Society will be transferred, and is considered as at the disposal of the Board. The value of this property cannot now be stated; and perhaps it would be difficult to make an exact estimate. There can be no doubt, however that it cost a much larger sum than the amount of the debts as above stated. This property consists in buildings, improvements on land, live stock, farming utensils, household furniture, books, mechanical tools, machinery of mills, &c. at missionary stations; and in two small farms. attached to the missions in the state of New York.

[†] Four thousand dollars of the Permanent Fund were invested in the Eagle Bank more than seven years ago; and during the whole time antecedent to the failure of the Bank, the investment was considered advantageous and safe, by the most competent judges. How great the loss will be, cannot now be ascertained. It was thought best, however, to make an appropriation to the permanent fund, of half the sum at hazard; and when the exact loss shall be known, it will doubtless be replaced from the general resources of the Board.





Resolved, That the Prudential Committee be authorized to ascertain the amount of property belonging to the United Foreign Missionary Society, adopt measures for an immediate transfer of such property to this Board, and publish an acknowledgment of the same.

The officers of the Board for the year ensuing, were elected partly on

Thursday, and partly on Friday.

They are as follows :- Hon. John Cotton Smith, LL.D. President. Hon. Stephen Van Rensselaer, LL.D. Vice President. Rev. Calvin Chapin, D.D. Recording Secretary. Hon. William Reed, Rev. Leonard Woods, D. D., Jeremiah Evarts, Esq., Hon. Samuel Hubbard, and Rev. Warren Fay, Prudential Committee. Jeremiah Evarts, Esq. Corresponding Secretary. Rev. Rufus Anderson, Assistant Secretary. Henry Hill, Esq. Treasurer; and Chester Adams, Esq. Auditor.

On Thursday evening, the Annual Sermon was delivered by the Rev. Dr

Griffin, in the Congregational church, from Matt. xxviii, 18, 19, 20.
On Friday morning, the thanks of the Board were presented to the preacher, and a copy of the sermon was requested for publication.

A letter from the Hon. Charles Marsh was communicated, expressing his regret at being unexpectedly detained from the present meeting.

The Rev. Lyman Beecher, D.D. was chosen preacher for the next annual meeting, and the Rev. John H. Rice, D.D. was chosen to preach in case of his failure.

The contemplated union between this Board and the United Foreign Missionary Society having been consummated, within a few months past, it was judged expedient to make a large addition to the members of the Board.

The following gentlemen were elected by ballot, viz. The Rev. Edward Payson, D.D. of Portland, Me. Hon. Lewis Strong. Northampton, Rev. John Codman, D.D. Dorchester, Rev. Justin Edwards, Andover, Mass. Col. Richard Varick, Rev. James Milnor, D.D. Rev. Thomas H. M'Auley, D.D. Rev. William M'Murray, D.D. and John Nitchie, Esq. of the city of New York. Hon. Nathaniel W. Howell, Canandaigua, Rev. Nathan S. S. Beman, Troy, Rev. John Ludlow, Albany, Rev. Thomas De Witt, Hopewell, Dutchess co. N. Y. Theodore Frelinghusen, Esq. Newark, Rev. Archibal Alexander, D.D. Professor in the Islander, Professor in the Islander, D.D. Samuel, American Seminary, D.D. Professor in the Islander, D.D. Samuel, American Seminary, D.D. Professor in the Islander, D.D. Samuel, American Seminary, D.D. Samuel, D. Sam Princeton, N. J. Thomas Bradford, Esq. Philadelphia, Dr Samuel Agnew, Harrisburgh, Rev. Wm. Neil, D.D. President of Dickinson College, Carlisle, Penn. Joseph Nourse, Esq. Register of the Treasury, city of Washington. William Maxwell, Esq. Norfolk, Gen. J. H. Cocke, Fluvanna county, Virginia. Rev. Benj. M. Palmer, D.D. Charleston, S. C. Dr John Cumming, Savannah, Rev. Moses Waddel, D.D. President of the University, Athens, Georgia. Rev. Charles Coffin, D.D. President of Greenville College, Tennessee. Rev. Gideon Blackburn, D.D. Louisville, Ky. and Rev. Robert G. Wilson, D.D. President of the College at Athens, Ohio.

Resolved, That those gentlemen, who have been constituted Directors for Life of the United Foreign Missionary Society by the payment of \$150, be

considered Honorary Members of this Board.

Resolved, That any Minister of the Gospel, who has been constituted a Life Member of the United Foreign Missionary Society by the payment of \$30, may become an Honorary Member of this Board by an additional payment, at any one time, of \$20; and that any Layman, who has been constituted a Life Member of said Society by the payment of \$30, may become an Honorary Member of this Board, by an additional payment, at any one time, of \$70.

On Friday, at three o'clock, P. M. the Board met at the Congregational church, where a numerous assembly had convened. Parts of the Report were read by the Corresponding Secretary, who gave a brief view of several missions, the time not admitting of any thing more. An address of considerable length was then made by the Rev. Charles S. Stewart, a missionary just arrived from the Sandwich Islands, which was followed by a short address by Mr Newton, a member of the Board.

After returning to the former place of meeting, the following resolutions

were adopted; viz.

Resolved, That the Prudential Committee be requested to cause their annual Report to be printed, in season to be distributed to the members at the annual meeting.

Whereas it appears to this Board, that obstacles exist to the establishment of a Mission College in Ceylon, which cannot at present be removed:

Resolved, That the Prudential Committee be authorized to suspend their exertions for this contemplated institution, while they endeavour to render the Central School at Batticotta, as extensively useful to the natives as possible.

The thanks of the Board were voted for the convenient accommodation afforded them, at the lecture-room, for their meeting;—to the choir of singers for their attendance and appropriate services, in connexion with the public religious exercises of the sanctuary;—and to those families and individuals, whose hospitality and kindness had been experienced by the members, during the session.

Resolved, That the next Annual meeting of the Board be held in the city of New York, on the second Wednesday of Oct. 1827, at 10 o'clock, A. M.

The meeting was closed with prayer by the Rev. Dr Porter.

DYING LEGACY OF GORDON HALL TO THE AMERICAN CHURCH.

The faith and patience of the friends of missions have of late been put to a severe trial—which yet we hope they will endure without fainting—by the death of some of their most gifted and useful missionaries in foreign lands. To the number of those who have gone to receive their reward, information conveyed to us within the last month obliges us to add the name of the Rev. Gordon Hall. We knew him well. Fifteen years ago he and his missionary brother, Newell, were preparing for their work by attending the medical lectures in Philadelphia, and it was our privilege to give them all the countenance and aid in our power. We have since received some val-uable communications from Mr Hall. He was a most excellent and amiable man, and a highly qualified missionary, devoted without reserve to the noble and sacred enterprise of evangelizing the heathen. He is gone—but he did not depart without being permitted to prepare, as the last important act of his life, the following circular; "and by it he being dead yet speaketh."-Yes truly—he here speaks in a manner calculated to touch every Christian heart, and to enlist every feeling and exertion of those who love the Lord Jesus Christ and the souls of men, in the hallowed work of sending the gospel to the millions of perishing heathen, among whom and for whose benefit he cheerfully sacrificed his life. Frequently have we thought and said that Harriet Newell probably served the cause of missions a hundred fold more by her death, than she could have served it by the longest life. And if this circular of the lamented Hall shall be rendered impressive and efficient by its being his dying legacy, so as to rouse the dormant energies of the American churches, and call forth the holy ardour of a hundred young missionaries, to offer themselves to supply his loss—he too will have done more by his death than he could have done by his life: And the mystery of Providence in calling away, in the midst of his years and his usefulness, one of the most able and faithful of the heralds of salvation will, at least in a measure, be explained.-Ed. Ch. Advocate.

Mr Dean Christian Friend, "-Your love to your Redeemer, your compassion for a lost world, and your bowels of mercy for your dying, perishing fellow-men, often move you to call out, "Watchman, what of the night?"

* We have received a copy of this circular, directed by the hand of Mr Hall, a few days before his death,

A dark, a long, a gloomy, a woful night has settled upon our guilty race .-It envelopes all. Its issues are too expanded, too tremendous to be comprehended by finite intellect. But glory be to God in the highest and for-ever, that the darkness of man's fall was rapidly succeeded by the light of his recovery .- From the hour the first beams of that light revealed to man the redeeming love of God, in the garden of Eden, how has every succeeding ray that has fallen upon this dark earth, cheered the heart of Christian benevolence, while every intervening cloud, obscuring the prospects of love and mercy among men, has tried and grieved the people of God.

To the far distant heralds of Zion our hearts often seem to call, "Watchmen, what of the night?" Sometimes the reply is-"Zion travaileth and bringeth forth children; the Lord has done great things for us, whereof we are glad. The word has been preached, prayer has been made, the Spirit has been given, sinners have been converted." We hear the glad tidings.

Our hearts leap for joy. We thank God, and take courage.

We turn again, and in other directions ask, "Watchmen, what of the night?" Their mourning hearts heave the heavy sigh, and the bitter lamentations break upon our ear, "The night is prolonged; the blackness of darkness still gathers upon it. The people see no light. They continue sitting in the region and shadow of death. They stumble upon the dark Their feet go down to death, their steps take hold on hell .-The Sun of Righteousness does not arise to shed his vivifying light upon them. The Lord delayeth his coming to save them. The beautiful feet of those upon the mountains who bring good tidings, who publish salvation, do not come here." Heavy tidings. Who will not mourn? And is such the mournful conditions of three-fourths of our race? Ah it is; it is. Do the blood-redeemed followers of Jesus, who received his farewell charge, "Go ye into all the world, and preach the gospel to every creature," know that such is the mournful condition of three-fourths of their kindred race? Ah, this they know full well! Think of this, and weep, O my soul, and be in bitterness. Oh that my head were waters and my eyes a fountain of tears, that I might weep day and night for my beloved fellow-creatures, thus left to grope in darkness, and perish without hope; and for the churches too, who look on, and behold this tremendous ruin of immortal souls, sweeping over a long succession of generations, and yet make no more effort to stay its awful progress!

Beloved in the Lord, do you from Zion's most favoured mount, turn a pitying, waiting, longing eye to this dark hemisphere, and ask, "Watchman, what of the night?" I am permitted to stand in the place of a watchman; but it is on a slender, incipient out-work, very far distant from the walls of Jerusalem. O that I may always be found vigilant and faithful at my post,

and ready to give a true report.

I will send you tidings. In some respects they are joyous; but in others they are grievous. I see much around me that is joyous. If I turn back no farther than to the period of my own arrival on this spot, and survey but what seems to be our own neighbourhood, much that is cheering greets the eye. Then, from Cape Comorin through the whole range of sea coast, by Cochin, Goa, Bombay, Surat, Cambay, Bussoro, Mocha, and by Mozambique, including Madagascar, Mauritius, and other islands, to the Cape of Good Hope, there was not one Protestant missionary; if we except a native missionary who was for a short time partially established at Surat.

But about three months ago, delegates from five missions met in the Bom-bay Mission Chapel, and formed a missionary "Union, to promote Christian fellowship, and to consult on the best means of advancing the kingdom of

Christ in this country."

The individual missionary who constituted one of these missions, has since gone to England, not to return, and therefore, for the present, that mission

is extinct.—To the other four belong nine missionaries, and two European assistant missionaries. These missionaries have two common printing establishments, and one lithographic press consecrated to Christ, as so many powerful engines for scattering abroad the light of life. These four missions have in operation about sixty schools, in which are more than three thousand children reading, or daily learning to read the word of God, and receiving catechetical instruction.—The missionaries, some or all of them, are every day, preaching Christ, and him crucified, to the heathen. The scriptures and tracts are travelling abroad, and the word of God is working its way to immortal minds in every direction. Prayer is made, and the promises of Jehovah are laid hold on; while the means (missionaries excepted) of doing a thousand times more in similar ways for the cause of Zion here, are ready at hand. These are good things, and we rejoice in them. You too will rejoice in them; and let us all praise the Lord for them.

But there is something in the weakness of our nature, or in the deep subtlety of our adversary, which, even while we contemplate such good things, and are praising God for them, is exceedingly liable to practise a mortal mischief upon us, by so alluring and engrossing the mind with the little that is done or doing, as to render it seemingly blind to the almost ALL, that still remains to be done. This brings us to the grievous part of the subject.

It is grievous to behold such an extent of country, and so teeming with

immortal souls, but yet so destitute of the messengers of life.

From Bombay, we look down the coast for seventy miles, and we see two missionaries; and fourteen miles farther on, we see two more. Looking in a more easterly direction, at the distance of about three hundred miles, we see one missionary, chiefly occupied, however, as a chaplain among Europeans. In an eastern direction, the nearest missionary is about one thousand miles from us. Looking a little to the north of east, at the distance of thirteen hundred miles, we see ten or twelve missionaries in little more than as many miles in length, on the banks of the Ganges. Turning thence northward, at nearly the same distance from us, we see 3, 4 or 5 more, separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a north-east direction, through the Chinese empire and Tartary to Kamschatka, and thence down the north-western coast of America to the river Columbia, and thence across the mountains to the Missouri, the first missionaries we see in that direction, are brethren Vail and Chapman among the Osages.

Again we look north, and at a distance of 180 miles, we see two missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia to the pole, not a single missionary is to be seen. In a northwestern direction, it is doubtful whether there is now one missionary between us and St. Petersburgh. Westerly, the nearest is at Jerusalem or

Beyroot. Southwest, the nearest is at Sierra Leone, and more to the south, the nearest may be among the Hottentots, or in Madagascar.

Can you count the millions and millions comprised in this range? Can any

but an adamantine heart survey them, and not be grieved?

I should like to see a new chart of the earth adjusted to a double scale of measurement, one showing the comparative surface, and the other the comparative population of the different sections of the earth; all presenting a black ground, except those spots where the gospel is preached. And on a slip of white ground, I would have a note of reference to Mark xvi, 15, 16; and this I would have bound up in every Bible so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors and teachers in theology, to add to the note on their map, Romans x, 14, 15, and Isaiah vi, 8, to the last clause; which latter clause I would have every student in theology, and young believer of

good talents and education, print on his chart in grand capitals, preceded by -Lord what wilt thou have me to do?

As we must habitually set the Lord Jesus before us, or not expect his love will habitually constrain us, so must we habitually contemplate a fallen world, lying in the wicked one, or not expect that our hearts will be exercised with

any proper sympathies for the perishing.

But I will take a more limited view. Here are the Mahrattas. They have been estimated at .2,000,000. To preach the gospel to these !2,000,000 of heathen, there are now six missionaries, four from the Scottish Missionary Society, and two from our Society; that is, one missionary to 2,000,000 of souls. And to furnish these 12,000,000 with the Christian Scriptures, and tracts, and school-books, there is one small printing establishment. It is now about twelve years since the mission here began, in some very small degree, to communicate the truth to some of this great multitude. Let

these facts be well weighed.

Turn now to another hemisphere, and behold thirty missionaries sent to 30,000 islanders, (I do not here vouch for precision;) that is, one missionary to 1,000 heathen; and mark those missionaries labouring for twenty years before the Spirit is given, and sinners there converted; and then say if the missionaries here should be suspected of unfaithfulness, or they and the people be viewed as under some peculiar frown of heaven, because the labours of six missionaries among 12,000,000, or one among 2,000,000, have not been accompanied by their conversion in twelve years; yea, in much less than that, for during a considerable part of those twelve years, there were not more than three missionaries among these 12,000,000, some of the time but two, and a part of the time, not one. Under such circumstances, could more be reasonably expected than has been done? With such an abashing, such an appalling disparity between the magnitude of the work, and the fewness of the workmen, would not any special work of conversion have been a

stranger thing than the absence of it is?

The magnitude of this work, and the wants of these 12,000,000 of heathen, we have from time to time, for twelve years, and in language as plain and urgent as we could use, expressed to our Board, and to our churches; and what attention has it received, and what have they done? Before these twelve years commenced, they had sent three missionaries, to go they knew not where, but whom Providence directed to this spot. Since they began to hear the Macedonian cry from this spot in behalf of these 12,000,000 of souls, they have sent four more missionaries, one of whom has returned to the bosom of the church in America, and two rest in the Bombay mission burial ground; while but two of your missionaries survive to address, as your delegates, under Christ, the tidings of salvation to these 12,000,00 of hea-Yes, revered and beloved members of the Board, and ye most signally blessed American churches, the fact must be repeated. For twelve years have we sent forth to you the Macedonian cry in behalf of 12,000,000 of heathen souls: and often in our pleadings with you for them, have we laid them as supplicants at your feet, begging from your hands the bread of life; and you have in all that time sent them but four missionaries; and you have now one less missionary among them than you had ten years ago; and now, while almost every operation of the mission is dragging on at a most affecting and reproaching disadvantage, we are told from the Board that they know not when they can send any more missionaries beyond the Cape of Good Hope!

Is it not doubly grievous, doubly distressing, to contemplate such facts? Grievous beyond expression, in view of the millions perishing eternally through such neglect; and hardly less grievous to behold Christians, through the same neglect, so wronging their own souls and the souls of their fellow men, and so robbing their precious Saviour of what they, in their every

prayer, acknowledge to be due to him from them, and from the heathen, who

are given to him?

But there is another grievous view of the subject. During these twelve years, the facilities for imparting Christian knowledge among this people, or for employing among them the appointed means of salvation, have so multiplied and improved, that I think it moderate to say, that a missionary arriving here now, could in an equal period, do ten times as much for the diffusion of Christian knowledge, as could have been done by one arriving here twelve years ago. Then there was no school in which to catechise and give lectures-no chapel-no Scriptures and Tracts to disperse. Now we have a chapel, more than thirty school rooms, and the Scriptures and Tracts for distribution; while hundreds of towns and villages, by all the eloquence and pathos that the most imperious want and the direst necessity can inspire, are supplicating for more mission schools; millions of people calling for Scriptures and Tracts, and preaching; and an untold number of large towns in population like Boston, Cambridge, Andover, Providence, Dartmouth, Williamstown, New Haven, Albany, and Schenectady, calling for missionary establishments in them. If some of these places are not quite open for the reception of missionaries, others doubtless are, and all we believe will be by and by; while all are now open, in various ways, for the reception of Christian books.

Under such circumstances, with such facilities, what number of Christian books might be prepared, printed and distributed; what number of children taught to read the word of God, and catechized; and what number of perishing sinners pointed to the Saviour's cross, in one year, if there were but a SUPPLY OF MISSIONARIES!* Is it not a grievous thing to witness such facili-

* Note.—The following facts from the last report of our schools, show how extensively Christian knowledge might be diffused among a rising generation of idolaters, were there only missionaries and funds, and if but the Spirit of God were given, in answer to prayer, to seal upon the youthful mind such Christian instructions, what would not soon be accomplished!

"Our number of schools at present is 32. The number of children on the teachers lists is 1750. Of these 75 are girls, and 133 Jewish children.

"During the past year, as nearly as we can calculate, 1000 have left our schools, most of them having obtained what the natives esteem a sufficiently good school education. Among these, together with those who have left in former years, are many boys and young men, who can read with a fluency and propriety that would put to shame a great majority of the common Brahmins. And the fact is peculiarly gratifying, that instead of having imbibed any prejudice against us, or our books, from the Christian instruction given in our schools, these very youth, and their relatives, wherever we meet with them in the country, are of all others the most forward to receive and read, and beg the Christian Scriptures and Tracts. In not a few instances, fathers earnestly solicit them for their little sons.

"During the year, about 785 children have committed to memory the ten commandments, and 376 a catechism of sixteen small pages. A much greater number have committed to memory parts of the same.

"We continue to have numerous and urgent applications for additional schools; but shall be obliged to decline them, until we are furnished with larger funds, and more fellow-labourers."

ties for missionary action lying comparatively neglected? Is not here a vast and fertile field broken up, and ready for the casting in of the seed? And is not the seed already in the field waiting for the sowers to scatter it? What should we say of the farmer, who would turn away from such a field, and leave the seed in the field to perish unscattered, and go to some comparatively desolate heath, where much must be done before even that can be

prepared for the seed.

Surely no one can understandingly answer the question, "where is it best to send missionaries?' without first duly considering the comparative population of the places in question, and the comparative facilities for imparting Christian knowledge to that population. On this score, I plead that justice may be shown to these 12,000, 00 of heathen. Here I ground my plea. Let the facts speak. Twelve millions of your race are prostrate at your feet. You can need no delineation of their moral character. It is enough to know that they are your brethren, but they are HEA-THEN; that they are idolaters, and in ignorance of their Maker and their Redeemer; and that you can, if you will, send them the gospel. Their untold miseries supplicate you to open your hands, and give them that salvation which your Redeemer and your Judge has entrusted to you for them, and so long ago charged you to give them. You see, also, what are the facilities for now giving them that salvation you have so long held in trust for them, but so long withheld from them. What will you do? Will you spurn them from your feet; and command them to let you alone, and wait as they are, till the judgment day? Is this the love of Christ? Is this the beauty of the Lord upon his holy Zion? Where are the hundreds of students in Theology? Where are the tens of hundreds of blooming, pious, well educated youth, the professed followers of the Lamb? Is there none among you, who have a love, a sympathy, a compassion for all these your long neglected, your dying, your perishing fellow-men? O, remember there is a dead love, a dead sympathy, a dead compassion, as well as a dead faith; being without works. O, it was not a dead love, or sympathy, or compassion, which brought your Redeemer to the cross. That was not idle breath which he uttered, "Go ye into all the world and preach the gospel to every creature;" nor yet that interceding appeal to the Father, " As thou hast sent me into the world, even so have I also sent them into the world." O contemplate, on the cross, your bleeding Saviour, tasting death for every man, and then survey the spiritual miseries of the millions of heathen souls dying in ignorance of that only name by which it is possible for them to be saved; and then lay upon your hearts your Redeemer's farewell charge, and when you have faithfully done this, judge of your love and regard for Jesus, and of your compassion for immortal souls, by your works.

But I ask again, must these eminent facilities for your diffusing among these millions the knowledge of salvation, still remain neglected at such a fearful rate? If your Board cannot send us help, is there no other Society in America that will send us help? Or must we in future, turn our hopes to England only? Before missionaries can leave America—come here, and acquire the language, so as to be able to prepare Christian books, and to preach, nearly three years must elapse. But should God send death among us for the next fifteen months, as he has the past fifteen, the Board would not at the expiration of those months, have a single missionary on the ground. In such a case must the chapel and printing office be shut up, more than thirty schools dissolved, and our other operations terminated? Or into whose hands shall all this property be transferred? Do not these

peculiar circumstances call for peculiar efforts?

I will endeavour, as God shall enable me, so to labour here on the spot, that the blood of these souls shall not be found in my skirts; and while I cannot but witness a generation of 12,000,000 of unevangelized souls, in succession to the hundreds of generations gone down before them, dropping

into eternity, leaving prospects but little better for the next generation, I will endeavour as a watchman at my post, faithfully to report what I see. Wo is unto me, if I proclaim not the wants of this people, and the eminent facilities made ready for the supply of those wants. This I would wish to do so plainly and so fully, that if the guilt of neglecting their salvation must lodge any where, I may be able to shake it from my garment; so that I may stand acquitted before my Judge, both as to my personal labours among them, and as to my pleading with you on their behalf.

The remarks I have now made, are in a great measure applicable to other parts of India. And there is yet another grievous view to be taken, which I can but barely mention. In little more than a year past, death, sickness, and other causes, have, so far as I can learn, laid aside nineteen missionaries in India, while but six or eight have, in the same time, come to India; and so far as I know (from missionary appearances, not from God's promises,) there is a prospect of further diminution rather than augmentation. of these things, what will the English and American churches do? Is it not time for every missionary in India, to cry aloud and spare not? Would you have your missionaries leave their work, and come home to plead in person before you, the cause of the heathen? Do not tempt us to do so. Some have in providence, been called home, especially to England, and their pleas in person have been successful so far beyond what has been otherwise attempted, as seemingly to call for the measure, though so expensive, and for the time, so privative to the heathen. Why is it so? Why cannot facts be weighed? Why cannot the well known necessities and miseries of the heathen speak, and plead, and prevail, without the aid of any such disastrous expedients? Does this tell to the credit of those whom the gospel makes wise to do good? O think of these things, every one that has a mind that can think! O feel, every one that has a heart that can feel! O ye redeemed of the Lord, whom he has made kings and priests unto God, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and in the true spirit of such an unreserved consecration of yourselves to your Redeemer, ask him, " Lord what wilt thou have me to do?"-And let his Spirit, and his truth, and your own conscience, give you the answer which shall guide you in a matter of such unparalleled moment.

Your affectionate fellow servant in the Lord, Bombay, Feb. 1, 1826. GORDON HALL.

N. B.—I hope it will be deemed excusable to add a most respectful, but fervent request, that this plea, in behalf of a population equal to that of the twenty North American States, though so brief and feeble, may be presented to the Christian public, through the various religious newspapers and magazines in the United States.—Christian Advocate.

ERRATA for August Number.

- Page 393, fifth line from the top, for that, read than
 - " twentieth line from the top, for vigorous, read rigorous
 - 394, seventh line from the top, for first, read fruit
 - 397, fourth line from the bottom, for over, read of
 - 398, sixth line from the bottom, for plan, read place
 - 404, twelfth line from the bottom, for motions, read motives
 - 412, ninth line from the bottom, for hoc, read hac
 - " last line, for fiuntt, read fiunt;
 - 413, tenth line from the bottom, for Quad, read Quod
 - eighth line from the bottom, for naturali, read naturale
 - 414, seventeenth line from the bottom, for aliens, read aliena
 - 415, sixteenth line from the bot. for conformation, read confirmation
 - 418, twelfth line from the bottom, for wane, read wave

The following Sermon has been sent to us by a valued correspondent. We publish it because we think it entitled to a place in our Magazine, both for its intrinsic excellence and as a literary curiosity.—The title page which we transcribe verbatim will shew when, where, and by whom it was preached and published. Want of room compels us to omit an excellent Preface by Samuel Finley and a part of the Introduction of the Sermon.

A SERMON.

Preached before the Reverend Presbytery of New-Castle, October 11, 1752. By S. DAVIES, V. D. M. in Hanover, Virginia. Published at the desire of the Presbytery and Congregation. Philadelphia: Printed by B. Franklin, and D. Hall, at the New-Printing-Office, in Market-street. 1753.

"For Zion's Sake I will not hold my Peace, and for Jerusalem's Sake I. will not rest, until the righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth."—Isaiah lxii, 1.

"How are we to understand this resolution of the Prophet?" Did he expect by his Importunities to effect an immature Accomplishment of his Predictions? Or did he resolve to continue in Importunities that he knew would be fruitless? The solution of this is easy, and gives us a lively Specimen of the generous Ardour of his Heart, q. d. "It is likely to be my melancholy Doom, while I continue to deliver the Message of Heaven to an obstinate People, to sigh out my usual Complaint, Who hath believed my Report? I have taboured in vain, and Spent my strength for Nought, and in vain. But I joy-fully foresee, by the Spirit of Prophecy, that a more happy Lot is appointed for some of my Successors: I foresee that the dear Church of God, for which my Heart is now broken with fruitless Anxieties, shall flourish and shine illustrious in some future Period. But before that welcome Period arrives. my Mouth shall be silent in the Dust, and these Eyes shall never be blest with the Sight. However, while my Life is prolonged, and while my heart is capable of this tender Solicitude for Zion, I will unweariedly exert myself to introduce and hasten that blessed Season. I will never be silent in ardent Supplications at the Throne of Grace, but lay up a Store of Prayers before God to be then reminded and answered. will never be silent in declaring the Messages of divine Inspiration, which not only foretel, but will have a happy Instrumentality to accomplish, that glorious Event; and these shall speak, when I am silent in the Grave. Or were I blest with Immortality upon Earth, till the Arrival of that Period, I would spend and be spent, I would exert all my Powers, and Vol. IX. No. 10 .- Oct. 1826.

exhaust all my Activity, in promoting the Weal of Zion, and

expire in Agonies of Zeal for her Interests."

It is my present Design to make a feeble Attempt to diffuse the noble Spirit which animated this zealous Prophet through this Assembly; and especially to enkindle it in the Breasts of all of the sacred Character. For that Purpose I shall

- 1. Mention some MEASURES which the Ministers of the Gospel should pursue for the Advancement of Religion in the World. And
- II. Offer some important Considerations to engage us to use such Measures with unwearied Diligence and ardent Zeal.

You see, my reverend Fathers and dear Brethren, that in the Prosecution of these Heads, my Address must be particularly directed to You: And though I hope a sincere Zeal for the Weal of Zion pushes me on, and my peculiar Confidence in your Condescension encourages me; yet it is not without Trembling and Hesitation I break through the restraints of Self-diffidence, and assume this Province. I solemnly assure you, in the awful Presence of God, that it is far from my Heart to insinuate any thing to the Disadvantage of any of you. Should I act thus as it would be a manifest Violation of my indissoluble Obligations to you; so it would be a Contradiction to my settled Judgment. It is an unspeakable Satisfaction to me, that my Sentiments of you are such as enable me with the greatest Sincerity in this Manner to acquit myself from even the least Charge of entertaining so much as an My Address insinuates no more than evil Surmise of you. what the most eminent among you, amid all your valuable Acquisitions, will be the most ready to own, That you are imperfect Mortals, lamentably deficient in your most noble Attempts for God. My Address only insinuates, that your Minds are not capable of an uninterrupted all-comprehending Survey of all those tender and alarming Considerations, which in your thoughtful Hours of Retirement, or the painful Hours of your publick Ministrations, animate your Hearts with the most ardent Zeal, to promote that important Cause, to which you have devoted your Lives with the most generous Alacrity. I shall not therefore arrogate the Province of your Instructor: but humbly assume the Office of your Remembrancer, to present you with a Review of those Considerations, which I doubt not are familiar to your own Thoughts at Times; and when I have done this, I shall most willingly sit at the Feet of the meanest of you, and receive a Retaliation in Kind.

And you, my Brethren of the Laity, think not yourselves unconcerned in this discourse: 'Tis your Cause I am plead.

ing; and therefore assist me with your Prayers, that I may manage it according to its Importance. You may also collect sundry Hints of the Duties proper to you, to promote the Success and Lighten the Burden of our Labours; and these I hope you will seriously attend to, from a suitable Concern for yourselves, and from a generous sympathy with us.

I now proceed,

I. To point out some Measures which the Ministers of Jesus should pursue for the advancement of Religion in the World.

Here I shall only offer a few transient and superficial Remarks upon the necessary *Preparations* for the Publick,—the Subjects we should generally insist upon,—the Manner in which we should handle them,—and the Sanction which our Examples and Conversations should give to all our public Ministrations.

1. We should make proper Preparations for our publick Ministrations.

Man was not intended to sleep away his Existence in Sloth and Inactivity, but formed for Operation; and as an Excitement to this, it is wisely ordered, that Pleasure should intermingle with his Exercises, and that all his valuable Acquisitions should be the Reward of Industry. This Observation is particularly exemplified in those intellectual Improvements. which are essential to our Character as Teachers of Mankind. Those who, besides the Thirst for Knowledge, innate to reasonable Creatures, have had their Minds early turned to Study by a liberal Education, can certainly never lose their Relish of Knowledge, nor count a sedentary studious Life a Drudgery; especially when their frequent Avocations to the publick Discharge of their Office may serve as a noble Recreation to relieve them from the Melancholy, or Fatigue of close Thinking. Such whose Minds have been refined, both by human Literature and divine Grace, can certainly never prostitute their precious Time to the gay Delicacies of facetious, or the Foolories of trifling Conversation, which they should devote to the Cultivation of their Minds, and to prepare themselves to deliver the Messages of Heaven to Mankind. And tho' they cannot free themselves entirely from domestic and secular Cares, yet surely they cannot indulge so sordid a Taste, after they have relished the sublimer Pleasures of intellectual Improvement, as to degenerate into earthly groveling Worms, and suffer the Affairs of this Life to engross their Time and Thoughts. If any in the sacred Character are capable of so much Meanness, they will prove a Disgrace to their Function; and they will have the Mortification of seeing

themselves excelled by Persons inferior to them in Parts and Education; for a barren Genius, diligently cultivated, will produce more useful Fruits, than the wild spontaneous Productions of a luxurious Genius, suffered to run waste; and the best Foundation of Learning laid in Youth will soon become a Scene of Desolation and Ruin, unless the Structure be carried on, and the Wastes of Time repaired, by diligent Study during our After-life.

It is evident that the Success of our Ministrations very much depend upon the Clearness, and affectionate Solemnity, of our Discourses. These must be clear to enlighten the Mind, and solemn and pathetic to affect the Heart. Now, by preparatory Study, we may invent the most proper Arguments and Illustrations, range them in the most natural Method, and digest them into that Form which is most likely to catch the Attention, inform the Understanding, and strike the Passions of our Hearers, And, by Study, intermingled with frequent Excursions of the Heart to God in Prayer, and solemn Applications of divine Subjects to ourselves, we may make such deep Impressions upon our own Minds, as will give our Discourses those genuine Indications of affectionate Earnestness, and adorn our Delivery with that natural Air of Solemnity, which is the most powerful Oratory to our Hearers; and which Affectation and Grimace attempts to counterfeit in vain.

'Tis true, indeed, that while our Minds are intensely engaged in the abstracted speculative Contemplation of a Subject, we are too ready to forget its awful Reference to ourselves, and its Influence upon our eternal State; and hence Study sometimes deadens us into senseless Stoics, instead of firing our Hearts with all those tender Passions which are so graceful in Christian Orators. 'Tis also true, that an overeager Attention to the little Niceties of accurate Composition. does often enfeeble our Discourses with those excessive Refinements and languid Delicacies, which are far less useful, as well as far less graceful, than the expatiating, extempore, irregular Thoughts of a Mind deeply impressed with eternal And I hardly know a Temptation more alluring, or more pernicious to delicate Minds, than these little Accuracies, so grateful to the Ear, and so pleasing to a luxurious Imagination. The best Way to remedy this Evil, and to reap the Advantage of Preparations for the Publick, is to diffuse a Spirit of Devotion thro' our Studies, to direct them to proper Objects, and to avoid Extremes. Let us, on the one Hand, take Care not to degrade the majestic Truths of the Gospel

by an indecent and slovenly Dress; and on the other, not to divest them of their awful Solemnity with pert theatrical Levities, and beauish Gauderies. Let us not affect to extemporize to such an Excess, as to render our Sermons a Chaos of Embryo-thoughts, maimed Arguments, and rude expressions; or a Huddle of passionate Reveries, without Matter or Method: And let us not so scrupulously confine ourselves in Publick to the Path we have laid out to ourselves in our Studies, as to admit of no extempore Amplifications, or occasional Excursions; for it is attested by the Experience of all that have made the Trial, that in the Fervour of our publick Addresses, a Variety of tender and passionate, and in the mean time pertinent, Thoughts will occur to us, which we might have sought in vain in the Coolness of our private Studies.

A warm Heart has always a fruitful Invention; and will spontaneously suggest Sentiments more striking to the Populace, and even to Hearers of Taste, than our premeditated and laboured Thoughts. And it would be a robbing our Auditory of one of the best Parts of their Entertainment, to suppress these devout Sallies and Excursions of a transported Heart, lest we should deviate a little from that insipid Regularity with which we have planned our Discourses. We all know that when a Thought flashes upon our Minds with unexpected Suddenness, it affects us more than those which are familiarized to us by frequent Meditation; and hence the sudden Irruptions of Ideas upon our Minds, in our publick Discourses, enkindle the Heart at once, and not only animate us at that Moment, but diffuse a peculiar Vigour and Pathos thro' the Remainder of our Ministrations. And therefore such a rigid Confinement to our Notes upon ordinary Occasions, as denies us this advantageous and oratorial Licence of expressing such extemporary Thoughts, is an ungrateful Imposition to a warm Heart, that would indulge its own Ardour, and a great Obstruction to the Fervour and Pathos of our Delivery, and consequently to the success of our Preaching. And it is very doubtful, whether the languid Accuracy, and effeminate Nicety of such Discourses, can afford such delightful Entertainments even to a polite Auditory, as all Ranks, except those of a squeamish Delicacy, would find, in Discourses, less correct, animated by these extempore Eruptions of an affectionate Zeal.

It is probably the Lot of most of us to have Occasion so frequently or unexpectedly, to preach, that we cannot make proper Preparations. And in this Case it is our Duty, with a humble

Dependance on the Aids of divine Grace, to improve such Opportunities; tho' at the Risque of our Reputation as accurate Preachers. Tho' in ordinary Cases, the assistance of the holy Spirit, does not supersede, but suppose the Exertion of our Powers in proper Preparations; yet at such occasions we may, without Presumption, humbly pray for and expect it, tho' we have made little or no Preparations; and our Expectation shall not be frustrated. Tho' we should not conciliate so much popular Applause; yet we may do more Service to the Souls of Men, than at other Times by our most elaborate Discourses: And indeed it is no impossible task for one, to whom the great Truths of the Gospel are familiarized by Reading, Meditation and Experience, to deliver an extempore Discourse, that may be very profitable to the Populace, and not justly offensive to Persons of superior Improvements

2. Let us generally insist upon those subjects that are purely evangelical, or peculiar to the Religion of Jesus, as best adapt-

ed to the great Ends of our Ministry.

It is necessary we should at Times insist upon the great Duties and Truths of natural Religion, which are fundamental to Revealed; and particular Occasion may sometimes occur, which may render it necessary to dwell upon a Sett of Subjects, which would not be proper in ordinary Seasons. But as we are Ministers of the New-Testament, we ought to dwell principally on Subjects purely evangelical; and to know what these are, we need only study the Bible, and particularly the New-Testament.

Let us lay open the present Degeneracy of human Nature in all its naked Deformity: alarm the secure Conscience with the Glare of Conviction; awaken hardy Impenitents by the Terrors of the Lord; overturn, overturn, overturn their presumptuous Confidences, and sweep away their Refuges of Lies, and wound them, that they may give a welcome Reception to

the Physician.

Let us then bring them into the glorious Light of the Gospel. Let us open up the Method of Salvation by free grace alone, thro' the Mediation of our great Redeemer. Let us exhibit the blessed Jesus to a guilty World in all the Glories, and in all the Sufferings of his mediatorial Character; the infinite Dignity of his Divinity, and the Innocence of his Humanity, and the infinite Merit of his Obedience resulting from both these Sources. Let us exert all the Powers of Language to represent the Agonies of Gelhsemane, and the Tortures of Calvary, and the guilty Cause and benevolent Design of all these sufferings. Let us point to him lifted up on the cross, as the

great Expiation for Sin, and the resistless Magnet to draw all men to him. Let us lay open the Tenderness of his Heart, and his Willingness to entertain the vilest of Sinners, upon their application to him. Let us principally dwell upon what is generally distinguished by the name of experimental Religion, the Nature and Necessity of Regeneration, of Faith, Repentance, and other Christian Graces. Let us adapt our Discourses to the various Cases of Saints and Sinners, to instruct, to wound, to comfort and support, according to their respective Exigencies.

And when we inculcate the Duties of Morality, as we undoubtedly will, if we declare the whole Counsel of God, let us diffuse an evangelical Spirit thro' our Discourses, and recommend these Duties with an express Reference to Christ in his

mediatorial Character.

These and the like are the important Doctrines which should generally sound from our Pulpits; and by these a degenerate World is most likely to be reformed. They are not indeed agreeable to the modern Taste in some Places. These humble Doctrines of the Cross are deemed the Cant of Fanaticism, and must be exchanged for languid Harangues upon ingenious Speculations or moral Virtues. But it is this Foolishness of Preaching alone that will be found the happy Expedient to save perishing multitudes: And let the Jews require a Sign, and the Greeks seek after wisdom; we will not humour their vitiated Taste; but will preach Christ crucified, tho' to the Jews he should be a Stumbling-block, and to the Greeks Foolishness; for to them that are called, whether Jews or Greeks, whether learned or illiterate, Christ is the Power of God, and the Wisdom of God; * and numberless are the happy conquests, which these almighty Doctrines have gained over the most obstinate Sinners.

5. Let us handle these, and all other subjects of our public Discourses, in that Manner which is best adapted to the great

End of our Ministry.

To illustrate this Head, I shall only offer a few transient Remarks; and as some of them are perhaps originally my. own, I humbly submit them to you for the sanction of your

Approbation.

It is evident that *Plainness* ought to be the Property of Discourses intended to *instruct*; especially such as are addressed to Persons of *weaker* as well as stronger Capacities: Let us therefore study to make all our Sermons as *plain* and popular

as possible; and for that End take the most natural Method. whether it be consistent with the modern Artifice of designedly concealing the Method, or not; and use a plain familiar Style, tho' it should want some of those laboured Ornaments which might render it more agreeable to ourselves, and two or three of our hearers. This Perspicuity of Language is very consistent with the purest Elegance, and the true Sublime; for a polite Style is not a Composition of hard Words, Scholasticism and exotic Expressions; and consequently it is only burnished, by paring off these Barbarisms. It is certainly very congruous and ornamental, to clothe divine Truths in tender. delicate, significant or majestic Language, according to the Nature of the Subject; and this will recommend them, not only to delicate Ears, but to the Populace; if we do not become unintelligible under the pretence of being elegant. Language of the New-Testament, a little varied, to conform it to the present Dialect, is, perhaps, the best standard for our popular Style.

Again: Let us endeavour to cultivate and improve the Peculiarities of our respective Genius's, and not indulge a vain Affectation. The Peculiarities of the Mind in different Persons are no less evident than those of their Bodies; and it is the Duty of a Minister of the Gospel, having discovered the peculiar Turn of his own Mind, to follow Nature, and not to force himself into the Channel where the Genius of another runs, because perhaps it may appear more large or agreeable. And this Diversity of Gifts conduces not a little to the Benefit of Mankind, as it is adapted to the correspondent Variety of their Cases. Affectations of the Peculiarities of others, whether in Body or Mind, are always unsuccessful and ridiculous; whereas if every man would cultivate his own Turn of Mind, it would admit of valuable improvements, and prevent the un-

natural Drudgery and Reproach of Mimickry.

This Remark might be illustrated by a Variety of Instances; but I shall at present particularize one, which I chuse, because we are most apt to err in this Respect; and that is, An affected Imitation of the Style of others. The natural Variety of Style is perhaps as great as that of Voices; and if every one carefully improves his own peculiar Style, and takes Notice of the Language of others, not to adopt it, but to polish his own by it, he will refine it into tolerable Elegance and Propriety, however awkward it was naturally; tho' it will be still inferior to that of those whom Nature has blessed with a spontaneous Flow of ready and elegant Expressions. But when we read or hear a Style much better than our own, we

are apt to be so much out of Conceit with our own, and so charmed with the other, as immediately to attempt a forced Imitation of it, and we succeed just as ill as we would do, should we affect to assume the Aspect or counterfeit the Voices of others. We may borrow a splendid Patch or two, and tack them to our Discourses; but the Want of continued Uniformity

will discover the Plagiary or the Mimick. And as Youth is peculiarly addicted to this Foible. I humbly hope, my coeval Brethren, you will pardon me, if I direct this Caution particularly to you. We hear the masterly and polite Discourses of our Fathers in the Ministry, who have the Advantages of extensive Reading, mature Thoughts, and long Practice, which we cannot pretend to: We hear them with Pleasure and Applause; and thro' an injudicious Eagerness to equal their Abilities at once, or perhaps from a secret Tincture of Vanity, we are prompted to imitate them in their Style, their Method, or their delivery. But our Imitation degenerates into a fruitless and ridiculous Affectation, which discovers at once our Want of their accomplishments, and our Ambilion to be esteemed possessed of them. Let us therefore, my Brethren, confine ourselves to the truths we know, and handle them in the best Manner we are capable; and let the superior Accomplishments of our Elders, like a Prize conspicuous at the Goal, animate us to take the same Steps they have taken, in Hopes, thro' a Course of Years, to arrive, in some Measure, at their Emminence.

Further; When the Nature of the Discourse will allow of it, let us address ourselves particularly to our Hearers. For this purpose let us address them in the second Person, that they may observe we are speaking to them. Mankind are naturally averse to apply the Word to themselves, and prone to consider it as an abstracted Speculation, in which they have no particular concern; and therefore every Artifice ought to be used to turn their Thoughts upon themselves; and it has this Tendency, when we use a Form of Address particularly directed to them; whereas when we speak of Saints and Sinners in the third Person, they virtually forget that they are either, and so do not observe the particular Reference of the Discourse to them. It was in this pointed Form of Address that Christ* generally preached to his Hearers, and I

^{*} Dr. Doddridge has this very pertinent Note on Mat. vii. 9. where Christ addresses his Hearers in this pointed Form, What Man is there of You, whom if his Son ask Bread, will he give him a Stone?—"Young Preachers will, I hope, "observe (says the Dr.) how much Life and Force it adds to these Discusses of our Lord, that they are so closely directed, through the whole of them, as an immediate Address to his Hearers, and are not loose and general

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have humbly used the Freedom of exemplifying it, my rever-

end Fathers and Brethren, in this Address to you.

Finally; Let us deliver our Discourses with a grave and affectionate Solemnity; avoiding the wild Reveries of Enthusiasm, on the one Hand; and the droaning Heaviness and serene Stupidity of Stoicism on the other.—The Ministers of the rational Religion of Jesus should always speak the Words of Truth and Soberness, with a composed and solemn Gravity. They should indeed be passionate and warm; but when under this Pretence, any put on a distracted fanatical Air, they expose their Function to the Contempt of the World; and in their Admirers will only raise boisterous Transports of irrational Passions which will soon stagnate into Stupidity, or hurry them into enthusiastical Extravagancies.—On theother Hand, our Delivery should be vigorous and affectionate, and expressive of the deep Impressions the tremendous Things we speak make upon our own Hearts. There cannot be a more shocking Incongruity, than to sleep over such awful Subjects, and address ourselves to perishing Immortals, on the Brink of Eternity, in cold Blood; and I hardly think it possible for one that has any just Sense of eternal things, to put on a careless stupid Air, when speaking of them; unless, with a Kind of awkward Dissimulation, he suppress the genuine Workings of his Heart by unnatural Violence. Such is the Constitution of human Nature, that we will speak in earnest, when we are in earnest. If we observe the most unpolished Speakers, when they are in earnest, even in common Conversation, we will find that Nature teaches them such Expressions, such a Modulation of the Voice, such Looks and Gestures, as bespeak their Earnestness with inimitable Eloquence. And certainly when we feel the Almighty Energy of eternal Things, we cannot but give evident Indications of it in our Delivery: Let us therefore throw off the Mask of so awkward an Hypocrisy, and discover the inward Ardour and passionate Concern of our Hearts, if we would act the Orator, the Minister, or the Christian; for our Hearers will hardly think us in earnest, when we give no Evidences of it; and we cannot expect that they should feel the tremendous Importance of those solemn things, which they see us handle as trifling Levities, or the Materials of a light popular Harangue to amuse them.

[&]quot;Harangues, in the Manner of those Essays, which are now grown so fashes ionable in Pulpits. If any are grown too polite, to learn true Oratory from Christ, I wish they would at least learn it from Demosthenes" [and Cicero, who are remarkable for this pointed Form of Address in their celebrated Orations,] "and who, I doubt not, would have admired the Eloquence of this Sermon" [on the Mount.] Fam. Expos. Vol. 1. § 42.

4. Let us give a Sanction to all our publick Ministrations,

by our Example and Conversation.

That the Force of Example is greater than that of Precept, is a trite and true Observation. A deviation from our own Instructions will disqualify us to declare the whole Counsel of God, as it will either confuse and dash us with conscious Shame, or tempt us, in Mercy to ourselves, not to urge the Strictness of evangelical Holiness. An imitable Practice will adorn the Doctrine of Godliness,* and prevent the Name of God, from being blasphemed in the World; § and it will procure Veneration to the Ministerial Office, and so facilitate our access to the Minds of Men, and promote our Success.

We may also in our common Conversation with Mankind find proper Occasions to intermingle some pious Reflections, without Imprudence or pharisaical Ostentation; and these occasional Remarks may be of great Service, both as they may suggest solemn Thoughts to those we converse with, and as they may convince them that we still retain, amid the Pleasantries of Conversation, something of that zealous Spirit of Devotion

which flames in the Pulpit.

It is certainly highly incongruous, and even criminal, for Persons of good Taste, and extensive Improvements, who have Materials in Readiness for instructive and entertaining Conversation; and especially for Persons whose Office obliges them to improve all Opportunities of doing good; to waste their Time, which is sacred to God, and his Church, in idle Visits; and to carry on their Part thro' the tedious insipid Course of a trifling Conversation. Such awkward Condescension sinks them into Contempt; and entire Silence would be more graceful. I am far from recommending an unsociable Reservedness and Austerity, which is very indecent in the Followers of the Son of Man, who came eating and drinking, and conversing with Freedom; and this Extreme may be easily avoided without commencing talkative Triflers. In short: Let us endeavour so to conduct ourselves, as that we may borrow the Appeal of St. Paul, "Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you; as you know how we exhorted, and comforted, and charged every one of you, as a Father doth his Children.

These are all the Remarks which the narrow Limits of a Sermon will permit me to make under the first Head; and if a Consciousness of my own Failures, or want of Acquaintance with the Conduct of my Brethren, has led me to give some needless Cautions and Directions? I presume upon your Goodness to forgive me this involuntary Wrong.

I now proceed,

II. To offer some important Considerations to engage us to pursue such Measures as have been mentioned for the Revival of Religion, with unwearied Diligence and ardent Zeal.

And here, such Numbers croud upon me, that the most expressive Eloquence could not exhaust them in the longest Discourse; and such is their Almighty Energy, that sure the most insensible Heart cannot resist it. I may reason,-from the important Ends of our Office, - from the Difficulty of our Work, -- from the Shortness and Uncertainty of our Time, -from the great Need of a general Revival, and more extensive Propagation of Religion in this degenerate Age,—from the Advantages we would receive from it,-from the happy Consequences of a faithful Discharge of our Office, - and from the Earnestness of other Beings about the souls of men, which are entrusted to our Care. Let me remind you, and myself with you, of some of those tender and animating Thoughts upon these Topics, which no Doubt have often cast you into agonies of pious Zeal, in your solemn intervals.

1. Can we survey the important Ends of our Office, and not be animated to the most unwearied Diligence to pursue them?

These are not to hoard up the Rubbish of earthly Treasures, which Death must rend from the most eager Grasp; not to immortalize our Names, among the dying Inhabitants of this World, or to be blown to the Dust with the Breath of Popular Applause; tho' for these Men have dared the Dangers of Sea and Land, patiently undergone a Series of the most painful Drudgeries, and even run the Risque of their Lives. Ends are not to relieve Captives, to heal the Sick, to supply the Necessitous, or to diffuse Streams of temporal Felicity around us: Tho' to a generous Heart it would be a Heaven to wander like a Pilgrim with these beneficent Powers thro' a miserable World. But the Ends of our Function are infinitely more important and benevolent: To reclaim obstinate Rebels to a due Subjection to the King of Kings; to diffuse the Knowledge of a Saviour's Name thro' a dying World; to open the Dawn of cheerful Light upon them that dwell in Darkness and helpless Sorrow; to heal the wounded Spirit with the Balm of Calvary; to feed the Church of God, which he hath purchased with HIS OWN BLOOD; or to say all at once, To save perishing immortals from intolerable, irrecoverable,

eternal Ruin and Misery; and to bring them to a happy Immortality, to enjoy the utmost Perfection of Felicity, such as becomes the Goodness of a God to bestow, such as is equal to the mature Capacities of Creatures formed for ever-growing Improvements: These are the great, the noble and beneficent Ends of our Office; and may our grateful Praises crown the Head of our condescending Master, who has made such extensive Beneficence the Business of our Life; while the rest of Mankind are doomed to meaner Pursuits. I doubt not but the blessed Jesus counts it the greatest Honour he could put upon us in this mortal State; and he justly expects that we should form the same Estimate of it. The Consequence of every Sermon, of every Sentence, delivered in the awful Name of God, is more important than the Fate of Kingdoms. If our Negotiations succeed, what an illustrious Train of happy Consequences follow, which shall extend their blissful Influence to the remotest Periods of an interminable Duration! On the other Hand (if you can bear up under the overwhelming Horror of the Supposition) should our Ministrations fail of these happy Ends, thro' our Languor or Inactivity, alas! how dreadful the Consequences? Our God is deprived of his just Honours; our Jesus who was born, who lived, who died, who ascended to his native Heaven, for us, is neglected; the precious Means of Grace are in vain; or rather like effectual Medicines, they kill, whom they do not cure ; our Fellow Sinners, dear to us by a thousand Ties, are lost,—irreparably,—eternally lost! lost in the dismal Realms of Desolation, Torture, and helpless Despair! lost to all the boundless Joys of a happy Immortality! and (which may give the keenest Wound to our Hearts) lost thro' our Carelessness! Sure, in this Case, Horror would seize us to look upon ourselves, the inhumane Accessaries to the Murder of our Species. Now seeing the Ends of our Office are so important and tremendous, can we yawn, can we indulge a slothful Inactivity, in the Pursuit of them? No; we could sooner be dilatory and remiss in snatching our Children out of a devouring Fire, than in this more important Concern.— For Zion's Sake we will not hold our peace, and for Jerusalem's Sake we will not rest, &c .- Especially since,

2. Our Work is extremely difficult; and therefore, without the warmest Zeal and most indefatigable Diligence, we

cannot obtain those important Ends.

We have to do with a guilty World, who have forfeited the Influences of the divine Spirit; and God may withhold them when and where he pleases; and tho' he gives us sufficient

Encouragement that our Labours shall not be in vain, yet he distributes his Grace with the most free and majestic Sovereignty. Hence we often plant and water in vain, because an incensed God denies the increase; * and none will believe our Report, because the arm of the Lord is not revealed. 5-Tho' we offer eternal Life to Men upon the most reasonable Terms, it is the most hopeless Proposal we can make to the World. They are ignorant of its Importance, and unwilling to be They are careless about it, and hate to be alarmed. They are averse to the Means of obtaining it; and in spite of all our weightiest Arguments and most melting Expostulations, they will, they obstinately will persist in the enchanted Paths of Sin and presumptuous Security. Tho' we offer Pardon bought with the Blood of God, to Criminals condemned to everlasting Punishment; tho' we offer Health and Life to languishing dying Souls; we are regarded as importunate Their Head-strong Lusts prevail against our strongest Arguments. Arguments enforced with the tremendous Authority of the supreme Majesty, steeped in the Blood of Jesus, and moistened with our own compassionate Tears. If we subvert their false Hopes, they will soon rebuild them. If we flash the Light of Conviction upon their Minds, they shrink into Darkness again. If we awaken them to some serious Concern. they relapse into Security before the next Sabbath. The Farmer finds his Ground as he left it; but we must cultivate and re-cultivate; and the Labours of the Sabbath can hardly repair the Wastes of the Week. It is our hard Task to teach the contentedly Ignorant; to humble the Proud; to break Hearts of Adamant; to interrupt pleasing Security with Peals of unwelcome Alarms; to govern Headstrong Obstinacy; to chear inveterate Melancholy; to reason down unreasonable Fears, which regard our Arguments no more than a Whirlwind; to confirm Inconstancy into Perseverance; and who is sufficient for these Things?-The World also conspires to heighten the Difficulty of our Work. The Things of the World divert the Thoughts of Men from their eternal Concerns, and meeting with Hearts naturally susceptive of their Influence, make deeper and more lasting Impressions with Trifles and Phantoms, than we can with the majestic and substantial Realities of the eternal World. So true is the Observation of our divine Master. The Cares of this World and the Deceitfulness of Riches, chouk the Word, and it becometh unfruitful: † The Men of the World likewise unite their infernal Efforts, and as it were bind themselves in a

Curse, to obstruct the Success of our Ministry. These Missionaries of Hell, with a Zeal that may reproach our Lukewarmness, exert themselves to propagate the Contagion of Vice, and occasion those to relapse, who seemed upon the Recovery by our Instrumentality; and it requires no small Degree of Vigilance and Courage to counteract their malignant and too successful Industry .- But this is not all; our Ministrations meet with Opposition, not only from Earth, but from the malignant Powers of the invisible World. We wrestle not only with feeble Flesh and Blood, but with Principalities and Powers, and the Rulers of the Darkness of this World; * the gloomy Gods that work in the Children of Disobedience; these catch away the Seed of the Word, and blind the Minds of them that believe not. And tho' we sleep, or confine ourselves to idle Privacy, these infernal Lions with unwearied Vigilance. are roaming this Wilderness in Quest of Prey; § and unless we keep the strictest Watch, they will seize the Sheep of our Fold, and lead them with malignant Joy to the Slaughter. I may add, that our own Infirmities render our Work much more difficult. O! could we get free from the stupifying Influence of Sin; could we always keep our own Spirits deeply imprest with the dread Importance of eternal Things; were we always duly sensible of the Value of one immortal Soul; then would we be as watchful over our Flocks as their Guardian Angels; then the Labours and Fatigues of our Ministry would be more natural to us than Recreations. But alas, we share in the general Degeneracy; and have not, as yet, obtained the perfect Cure of that Disease, which has indisposed all the Powers of human Nature for the Exercises of Devotion .- And is our Work so extremely arduous? And shall we engage in it as tho' it were the easy Amusement of our slothful Hours? Our Work must be done or we and Thousands besides are ruined for ever; and yet it cannot be done without the most vigorous, persevering and earnest Endeavours. Let us then, my honoured and dear Brethren, let us exhaust all our Powers, spend and be spent, in our arduous and difficult Undertaking. Let us cry aloud, and not spare; let us lift up our Voices like Trumpets ;** For Zion's Sake let us not hold our Peace, and for Jerusalem's Sake let us not rest, &c .- Our utmost Diligence will appear yet more necessary, if we consider,

3. The Uncertainty and Shortness of our Time for Labour. We know not how soon our Mouths may be silent in the Dust; and every Message we deliver to our Fellow-Mortals

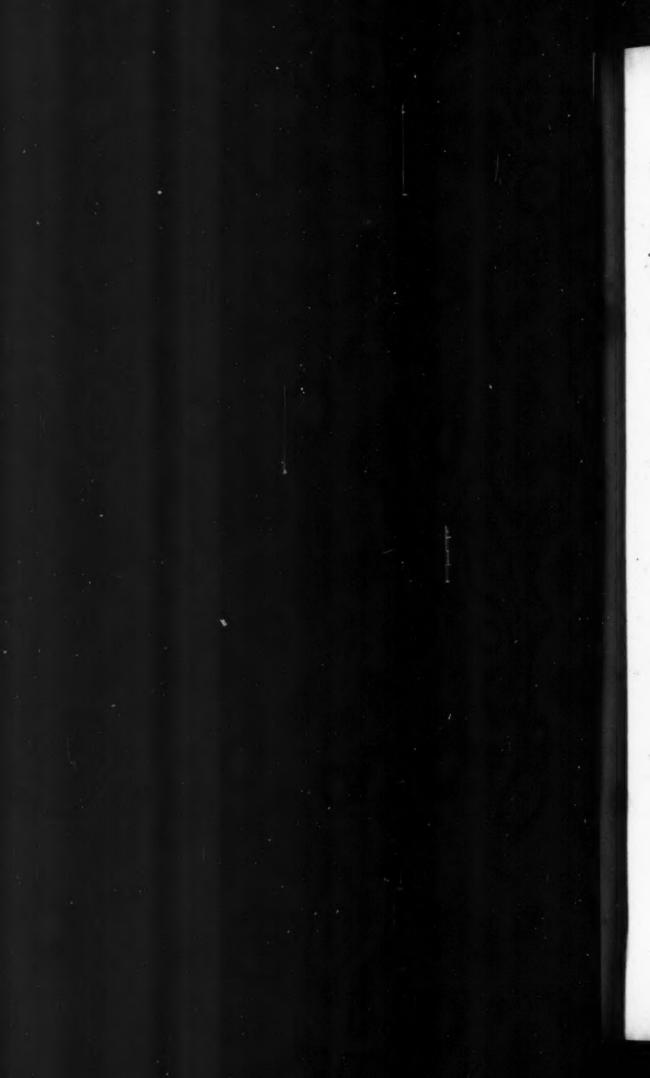
^{*}Eph. vi, 12. †Eph. ii, 2. † Matt. xiii, 19, 2 Cor. iv, 4. § 1 Pet. v, 8. ** Isai. lviii, 1.

may be the last. Death perpetually lies in Ambush, ready to spring upon his Prey; and he may break in upon our Studies; or surprize our Breath in the Pulpit, and leave the Sentence unfinished upon our Lips.* And can we trifle away our uncertain Time in a languid discharge of our Office? Can we trifle, when we know not but we may be summoned from the Pulpit to the Bar of our supreme Judge? Can we trifle, when all our Opportunities of Service to a wretched World may so soon be over?—But the longest Time we can possibly expect for public Usefulness, is that between our Entrance into the Ministerial Office, and the inactive Period of old Age. Beyond the Grave indeed there is an endless Duration; but oh! that's intended for sublimer Purposes; for reaping, and not for sowing; for receiving our Wages, and not for labouring. Now tho' we should arrive to the remotest Period of old Age. alas! how short is our Time compared with the Importance and Difficulty of our Work! It is but a Span, an Inch, an Hair's-breadth. With sundry of us a great Part of our Time, which should have been devoted to Preparations for the sacred Ministry, was wasted in a thoughtless Estrangement from God, and a stupid Unconcernedness for that Cause, in which we heartily engaged when it pleased God to reveal his son in us; and this has shortened the time of our public Usefulness, and robbed mankind of many Days, and perhaps Years, of our Service. And how shall we redeem this Time, and make up this Loss, but by redoubled Diligence, and an uninterrupted, zealous Devotedness to God, and the public Good? -But it is very improbable that many of us shall arrive at the most advanced Period of human Life. We belong to a languishing, dying Fraternity. The wasting Fatigues, and pining Anxieties of our Calling, have a peculiar Tendency to flatter our Constitution, and prey upon our Vitals. This Truth we have seen written in the Dust of some of our more laborious and successful Brethren, who have died Martyrs of the Pulpit, in the Prime or Meridian of Life, and left the Churches in Tears. We must soon follow; yes, my Brethren, we who have now the Care of Souls, and the management of the Affairs of the Church, must soon resign them into other Hands, and retire from public Life into the Chambers of Death. Then Sinners may perish, and Saints may languish for us; we cannot

^{*} This Remark lately received a solemn Confirmation in the Death of the Rev. Mr Hugh Conn, who as he was observing, "That Death may seize us the next Moment," as soon as he had expressed the Word Moment, fell back in the Pulpit, and immediately expired, June 28, 1752,—See the Virginia Gazette of July 30, 1752.

[†] Gal. i. 15, 16.





relieve them. But the Living, the Living they may praise the Lord,* and advance the weal of the world in their Pilgrimage thro' it. Let us therefore imitate our Lord, and work while it is Day, that like him, we may breathe out our Life in that comfortable Declaration, I have glorified thee on Earth; I have finished the work which thou gavest me to do.† Sure we cannot yawn and sleep over our work, on the Brink of Eternity, within a Step of the Supreme Tribunal. Sure dying Men cannot speak to dying Men about Matters of eternal Consequence in cold Blood. O Let us act as candidates for Eternity; and whatsoever our Hand findeth to do, let us do it with our Might, for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither we are going.‡ For Zion's Sake, &c.

4. Can we reflect upon the great Need of a general Revival and more extensive Propagation of Religion, and not be fired with Zeal, vigorously to pursue all proper Measures to obtain it?

Look round the World, my Brethren, look round your own Congregations; and the most generous Charity which you can indulge, under any rational or scriptural Limitations, cannot avoid the unwelcome Conclusion, that Multitudes, Multitudes are in a perishing condition. We would willingly turn away from the Evidence; but alas! it glares upon us from every Hand; and robs us of the Pleasures so agreeable to a benevolent Mind, viz. That of congratulating Mankind upon the Prospect of their Happiness. Multitudes give us the clearest Discoveries of their utter Want of all real Religion; and the Case of many others is so doubtful as to stagger even our credulous Charity. Lord! who hath believed our Report? And to whom is the Arm of the Lord revealed? There is none that calleth upon thy Name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us because of our Iniquities. A general lethargick Security prevails; and the Angels, who are employed as the Spies of the World, are, no Doubt, returning that Account which Zechariah heard them giving in vision, We have walked to and fro through the Earth, and behold, all the Earth sitteth still, and is at rest. We have indeed been the Witnesses, and sundry of you the zealous Promoters of an extensive religious Concern thro' this Land, which, notwithstanding the many real or imaginary Extravagancies that attended it, we still dare to call a Work of God, and the Remembrance of which will be still fresh upon our

^{*} Isai. xxxviii, 19. † John xvii, 4. and ix, 4. ‡ Eccles. ix, 10, § Isai. lxiv. 7. | Zech. i. 11.

minds, and intermingle with our most solemn thoughts in the nearest Views of Eternity. But alas! that Harvest is past, that Summer is ended, and Multitudes are not saved,* and now Ichabod is written upon all our Assemblies, The GLORY IS DEPARTED which may shock us as the Hand writing upon the Wall did the Chaldean Monarch. But few are awakened, and the Impressions that are made by the Dint of Preaching, soon wear off. Many of the Children of God are languishing; the Things that remain are ready to die; and it is well if this epidemical Contagion has not infected the Pulpit. And can we be the unconcerned spectators, of so mournful a Scene? Can we behold the impending Ruin of Thousands, and not exert ourselves to avert it? They are related to us by the most endearing Ties, and we are under the strongest Obligations to promote their Salvation. They share in the same common Humanity with us, and are all made of one Blood, and the Offspring of one common Father. They are our general Charge as we are Ministers of the Catholic Church; or our particular Charge as we are Pastors of particular Congregations; and we are accountable for their Souls; and if, while we are busy here and there, they are gone, and lost, our Life shall go for theirs. Or some of them may be united to our Hearts by the additional and more tender Ties of Friendship or Relation. And shall they perish, while we carelessly look on? Can we spare a Child, a Neighbour, a Parishoner; nay, can we spare the vilest Slave to Hell, and carelessly resign him to the bloody Hands of infernal Monsters: Humanity cannot bear it; Duty forbids it; Friendship breaks our Hearts at the Thought. Rather than be Accessories to such hellish Cruelty, let us cry to God, let us cry to Men; let us warn every Man; let us teach every Man in all Wisdom, that we may present every Man perfect in Christ Jesus.** Ye that make mention of the Name of the Lord, keep not Silence, and give him no Rest, till he establish, and till he make Jerusalem a Praise in the Earth. + Physicians have no time to trifle, when their Patients are dying around them, and Death has entered in at their Windows. An Emperor of the World catching Flies, ## is not so incongruous a Sight, as a Minister of the Gospel prostituting too great a Share of his Time to trifling Conversation, or to the little tempting Delicacies of polite Literature; while Thousands of Immortals are perishing around him. And here it is natural to add, That nothing but a general Revival and very

^{*} Jer. viii, 20. † 1 Sam. iv, 21, 22. † Dan. v, 5, 6. § Rev. iii, 2. ¶ Acts xvii, 26, 28. ¶ 1 Kings xx, 40. ** Col. i, 28. †† Isai. lxii, 6, 7. . †‡ Like Domitian the Roman Emperor.

extensive Propagation of Religion can answer the Exigency of our Case. Even in this Season of general Security, we probably have the Happiness of observing a few in our respective Congregations awakened, and hopefully turned to the Lord; otherwise we could hardly refrain from the peevish Petition of Elijah, "It is enough, now, O Lord, take away our Life."* These joyful Seals of our Ministry animate our Hearts; and we ought not to despise the day of small Things; for it is a Mercy that deserves our eternal Praise, and the Congratulations of all the heavenly Hosts, that so much as one Heart has ever been turned to God in this guilty World, which might justly have been doomed to universal Ruin. But alas! my Brethren, what is the Conversion of two or three here and there, when there are such Multitudes in all Places Strangers to God? Here we must indulge an insatiable Avarice, and never say, it is enough. When Multitudes are dead in Trespasses and Sins; Multitudes must be quickened; or Multitudes are eternally undone. And how can we bear to see the Evil that shall come upon the Daughter of our People? Since then nothing less than a general extensive Revival of religion can answer our Case, let us exert ourselves to promote it. All our Endeavours indeed will be ineffectual, till the Spirit be poured upon us from on high; but it is only in the Way of Diligence that we can expect this Blessing. For Zion's sake therefore let us not hold our Peace, &c. until her Righteousness go forth illustrious, diffusing its Rays around thro' a benighted World; and till her Salvation be conspicuous and extensive, as a Lamp which scatters the Particles of Light far and wide in the surrounding Air. And oh! we humbly hope, that having learned Prudence by Experience, we should know better how to conduct ourselves in such a Season, and to carry on the Work, than in the late Revival, when we were cast into pleasing Consternation by the Novelty and uncommon Circumstances of the Phænomenon .- And as such a Revival would have the happiest Consequences upon the World in general, so,

5. We ourselves would receive peculiar advantages from it; and therefore a Regard to ourselves should engage us to promote it.

It would both sweeten our Labours,—and qualify us for them. Whatever Pursuit Men are engaged in, nothing tends so much to lighten their Toils, as the Prospect of Success; and the most painful Exertions of their Powers, which shall obtain the End, are less tiresome than their languid Essays which they expect will be in vain. And I need only desire you to

^{* 1} Kings xix, 4, † Zech, iv, 10, ! Isai. xxxii, 14, 15.

consult your own Hearts to be informed, how much Alacrity the Prospect of Success would diffuse thro' all your most painful Labours. We speak with Sorrow because we speak with Discouragement; we speak rather from a Sense of Duty, than from Hope to be heard. To whom shall we speak and give Warning, that they may hear? Behold, their Ear is uncircumcised, and they cannot hearken; behold, the Word of the Lord is unto them a Reproach; they have no Delight in it.* And must it not be a tiresome Employ, to be obtruding Entertainments upon Mankind, which they have no Relish for? Our Lungs are worn out, in neglected Cries to the obstinately The Bellows are burnt, and the Founder melteth in vain, when it is his fruitless task to refine reprobate Silver +; and no Wonder he grows weary of the Employ. But with what Pleasure would we study, and pray and preach, if we saw the great Ends of our Office accomplished by these Means! With what Pleasure would we break the Bread of Life to those that hunger for it; and offer a Saviour, and all the Blessings of his Grace, to such as would eagerly embrace the Offer! And thus it would be in a general Revival of Relig-Therefore for Zion's Sake let us not hold our Peace, &c.—And as such a happy Season would lighten our most painful Labours, so it would, above all other Things, qualify us for a proper Discharge of our Office. Then all the devout Passions would be reciprocally communicated between Minister and People. Then should we feel the silent, but powerful Oratory of their speaking Looks; and the apparent Impressions made by one Sentence, would animate us to deliver another; and thus our People would preach to us, while we are preaching to them. Then instead of catching a contagious Deadness from the Aspect of our Auditory, every Countenance would flash a Spark of heavenly Fire into our Hearts. and render us burning and shining Lights. ‡ A devout Sympathy would guide us, as by a Kind of Instinct, to the most proper Measures of dealing with them. Then would our preparatory Studies be happily interrupted by the welcome Intrusions of anxious Souls, not to teaze us with trifling Enquiries, but to ask, What shall we do to be saved? and to unbosom themselves to us about the various Exercises of their Hearts: from whence we might collect more pertinent Materials for Discourses adapted to the Cases of our Hearers, than all our intense Studies could furnish us with. Let us therefore, my Brethren, exert ourselves in our respective Spheres to promote a general Reformation, as the readiest Way to our own Im-

provement. For Zion's sake let us not hold our Peace, &c.—But should a sovereign God refuse, as he justly may, to crown our Labours with such extensive Success; yet they will not be in vain; for consider,

6. The happy Consequences of a faithful Discharge of our

Office, tho' it should not have any remarkable Success.

We all know how much it is for our Comfort, to be free from anxious Suspicions about our Call to the Ministerial Office. Horror throbs thro' our Veins at the very Supposition of our being Intruders. Now if God supplies us with Grace faithfully to discharge this Office, upon our regular Introduction to it, it will help to confirm to our Judgment, that he approv'd our entering into it.—Again; We know how much it is for our Interest, and the present Tranquility of our Lives, to Cultivate Friendship with Conscience, to prevent Bosom-broils, and the agonizing Remorse of Guilt. And this is the happy Consequence of a faithful Discharge of our Office. Whereas a secret suspiciou that some have perished thro' our Unfaithfulness, and may be now in the infernal Regions, imprecating the heaviest Curses upon our Heads, must wound a Heart of Stone. Better be harrassed with all the Furies of Hell, with the Guard of conscious Innocence, than to be haunted with the Ghost of our past Days, that we have murdered and buried by Sloth and Carelessness .-Further; The important Hour of Death is before us; an honest Hour, and justly famous for speaking the Truth without Flattery; and we would make not only a comfortable and safe, but an honourable Exit from this immortal State: We would expend our last Breath in recommending to all around us, that Saviour, and that Religion, which have been so familiar to our Lips in Health; and give them the clearest Evidence that we can venture our own souls with Courage upon that Foundation on which we have endeavoured to build their Hopes. But a Consciousness of habitual indulged Unfaithfulness will damp our Spirits, and shut our Mouths; or extort from us hideous Complaints of our own conduct. Guilt will spread a dismal Gloom over the eternal World; Guilt will weaken our Confidence in God; Guilt will torture us with Pangs, severer than those of Death, at the prospect of the supreme Tribunal, before which the next hour will place us. But oh! to have this for our Rejoicing, even the Testimony of our Conscience, that in Simplicity and godly Sincerity, and not in fleshly wisdom, but by the Grace of God, we have had our Conversation in the World, and especially towards our respective Charges:* How will this embolden us against all the

ghastly Terrors of Death! O! the unspeakable Satisfaction of Reviewing a Life spent like that of Paul, and being able to say with him,—The Time of my Departure is at Hand: I have fought a good Fight, I have finished my Course, I have kept the Then the Consciousness of habitual Devotedness to the great Business of our Ministry, will counterbalance the melancholy Review of our Unsuccessfulness; and we will be able to say with Isaiah, Tho' Israel be not gathered, yet shall I be glorious in the Eyes of the Lord, and my God shall be my Then the Seasons we have spent in honestly labouring for the Conversion of Sinners, will afford us infinitely more Pleasure, than those Hours, so sweet to us now, in which we have rioted in intellectual Luxuries, or which we have wasted upon useless Curiosities. We may be alarmed with the dying Complaint of the indefatigable Grotius, which, in this Assembly, I may relate in his own Words, without the Appearance of Pedantry, "Proh! Vitam perdidi, operose nihil agendo;" [Alas! I have wasted my Life, busily doing nothing.] And oh! let us beware lest we have more Reason for it, at last than he .- Finally; I might lead your Thoughts, beyond this World, to that Crown of Glory reserved even for unsuccessful fidelity, but here a Hint is sufficient. We are lost in sweet Excess of Light, and over-whelmed with the exceeding and eternal Weight of Glory. If we may then but hear the Approbation of our Almighty Judge as good and faithful Servants; if we may but obtain the lowest Seat in heavenly Bliss, our Reward will infinitely exceed all the Labours of Life. And let us have a Respect to the Recompense of Reward; and be animated by it to the most unwearied Diligence in the Work of the Lord. For Zion's Sake let us not hold our

7. How earnest ought we to be in the Pursuit of the great End of our Function, when other things are so much in ear-

nest about it!

Our important End (as has been observed) is to snatch perishing Sinners from everlasting Misery, and bring them to a happy Immortality: And this is an Object of universal Concern, in one View or other, to Heaven, and Earth, and Hell, in all Ages. We know no rational Being careless about it thro' the whole Universe, but Man; Man, whose sole Interest lies at Stake. For this End Jehovah interrupted his eternal Sabbatism, and formed this World, with all its Magnificent Apparatus. For this he still continues the Revolutions of Time, and his single Hand supports universal Nature. For this the co-equal Son of God was born of a Woman, was laid

in a Manger, was banished a helpless Exile into Egypt, endured the Hardships of Poverty, was hungry, was thirsty, was weary, was reproached, and persecuted. For this he wept Floods of Tears, he preached many a Sermon, he wrought many a miracle. For this he was betrayed, denied, buffeted, spit upon, derided, sweat Blood, and bore the Weight of divine Justice; and oh! for this he expired, in Agonies unknown, on the accursed Tree; and descended to the Dust of Death. For this he broke the Bonds of Death, and burst his Way to his native Heaven; where he now intercedes with almighty Importunity for the same important End. - For this the holy Spirit condescends to strive with unyielding Rebels, and makes the humble Mansion of human Hearts his Temple. For this the angelic Armies hover over this little Globe, and exercise the most vigilant Guardianship over Particles of animated Dust.* For this the Apostles were inspired with the Knowledge of the Gospel, armed with miraculous powers to attest it, and sent forth to conquer the Nations to the Faith of Christ, with omnipotent Truth. For this they faced the united Terrors of Earth and Hell, and defied Death in its most formidable Shapes. For this Martyrs have bled; Saints have prayed, and laid up a Store of ardent Petitions before God, from Adam to this Hour: Our Ancestors in Office have exhausted their Strength, and worn out their Lives in painful To prevent this, the malignant Potentates of Hell have roamed this Wilderness with tormenting Solicitude, for near six thousand years; and united their anxious efforts. with infernal Zeal, to bring Destruction on Mankind, tho' they know it will increase their own. To prevent this, their busy Missionaries of the human Species among us, use all the Artifices of Persuasion, Reproaches, Flatteries, Persecution, and their own contagious examples. Nay, this kindles War among Immortals. See Deities in Arms! See Michael and his Angels in close Conflict with the Dragon and his Angels! See two warring Worlds, not such as Europe and Asia, but warring Worlds of Angels, of Principalities and Powers, hovering over this Earth, this little Brand of strife, engaged in ardent Fight! And for what? Not in their own Cause, but in Man's; in the grand Concern of the Souls, which are entrusted to our Care.—And amid this universal Earnestness, what are we doing? Are we inactive and asleep, when engaged in Affairs that engross the Attention of the whole University of beings? Shall Heaven, shall Hell, shall every Thing be in earnest but we? Will we be such shocking Singular-

ities in the rational World? The whole Creation groaneth, and travaileth together in Pain; * and are our Hearts at Ease? O let us awaken; let us exert ourselves, Ministers and People. From henceforth let Matters wear a new Aspect among us. Let us labour with more zeal than ever. Let us travail as in Birth till Christ be formed in our Hearers. † Let our mouths be opened to them; let our Hearts be enlarged ! This we are obliged to; this we have solemnly promised; and oh! this we have resolved over and over; especially in that memorable Time when the blessed Jesus first revealed himself to us, and delivered us from our Agonies of Guilt; and when perhaps our Resolution to devote ourselves to him in the Ministerial Office was first formed in Embryo. And by this means we are likely to save ourselves and those that hear us, & to turn many to Righteousness, and to shine as the Stars in the Firmament for ever and ever. Amen.

*Rom. viii, 22. + Gal. iv, 19. +2 Cor. vi, 11. §1 Tim. iv, 16. | Dan. xii, 3.

REVIEW .- Continued.

The Doctrines of the Church vindicated from the misrepresentations of Dr John Rice; and the Integrity of Revealed Religion defended against the "No Comment Principle" of promiscuous Bible Societies. By the Right Reverend John S. Ravenscroft, D.D. Bishop of the Diocese of North Carolina. 8vo. pp. 166. Raleigh:—Printed by J. Gales & Son, 1826.

We proceed, according to the method formerly indicated, to observe, that the unity of the church does not consist in what bishop R. supposes. He maintains it to be "unity of faith and of order;" and in the term order he includes the ministry of the gospel with all its administrations. But as all christian societies have their ministry, and their ordinances, bishop R. must mean by order, what we commonly call the Episcopal ministry. He holds, then, that a succession of diocesan bishops from the days of the Apostles to the present time, with the two orders of priests and deacons under them, is necessary to the unity of the church, and that all who are separated from a ministry precisely of this character, are separated from the church and the covenanted mercies of God. But let the prelate speak for himself.

"To bring this vital subject however, in some definite shape—and you to your answer; I ask, on what possible principle, is the divine unity of the church of Christ, reconcileable with the existing state of the christian world? Are all the varieties of religious profession throughout christendom, true branches of the true church—the one spouse and body of Christ—or, only some of them? Will you answer this plainly and directly, and give us the

grounds and reasons of your determination, whatever it may be, that we may know the extent of that fraternity, which modern Presbyterians manifest for Congregationalists, Independents, Methodists, Baptists, &c. &c.—and may also learn, if it can be communicated, how separation and exclusion, are transformed into union and fellowship? In what does the unity of the visible church consist according to your view of it? Is it in agreement in faith and order, or of faith singly, or order singly? If the unity of the church is not to be referred ultimately, to the authority of Christ, originally lodged with his Apostles, as the root—to what is it to be referred? Is there another principle or root of unity, as a divine character or mark of the church of Christ, which is equally verifiable and conclusive, in all ages, and by all capacities of men? If there be, let us have it, plain and direct.

"Here, sir, is the dividing line between us—it is the point which involves all the rest, as you well know, and decides the momentous question, of church or no church, in a divided christian world. And I have put it thus directly, that by the answer given, my ignorance of the subject may be edified, or the delusion spread over the dissenting community of christians, may be re-

moved."

He then says, in his own peculiar manner, "Sir, my principles are open and avowed—I have no purpose of concealment or deceit to answer. If your principles are of the same character, you will meet these questions with the frank and fearless spirit of the man, who is sincere in what he holds, and who knows that he must be a gainer by the establishment of truth."—As to the insinuations, the egotism, and the boastful spirit of this passage, we have not a word to say—as to the questions, so far as we understand them, we have

answers prompt and decisive.

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The Unity of the Church, then, let all bishops know, consists essentially in that which constitutes her identity, UNITY OF DOCTRINE in matters necessary to salvation. But this answer requires considerable amplification. That all doctrine is not fundamental, is too generally admitted to allow of any controversy. It is conceded that men may differ as to a number of particulars, and yet be true believers in Jesus Christ, and heirs of salvation. For instance, there was doubtless a difference of opinion in the primitive church, respecting the obligation to conform to the law of Moses, when the Apostles, Elders and brethren came together to consider the matter, as recorded in Acts xv. Paul certainly maintained the abolition of the ceremonial institute. That all could not have been of the same mind is evident from this, that there was much "disputing," that is, arguing on the subject. But who will say that this difference destroyed the unity of the church, or put those on one side or the other of this question, out of the christian society? Again: that Usher and Leighton and others of former days; that Newton, Scott, Milner and other distinguished ornaments of the modern Episcopal denomination, held Calvinistic sentiments is undeniable; that other members of that society (with what consistency we must be pardoned for being unable to see) hold Arminian opinions, will not be doubted. But does bishop R. say that these varying, and indeed directly opposing sentiments, exclude either party from the church, and from the covenanted mercies of God? He will not say this of Usher and Leighton were both archbishops, and of course were in the church. Newton, Scott and Milner had Episcopal hands laid on them, and received benefices in the church; certainly then they could not have been out of the church! And if differences in point of doctrine such as separate Arminians and Calvinists do not exclude them from the church, that is, do not break the unity of the church, surely it is not destroyed by the difference in point of order between an Episcopalian and a Presbyterian? But this by the way. There are truths, which men must believe, or they cannot be united to Christ. There are others, in relation to which they may differ, and not thereby prevent this union. If bishop R. wishes for our summary of fundamental doctrines, we are ready to give it in distinct articles.

1. The existence and perfections of God the Father, Son and

Holy Spirit, as revealed in the Bible.

2. The truth, inspiration, and divine authority of the Holy

3. The Apostacy and consequent total depravity of man.

4. Justification by faith in Christ alone, as our only mediator and atoning sacrifice.

5. Regeneration and Sanctification by the Holy Spirit.

6. Holy living as the only satisfactory evidence of justifying faith.

7. The Resurrection of the dead.

8. The final Judgment, in which eternal life will be awarded to the righteous, and everlasting punishment to the impenitent and un-

believing.

We believe that all who, with the whole heart, receive these doctrines, are united to Christ, and belong to that one body, of which he is the Head and King; that they are bound to recognise each other as brethren, and hold communion as disciples of a common Lord; and that any who reject from the fellowship of saints, those who receive and live by these truths, are schismatical and contentious, laying a stress on outward things, which Jesus Christ has not laid, and thus deeply injuring the true interests of the church which he has purchased with his blood. Here are the principles on which we are willing to hold communion with Episcopalians, Methodists, Baptists, Congregationalists, or Christians of any outward form whatever. We hope that this is frank and fearless enough for the bishop. But we wish to explain this matter of the church's unity a little farther. The Apostle Paul, Eph. iv, 4 -6, puts this subject in a most clear and intelligible point of light, when he says, "There is one body, and one spirit, even as ye are called in hope of your calling; one Lord, one faith, one baptism; one God and father of all, who is above all, and through all, and in you all." The one body, here is the church. Its unity consists in a number of particulars: unity of faith in one God, the Father, Son and Holy Spirit; -unity of hope, arising from belief in the same

Saviour, and reliance on the influences of the same Spirit; -unity of baptism, as binding men to the same body, and to the profession of the same faith. In relation to this last particular, it deserves to be remarked, that according to the rubricks of the Episcopal church. this unity of baptism does not depend on the form of administration, for this may be either sprinkling or immersion. If the same truth is represented by these different modes, it is the same sacrament. And so of the Lord's Supper. If these ordinances are significant of the same saving truth, and seals of the same "righteousness of faith," different modes of administering and receiving make no difference at all material: they certainly do not destroy the unity of the church. We may then acknowledge as fellow christians, one who has been immersed; another who has been sprinkled; and a third who has had water poured on him. We see, then, that the essential matter of the unity of the church consists in unity of doc-If the same fundamental truths are received by a living faith, there is the same church, no matter what the differences in external form and order of a particular society. And they who deny this, make a great deal more of outward matters, than Christ and his Apostles did.—We conclude then, that,

The church of Christ is the same, in all ages, and under all changes of outward form, how great soever they were, because its members held the same fundamental truths. And for the very same reason, the different branches of the church, though differing in points of inferior importance, and in matters of outward form, yet constitute the same body. He who denies this appears strangely to misunderstand the true character of the gospel. He has yet to learn that its whole efficiency depends on the truth carried to the understanding and the conscience. It is the truth which sanctifies the heart; which lays the foundation for all our hopes; and prepares us to hold communion with God in a region of perfect purity. When we think of these things, it is impossible for us to express our surprise and sorrow, at seeing christian ministers magnify mere modes, and means, and instruments, into matters of vital importance, on which the hopes of man for eternity are suspended.

3. In the next place, we observe that the purpose and powers of the christian ministry, are not what bishop R. imagines them to be.

That the reader may understand our views of this subject, he ought to have distinct notions of the nature and constitution of the church, as it was organized by Christ and his Apostles. We have already given a general sketch of this subject, but it is important that it should be considered more particularly.

Under the old dispensation, a large and important part of the service was intended to foreshow Christ and the benefits which he procures for believers. According to the Apostle Paul, this was the great design of the priesthood and of the temple service. They were types of the Saviour, and the sacrifice to be, once for all, made by him for the sins of men. In all these things, then, as long as

the dispensation lasted, there was to be no change, except what the mortality of man made unavoidable in the persons of the priests. In regard to the priestly office, "no man took this honour on himself, but he that was called of God, as was Aaron." And it would have been the most daring presumption for any one to have set himself up as a type and representation of Christ, and to have offered sacrifices to God without special authority from heaven. But in all cases, where the simple office was to afford instruction, we find no such particular prescription. This is evident from the history of the synagogue worship, as set up by the Jews, and recog-

nised by our Saviour.

When he who had been set forth by the priesthood and the temple service came, and completed his work, then the whole Levitical institute was abolished, and a human priesthood forever ceased. We wish our readers to bear this in mind; and therefore we repeat that there is no priest recognised in the gospel but the great "high priest of our profession," Jesus Christ. If indeed we regard the etymological meaning of the word priest, and make it synonimous with presbyter, there is no sort of objection to the use But this is not its ordinary signification. It is a translation of the Greek word tepeus or of the Latin Sacerdos, and designates one who is divinely appointed to offer gifts and sacrifices to God on the part of the people, and to bring back to the people answers from God. Of course, the offering which he makes, and he alone dares to make, is accepted for the people; and they are obliged, on pain of the displeasure of heaven, to receive and obey the answer brought back by the priest. Now there is nothing of all this in the New Testament. And there is no analogy between the office of a priest and that of a minister of the gospel. The Levitical priesthood represented the coming Saviour; and the analogy, in this case, is between their office and the office of the Redeemer. It is a lamentable error, then, for ministers of the gospel to derive conclusions respecting their office and powers, from the priesthood of the former dispensation. There is nothing of all this in the New The Apostles never thought of assuming this honour : and it was not claimed until the attempt was made to raise the clergy above the station in which their Master placed them.

Having shown that the temple service throws no light on the organization of the church under the present dispensation, let us look now to the New Testament. The word (εχκλησια) rendered church is used in the writings of the Apostles in a common, and in a sacred sense. In the former, it means an assembly of citizens convened for the transaction of civil business: Acts xix, 38, "in a lawful assembly, εν τη εννομω εχκλησια. In the latter sense, it is used to signify, 1. The whole number of Christ's disciples, considered as a body, of which he is the head; Matt. xvi, 18. "On this rock will I build my church, and the gates of hell shall not pre-

vail against it." Eph. i, 22, 23. "and he gave him to be head over all things to the church, which is his body, &c." 2. The word means, in its most common acceptation, an assembly, or association of believers, united together for worship, as in 1 Cor. i, 2. "the church of God which is in Corinth." Acts viii, 1. "the church which was at Jerusalem," and many other passages. deserves remark too, that in the New Testament, when more than one congregation is mentioned, the word is invariably used in the plural number: thus we have Rom. xvi, 4. "The churches of the Gentiles:" 2 Cor. viii, 1. "the churches of Macedonia:" Gal. i, 2. "the churches of Galatia," ver. 22. "the churches of Judea:" Rom. xvi, 16. "the churches of Christ:" 1 Thess. ii, 14. and 2 Thess. i. 4. " the churches of God."-According to scriptural usage then, we are warranted in saying that the church consists of all those throughout the world, who profess the religion of Christ, and that a particular church, such for instance as one of the churches in Judea, consists of a number of persons associated together, according to the law of Christ, for the worship of God, and

for holy living.

We have before shown, that an Association of this kind is, in the very nature of the case, A VOLUNTARY ASSOCIATION. The society is indeed formed under the authority of God; but it is in willing obedience to this authority. It is the greatest of all absurdities to speak of involuntary religious service. Religion, too, is primarily a personal concern. When one is made a christian, it is by learning its truth, feeling its power, and under its influence forming a union with the people of Christ. If, then, we conceive of the organization of a particular church, we must think of it in some such way as this .-- A number of persons hear the gospel, study the scriptures, agree as to the doctrines contained in them and the worship prescribed, and associate on the principles of obeying the law of Christ according to their understanding of its true meaning. This they do under their responsibility to God, and to him alone. There is no power on earth to prescribe to them laws and bind them to obedience. If these men truly interpret and sincerely obey the law of Christ, they are owned as his people, and partake of the blessings which he has procured: if they misinterpret or disobey this law, he disowns them. The case is in principle the same, when one joins himself to a church already organized. He is convinced that the true doctrine of Christ is taught in that society and wishing to partake of the blessings of which that doctrine gives him the assurance, he for this reason, unites himself to the Association.

All this implies knowledge of the truth, reception of it, and submission to its requirements. And it never can be too often repeated that the whole efficiency of religion is the efficiency of truth. Now for the purpose of facility in gaining knowledge of the truth, the Head of the church, in his wisdom and goodness, appointed as teachers of his religion, men who had known its power, and were

fully instructed in its doctrines. He also gave sufficiently clear indications that the office of teacher was to be perpetual in the church ;-the reason of it always exists. Here, then, we see what is the great end of the christian ministry. And really we are unable to see how any one can read the New Testament, without perceiving this truth. From beginning to end, little is said of the polity or order of the church, or the authority of its ministry: but the business of instruction is every where insisted on as their great appropriate duty. "The things which thou had heard of me among many witnesses, the same commit thou unto faithful men, who shall be able to teach others also." 2 Tim. ii, 2, and verse 24. "The servant of the Lord must be apt to teach," ver. 25, "in meekness, instructing them who oppose themselves." Chap. i, 13. "Hold fast the form of sound words, which thou hast heard of me." epistles to Timothy and Titus are full of exhortations and charges of this kind. And of himself he says, 1 Corinthians i, 17. "Christ sent me not to baptize, but to preach the gospel." Gal. i, 15, 16. "When it pleased God, who separated me from my mother's womb, and called me by his grace to reveal his son in me, that I might preach him among the heathen, &c." The great business of the ministry is preaching the gospel. This accords precisely with the whole character and design of christianity as a system of truth, and deriving its whole saving efficacy from the power of truth. Clergymen are teachers in the school of Christ; and this is their highest character. The Bible is their text book. Hence, the unquestionable soundness of our remark, that he is the best minister of Christ, who most perfectly understands religious truth, most deeply feels its power, and most affectionately commends it to the acceptance of others.—We cannot help remarking that the imposition of a bishop's hands does no good in this case. We have read and heard a great deal about the virtue of what is called apostolical succession. For the life of us, we never could get down to the meaning of this thing; but we are perfectly sure that it has no efficacy in this most important part of a minister's office. Undeniable facts afford most decisive evidence that there is no stream of wisdom or knowledge running through the succession, and pouring out its rills, through Episcopal fingers, into those on whom bishops lay their hands.

But it is necessary that we should carefully consider the true character of ecclesiastical power, before we can bring the dispute between us and the bishop to a satisfactory conclusion. This is a subject which all ought to understand, for it concerns them much. The church and the world have suffered infinite evils from the mistakes of the ignorant, and the perversions of the aspiring in relation to this very thing. It is high time that the people should be so informed, as to preserve them from the errors zealously propagated

in this country at the present day.

And here we lay it down as an indisputable truth that, in regard to the subject now before us, the great difference between the church and any other voluntary association is this;—voluntary associations ordinarily have the power of framing their own laws, while the christian society is organized on the principle of obedience to the laws of Christ. This observation determines the amount of ecclesiastical power at once. There can, properly speaking, be no legislation in the church. The enactments of the Lord of conscience can alone bind the conscience. In regard to things indifferent (res adiaphoræ) the church can agree on rules of expediency, but she can make no laws. She can only receive as members of the Association those who profess obedience to the laws of Christ's kingdom; instruct them wherein they are ignorant; admonish and rebuke, in the spirit of meekness and love, the disobedient. And if any are found incorrigible, she can only say, that she owns them no longer as members. Beyond this, the church has no right to go. And we do here challenge any man to show that, as organ-

ized by the Apostles, she has any more power than this.

But here is a question of very great importance--who is the depositary of this power? This is a dividing point between us and high-churchmen of all orders. We lay it down as a fundamental principle in our system of polity, that ecclesiastical power is, by the Lord Jesus Christ, vested in THE CHURCH: it belongs to the body of the FAITHFUL PEOPLE. Our opponents maintain, that it is committed by the Head of the church directly to the christian ministry: that the ministry consists of an order of men differing from the laity; and that it is their business to come between God and man, to transact business with men for heaven; authoritatively to interpret for men the word of God; and, by administering the sacraments, to give them assurance of salvation: in a word, they "are substitutes for Christ's person on earth." Now we hold this doctrine to be utterly popish and heretical, inconsistent with the nature of true religion as a voluntary service, incompatible with christian liberty, and well suited to give an undue influence to the ministers of religion. The general admission of these pretensions, was one cause, and that not the least efficient, in producing the great corruption of the church. It brought about that subjugation of the mind to ecclesiastical power, which was one of the striking characteristics of the age of darkness, through which the church groped for nearly ten centuries. Nor does religion alone suffer by the admission of these pretensions. They clothe ecclesiastics with a power, to which nothing on earth is equal, and to which, after an unavailing struggle, every thing submits. What will we not surrender to a man, to whom we have surrendered the right of directing our conscience; and whom we regard as invested with authority from heaven to receive us into the church, or repel us from it; to give us assurance of salvation, or cut us off from the hope of mercy?

No: the power which the Lord Jesus gave, is vested in his church—in the great company of believers; the Society organized according to his laws. Of this, we have decisive evidence in scrip-

ture. Matt. xviii, 17. "And if he shall neglect to hear them, TELL IT TO THE CHURCH," but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." The original word here used is the common one, (εκκλησια,) and it is admitted by the best expositors, that it means the society formed by Jesus Christ, for religious purposes. See Lightfoot Hor. Talm. and Vitringa, de Vet. Lyn. Pa. 97. In conformity to this command of our Saviour, the Apostle Paul directs the Church in Corinth to cast out the offender, who had brought on them shame and trouble. And in referring to this subject he says, 2 Cor. ii, 6. "Sufficient is this punishment, which was inflicted of many." (υπο Γων πλειονων.) Hence it appears that the power of rejecting members, from this voluntary association, according to the appointment of Christ, is vested in the society.

Again: Paul addressing the church at Rome, Rom. xvi, 17. says "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." 2 Thess. iii, 6. "Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw from every brother that walketh disorderly, and not after the tradition which ye received of us." In 1 John iv, 1. we find the Apostle saying, "Brethren, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." All these directions are given to the body of the faithful. They are required to mark the disorderly, that is such as do not conform to the doctrine of Christ; to distinguish true and false teachers, and to reject the latter, while they approve the former. Hence we infer the indubitable right of a church, to choose its own religious teachers; and separate from themselves, mem-

bers who refuse to submit to the law of Christ's kingdom.

What further evidence is necessary to show that, according to the will of Jesus Christ, the power which he has given is vested in the church? But it also accords with his will, that this voluntary association should execute the great purposes of its organization, according to the obvious dictates of prudence and common sense. In all societies it is necessary that officers should be appointed, to transact the business of this society, according to its constitution. The power of the Association belongs to the whole body of the members. But the exercise of it is delegated to the officers.— What they do, as representatives of the members, according to the constitution, is done by the members. So in general it is in the church. Ecclesiastical power, as far as there is any, belongs to the people; but the exercise of it is committed to the officers of the church. The various duties of these officers correspond to the nature and objects of the Association. By far the most important part of this duty consists, as has already been shown, in the exhibition of the truth, as Christ has revealed it. [2. As for the rest, it consists in admitting members, into the Association, and rejecting from

it, those who will not obey the commands of Christ.] [1. The exhibition of truth includes the administration of the sacraments: because, the sacraments are significant actions, which when properly explained, do in the most striking manner represent the truth to

our understandings.]

That the officers of the christian society have no power separate and distinct from that of the church, appears to us most manifest from the passages of scripture before quoted. The Bible contains the rule both of doctrine and discipline. Preachers of the gospel are teachers appointed to assist the people in understanding the will of God. If they teach doctrines contrary to this will, the people are bound by the command of God to withdraw from them. They must then be judges in this case; and form opinions under their responsibility to God alone. "Try the spirits," is the precept addressed to the whole body of the faithful. The people associated on the principle of obedience to the law of Christ, must be convinced that what they hear is the truth taught by Christ, or there can be no obligation to obey. And obedience is not rendered at all because the church officer pronounces the law, but because he tells what the law of Christ is. Bishop R.'s plan of verifying the church by the ministry is utterly preposterous. The truth is, it is the Bible which enables us to verify the ministry, and all their This is the plain scriptural statement of the case administrations. according to the passages before quoted. Common sense, too, coincides here as it does every where, with the rules of scripture. thing is thus—The Bible contains a system of truth, by the moral power of which we are to be fitted for heaven. They are true ministers of Christ who truly preach his doctrine. If any, however they may have been ordained, preach not the gospel of Christ, they are not ministers of Christ. As teaching is their great business, so teaching the truth is decisive of their character. It is by this that they are to be verified. And we never can sufficiently wonder that a Protestant should leave these plain principles, and put the hopes of man for salvation on the utter impossibility of proving in any particular case what is called apostolical succession. Yes; it is the Bible which enables us to verify the church, and the ministry, and the sacraments--" I say the Bible is the religion of Protestants." And here we venture to propose a few questions growing out of this subject, which we wish bishop R. to digest at his leisure.

1. If preachers of the gospel, however ordained, teach doctrines contrary to the will of Christ, are the people bound to believe them?

2. If the officers of the church receive into the christian society, adult persons who do not repent and believe the gospel, does Christ receive them?

3. If through ignorance, prejudice or passion they repel from the church those who do repent and believe, does Christ reject them?

4. If they administer the sacraments in form, but are utterly ignorant of the spiritual truths represented by them, and administer to equally ignorant people, do they administer, and do the people

receive true sacraments? But leaving the bishop to ponder these interrogatories and pronounce as shall seem good to him; we proceed a little farther with our views of the church. Christ we have seen has left all the power which he chose should be exercised, to the church. according to the ordinary principles of convenience and prudence this power is delegated to the officers of the church. cular form, however, of church government is not drawn out in the scriptures. If it is, why can it not be plainly stated, so as at once to settle this much disputed point? But this never has been done by any of the advocates of divine right, and we boldly say that it never can be done. We challenge any man, or set of men on the earth to do it. A few examples, and a few general principles are all that we find in the Bible. There must be teachers in the church, and there must be discipline. If the church chooses among the teachers, to invest one with the office of inspecting and superintending his brethren, we have nothing to say against it. Only let that one remember, as Jerome expresses it, that he is superior to his brethren by the custom of the church, and not by the appointment of the Lord. If others prefer to follow the original example, and keep all religious teachers in a state of official equality, we do highly approve the determination. But in either case, we would have the teachers to remember that they do not stand between God and man, deriving their authority directly from heaven, and empowered to bind the consciences of their fellow creatures.

Our view of this subject may be illustrated by the case of civil government. Scripture says "the powers that be are ordained of God." This declaration is received very differently by different men. A pensioned advocate of legitimacy uses it to prove the divine right of kings. We are sure that if we chose it, we could bring a better argument for monarchy from the Bible than our Bishop has done for prelacy. But an enlightened republican sees at once through the sophistry of all reasonings of this kind. Bible teaches no more than that civil government is agreeable to the will of God, and that it is not a matter to be meddled with by the teachers of religion. If the people prefer a monarchical government, as in England, be it so. If they choose a republic as in the United States, so much the better. But all the time the power is in the people. In like manner, it is the will of God that his church should be under a form of government suited to its nature as a voluntary association formed to give efficacy to revealed truth. And The ministry the church is not organized without its officers. then may be said to be of divine appointment. It truly is ordained of God, because it is the will of the Head of the Church that there should be teachers of the truth in the christian society. But farther than this, the divine right of priests is as great a fable as the divine right of kings. It was originally invented for the same purpose; and we are truly sorry to observe that these old mischievous notions are revived in this country and this age.

Having stated our views thus far, respecting the purpose and powers of the christian ministry, we find this a proper occasion for inquiring, how, according to the scriptures, men are invested with this office. The technical term for this investiture is ordination. We are brought to the subject by the following passage in the work under Review.

'In my Farewell Sermon, p. 8—I lay down the following, as the just and only certain method of determining this question. "If the authority by which any denomination of christians minister in sacred things cannot be shown, to be derived from the apostles of Christ, that is cannot be verified as a fact, such denomination cannot be a true branch of that catholic apostolic church, in which we profess to believe." In your Review p. 647, you give your view of the subject in these words;

"If an association calling itself a church, administers baptism, in the name of the Father, Son, and Holy Spirit—celebrates the Lord's Supper, giving bread and wine to the communicants, as memorials of the broken body and shed blood of the Lord Jesus—puts the pure word of God into the hands of the people—teaches the doctrines of Christ, such as "the entire spiritual death and alienation of man from God—the reconciliation of God to the world by the sufferings and death of his only begotten Son—the atonement of his blood—justification by faith—acceptance through the merits of the Saviour—conversion of the heart to God—holiness of life, the only evidence of it, and the grace of God, in the renewal of the Holy Ghost, the sole agent from first to last, in working out our salvation from sin here, and from hell hereafter;" and finally, has a ministry trained for the work, and qualified to impart spiritual instruction—we have no doubt but there is a true church of Christ whether their ministers are set apart to their work "by the laying on the hands of the Presbytery" as in the days of Paul, or by the ordination of a Bishop, as is the practice of some modern churches."

'Without stopping to notice the abundant matter for animadversion, which this very guardedly equivocal expression of your views on the divine right of the christian ministry, presents; I accept it as an acknowledgment, that you consider ordination essential to that office. But as you do not say in what sense you consider it essential, I must therefore ask whether it is a mere designation to office for notoriety of the person, or as imparting a character, that you think it essential? On the answer to this much depends, through whatever channel the ordaining power is transmitted, whether through Presbyters or Bishops. As you admit however, that the ministerial office is a divine institution, I must suppose you also to admit, that ordination confers or imparts a character; and as the ministerial character is a divine right to transact the affairs of Christ's kingdom, ordination must consequently be the only evidence (miracles excepted) of divine right-the substitute to us, for miraculous attestation to the ministerial commission. If this reasoning be correct, it also follows necessarily, that as this evidence of divine right is for the benefit of third persons—it must be verifiable—it must be capable of proof, as a fact.'

The general view which we have taken of this subject is such as this—According to the nature of the case, the efficacy of the gospel as has already been shown, depends on the truth which it reveals, and on that truth as understood and cordially received. Hence the

importance of religious teachers, and the reason why, in every age, it is the will of Christ that men should be employed in the office. But in the church as organized by Christ and his Apostles, nothing is known of a difference of order. This is a figment of men in after times, who in their ardent aspirings to power, struck out this invention to secure to themselves greater reverence, and more complete submission on the part of the people. That there were different offices in the christian church, and that the duties of one officer ought not to be performed by another, we most readily grant. And the reason is most obvious. "Let all things be done decently and in order"-Let all things be done for edification. But it produces disorder, it prevents edification to confound offices and duties. This is the reason; and as far as we can see, the only reason.-Where in the New Testament is any intimation that by one ceremony of ordination the character of Deacon is impressed; by another that of priest; and then by a different ceremony the episcopal character was communicated? Surely we need not say that there was nothing of all this in the practice of the Apostles. As for difference of dignity and rank, therefore, there was no such thing. It is at war with the whole genius of christianity, and the spirit breathed by Jesus Christ. Matt. xx, 25, 26. "But Jesus called them unto him and said, ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you: but whosoever will be great among you, let him be your minister; [διακονος servant] and whosoever will be chief among you let him be your servant" [δουλος-slave] "The presbyters who are among you," says the Apostle Peter, "I exhort, who am your fellow presbyter." The Apostles of Christ, after they had received the Holy Spirit, dreamed not of orders and dignities. Such trifles were too low and worldly for them: nor were they thought of, until a secular spirit crept into the church.

But as for the particular point before us, the true meaning of ordination, a careful examination of the New Testament affords the

surest means of arriving at the truth.

The following, if our Greek concordance does not mislead us, are the only words of the original, rendered by the English term ordain, applied to ecclesiastical appointments. We quote in each case the original word, that competent readers may judge for themselves: and we do sincerely hope (such is our feeling for the bishop) that Greek will not be troublesome to him.

Mark iii, 14. "And he ordained [ἐποίησε] twelve, that they might be with him, and that he might send them forth to preach." Now any schoolboy, who has read as much Greek as is contained in the Graca Minora, knows that the word here used in the original, is about equivalent to the English verb to make; and when applied to official situations is certainly as unlimited as the word to appoint.

If any idea is particularly expressed, it is the sovereign authority of Him who instituted the office.

The next word rendered by ordain is found in Acts i, 22. "Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained [yeveo at] to be a witness with us of his resurrection." Here the word is as indefinite as the English word to be; and the passage might with the utmost propriety be rendered "must one be or become a witness with us of his resurrection."

In the next place, an example is afforded by Acts xiv, 23. "And when they (Paul and Barnabas) had ordained [xeipotornaules] them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." The term here in use, signifies literally to stretch forth the hand. In the popular governments of Greece, this was the mode in which the citizens, in public elections, gave their votes:* hence the word came to be used in the sense of our English word to elect. The sense afterwards became more general, and the word was equivalent to the English, appoint;† no matter how the appointment was made. Hence, according to the usage of language, the words of this passage determine nothing as to the nature of ordination; they only enable us to say that Paul and Barnabas appointed presbyters in the churches.

Again: in 1 Timothy ii, 7, Paul says, "whereunto I am ordained [êτεθην] a preacher and an apostle." Now a bishop need not be told that this is one of the most general words in the Greek language; and that it answers to the English terms, to place, put, lay, &c. In the sense of the text, it is spoken of persons appointed or designated for any specific object; whether to do or suffer any thing. Let the reader consult the following passages, and if he can do so in the original. John xv, 16. 1 Tim. i, 12. 1 Thes. v, 9. 1 Peter ii, 8. In the first passage, this word is rendered ordained: In the second, it is putting me into the ministry: In the third, it is appointed: and so in the last. The word employed in these passages, affords, therefore another instance of a term so undefined, as to determine nothing beyond mere appointment to office.

Once more: in Titus i, 5, the Apostle says, "For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain $[K\alpha]\alpha\sigma]\eta\sigma\eta\varsigma$ Elders in every city." Here

^{*} See Xenophon's Anabasis, iii. 22. Καὶ ὅτῷ δοκει τᾶυλα, ἀνατεινάτω την χειρα. Ανέτεινον απανλες.

^{†2} Cor. viii, 19. Χειροτονη Sεις συνεκδημος, ήμῶν, who was chosen of the churches, to travel with us. Philo. De Leg. ad Caium ἐχειροΤόνει τους διακομιουν λας ανδρας, He appointed men to carry the letters.

again is a term of very general signification, often rendered to place or set over, to appoint. In the sense of the text it means to constitute, or appoint to any station, duty or office. It occurs in Matt. xxiv, 45, 47—xxv, 21, 23. Luke xii, 14. Acts vi, 3, 7—x, 27, 35. Heb. ii, 7—v, 1, &c. Let the reader consult these passages also in the original, and mark the usage of the New Testament in relation to this word.

The conclusion to which we are obliged to come from the whole view of the case is this:—The writers of the New Testament, in speaking of ordination use no fewer than five different words, all of which are as general, undefined terms as any others in the language; and by no torture of interpretation can be made to signify more than

to appoint, to place in office.

The use of this induction will be apparent from the following observations.—The high church notion respecting ordination is, that it is a peculiar rite, impressing a character; that this character is essential to the ministerial office; that it can be communicated in no possible way, but by a diocesan bishop, who can show his authentic credentials, as derived from the Apostles; that the very being of the church, and all the warranted hopes of man depend on this ordination; and that all who are not connected with a ministry thus constituted, have no reliance on the covenanted mercies of God .-This is high church doctrine; but is it scriptural? Is it at all credible that the inspired writers would have expressed a subject of such unspeakable importance, of such awful bearing in the most general and indefinite terms in the language? It is not in this way they write, when they speak of other matters, which concern the life of When they treat of repentance, of faith, of charity, of the soul. holy living, they speak in terms, plain, definite, decisive. But when they speak of ordination, sometimes one general term, and sometimes another is employed by them. Is it not manifest then, that what high churchmen think essential, the Apostles regarded as comparatively unimportant? We venture to affirm, that an intelligent reader of the New Testament, without any system to serve. on perusing all the passages quoted by us, would not once think of ordination, as bishop R. does. The truth is this; men's minds have been filled with hierarchical notions, and inventions of an ambitious clergy: the plain, unpretending teachers of christianity have been metamorphosed into priests of the most high God, accredited agents of heaven, substitutes (vicars) of Christ; - and the scriptures have been construed to suit these previous notions. Our readers may rely on it that high church would never have been found in the Bible, had not the prejudices of men placed it there beforehand.

But there are phrases in the New Testament, which express what is meant by ordination, as well as single words which designate the act. A careful inquiry into the meaning of these is demanded.—
The whole subject is however included in a single question, What is signified by the laying on of hands in ordination? The record of

the action is made in four or five passages in the New Testament: namely, Acts vi, 6—xiii, 3. 1 Tim. iv, 14, compared with 2 Tim. i, 6—and 1 Tim. v, 22. If there are any other cases in which imposition of hands is used to signify ecclesiastical ordination, they have escaped our notice. Before we proceed to a particular examination of these, we would observe that, in scripture, this rite was observed on five occasions.

1. When a benediction was pronounced. 2. When the special benediction of pardon was pronounced. 3. When miraculous gifts of the Holy Spirit were bestowed. 4. When miraculous cures were performed. 5. When persons were inaugurated, or inducted into office. The Apostles by the imposition of hands, sometimes intended one of these things, and sometimes the other. But what was the particular import of the right in ordination? We shall best answer by looking at its origin. That it was a common right in the Jewish synagogue, and of course familiar to all Jewish worshipers, is well known. In Num. xxvii, 15-23, we find a case which probably gave rise to the custom. God especially designates Joshua as the successor of Moses. He is selected, because "the Spirit is in him." And Moses is commanded "to lay his hand upon him, and set him before Eleazar the priest, and all the congregation, and give him a charge in their sight."-"And Moses did as the Lord commanded, and he took Joshua and set him before Eleazar the priest, and before all the congregation, and he laid his hands on him and gave him a charge." Now how is it possible for any one not to see that imposition of hands here is for designation of the person to office? The appointment had been made before, and the reason of it assigned; because the Spirit was in Joshua .-After this we find the prevalence of this custom down to the days of the Apostles.

With these observations before us, let us turn to the first case cited. Acts vi, 6. It is that of the appointment of Deacons: "whom they set before the Apostles; and when they had prayed, they laid their hands on them."-A consideration of all the circumstances will show beyond a doubt, that there is nothing in the rite as here stated, but an induction into offices to which the persons mentioned had been elected. If any one affirms that there is something else, we would fain know what it is. These men had, before their election, received the gift of the Holy Spirit, as is evident from the express words of the sacred writer. The Apostles did not therefore lay on their hands, to bestow that gift. And if election by the people was any thing more than an unmeaning ceremony, it gave to these deacons the right, power or authority—the reader may call it what he will-to distribute the alms of the church. The deacons, then, did not receive from the Apostles that which the vote of the people had already given. The laying on of hands by the Apostles was just what we have stated, an induction into office—an investiture. It is needless to reason on the expediency and propriety of adopting some

decent ceremony to be observed on such occasions; and we need not stop to remark on the advantage of adopting one familiar to the

people.

The second case, Acts xiii, 3, is that of Barnabas and Saul, who were sent out on a special mission to the Gentiles. The following verses clearly state the matter-"Now there were in the church that was at Antioch, certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. Now here was a case of ordination to the ministry, or there was not. If there was, it is a case fatal to the cause of prelacy: for then prophets and elders ordained an Apostle; that is, they ordained to an office higher than that held by themselves. And so presbyters might ordain a diocesan bishop, if they should happen to wish for one [Quod Deus avertat!] But again: if here was an ordination, then what becomes of the notion that in ordination something is communicated; or as bishop R. and the Catholics say a character is impressed? Could these prophets and elders communicate what they had not?—Could they impress the character of Apostolical authority? This will not be pretended. But if there was no ordination here, in the ecclesiastical sense, then imposition of hands was nothing more than designation, after the customary form, to a particular service. This appears to us to be the just view of the subject; for both Barnabas and Saul had, for some years, been employed in the ministry; and surely they did not enter on this service, without having been duly authorized .-Besides; it is well known that, in ancient times, when particular prayer was offered for any one, it was customary, for greater impressiveness, to lay hands on his head. And nothing is more common among truly pious persons of every age, than united prayer for one who is about to engage in any arduous and important enterprise. Such appears to have been the case in the instance now under consideration. But let every one judge for himself. If however, our opinion is correct, it shows that no mystery was made of this laying on of hands: one while it was designation to office, and then designation to particular service in an office.

In the next place, pursuing our inquiry, we come to 1 Tim. iv. 14, compared with 2 Tim. i, 6. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery." "Stir up the gift of God which is in thee, by the putting on of my hands." On the first of these passages we remark, that the word rendered gift (χαρισμα) means any thing freely bestowed of what kind soever it may be. The phrase rendered in thee, (εν σοι) is a periphrasis for your, according to a well known usage of the Greek language, which employs a substantive pronoun, with





If it be asked, why then do we hold ordination to be necessary; and why is it ordinarily to be performed by persons already invest-

ed with the ministerial office?—We answer,

1. Not because they in a mysterious manner convey a "character of authority" which has been transmitted through a long line of

ecclesiastics from the apostles. But,

2. Because it is the will of Jesus Christ that, in his church. every thing should be done decently and in order; that the teachers of religion should be as well qualified as possible for discharging the duties of their office; and that such measures should be adopted for ensuring this great object as will give confidence to the people that those who come to them as ministers of religion, are sound and capable teachers of the truth. These are plain, intelligible reasons, which show the wisdom of the appointment. For it is obvious te every man of common sense, that they who have themselves been trained, and who have had experience in the work of the ministry are the best judges of the qualifications of candidates for the sacred office. This plain rule was adopted in the organization of the church. Vol. IX. No. 10.—Oct. 1826,

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It is the only rule sustained either by reason or scripture. The opinion that by the hands of man a character is transmitted from one generation to another, was cherished by ambitious and worldlyminded ecclesiastics to increase their power; it was readily received by the superstitious credulity of former times; and has done infinite mischief to the church. As for authority to teach Christ's doctrine, children in knowledge ought to know that it is not derived from man. We receive it from Jesus Christ, through his revealed truth. He who has received the gospel and felt its power; has been trained for the ministry, and inducted into the office in a way approved by the church and conformed to the general principles laid down in scripture, has all the authority which man can have. He preaches Christ's doctrine, administers Christ's sacraments, and is therefore acknowledged as a minister of Christ. But let us suppose that a man who has been ordained by the archbishop of Canterbury, does not preach the doctrine of Christ, but ANOTHER GOSPEL, is he a true minister? Let us suppose that he is a Socinian--such there are in the English church—and that, although he administers the sacraments according to the forms of that church, he teaches his flock to understand and receive them in the Socinian sense:-for instance, although he administers baptism in the name of the Father, Son and Holy Spirit, yet he understands, and teaches others to understand that by these words are meant "the supreme God, the man Jesus, and a divine influence," does he because he was episcopally ordained administer, and does the subject of baptism receive a true On the other hand, when a presbyterian minister administers baptism in the name of the Father, Son and Holy Spirit as one living and true God, does he administer no true sacrament because he was not episcopally ordained? Where in the New Testament is any thing to warrant such opinions as these? In the rule given us by our blessed Saviour, form is nothing: truth is every thing: it is by the truth we are sanctified; by the truth we are made free; by the word of God, we are begotten to a lively hope.

We are grieved and ashamed that the pernicious superstitions of the dark ages should be revived and propagated among us, as truths connected with the very being of the church of Christ, and the best hopes of man for eternity. With many, the opinions which we combat are mere prejudices entertained without any evil intention; but they are deeply to be deplored, because they narrow the views, and limit the exercise of christian affection; they prevent co-operation in plans of christian benevolence, and impede the progress of

true religion.

In reply to all this, bishop R. may say that he holds the necessity of "unity of faith" as well as of "order." He does indeed lay down this position in one place in his book; but in another, he unequivocally prefers the ungodly, fox-hunting parish priest, to the most learned and pious dissenting minister. What the faith of an ungodly, unconverted man is, which unites him with the church,

and makes him a link in the chain which preserves the unity of the church, we leave to bishop R. to determine. Certainly there can be no reliance on such a man for true doctrine. He will not preach the pure gospel of Christ. Bishop R. must here resort to his book of common prayer, or his assurance, for unity of faith is gone. And if this is his only resource, has he not been rather rash, in his disclaimer on page 10? He there declaims somewhat furiously about the Reviewer's assertion, that the bishop wished to send the Book of Common Prayer with the Bible. Yet he takes good care to deny no thing but the authority of the assertion. He will not deny the wish. But of this more perhaps hereafter. We here desire our readers distinctly to understand that our views of ordination have not been adopted because we feel any greater uncertainty as to the succession of presbyters than of bishops. We believe, too, without the least shadow of a doubt, that Calvin and Knox had just as much power to impress a character as Cranmer or Ridley. Our opinions are the result of an honest inquiry into the constitution of the church of Christ, as it is laid down in the New Testament. There every thing is commended by the plain and obvious reason of the case. Nothing is mystical; nothing superstitious. The christian religion is a system of truth, which produces its whole effect by its being known, and received in the love of it. For this reason, and to accomplish this important purpose, teachers of this religion are employed. There is no more mystery in the office, than in that of any other teacher. He who best understands the religion, most deeply feels its power, and has the greatest zeal for its propagation, is the best instructor. This is precisely the case in all ordinary affairs. Had the matter always been put on this ground, infinite abuse would have been prevented, and the church had been spared incalculable evil: numerous and bitter prejudices would have found no place; and that suspicion of clergymen, and that hostility which rises in many minds so strongly against them, would appear without the shadow of a foundation. Many difficulties which have perplexed inquirers; many objections urged by infidels would never once have occurred to the mind.

As an illustration of this last remark, we would ask, who can perceive any difference in the ministrations of religious teachers arising from a difference in their ordination? What visible difference in the effect of their labours? A pious, zealous episcopalian preaches the gospel: sinners are converted; the faithful are edified; the afflicted are comforted. A presbyterian preaches the same truths; and the same effects follow. No man in the world can point out the smallest difference between the penitence, the faith, the love, the hope, the comfort produced by the instrumentality of these different preachers. The character of holiness formed by the truth in each case is, as far as it goes, precisely the same character. Yet bishop R. and his brethren of the high church would wish us to believe that there is a most material difference in these

two cases, arising solely from this fact, that one preacher was ordained by a diocesan bishop, and the other by a presbytery. The converts made by the instrumentality of the presbyterian, believe the doctrine, because it is Christ's doctrine; rely on the promises, because they were made by Christ; receive the sacraments because they were instituted by Christ; cherish the hope of salvation, because it is warranted by the truth which Christ has revealed, and the work which Christ has wrought by his spirit; yet this hope is unscriptural, because, forsooth, his religious teacher has not received a character of authority transmitted through bishops and popes for 1800 years. Whereas the episcopalian, who exercises the same repentance, the same faith, the same love, and no more; who receives the sacraments as signs and seals of the same covenant of grace, and cherishes precisely the same hope of salvation, has the warrant of heaven for all because his religious instructor has the character of authority! Pretensions like these stumble belief-create offence-awaken suspicion. Men who have no prelatical prejudices to warp their minds, look only at the ability of the teacher, and the doctrine taught by him. If these are approved, it does not seem to matter a straw whether the teacher had the hands of one man, or of a presbytery laid on his head. And if the presbyterian succeeds in persuading his countrymen, to be good citizens, good husbands, fathers, masters, neighbours; to be kind, benevolent, temperate, honest, industrious; to fear God, and work righteousness, the plain, practical man of the world, who judges of religion by its fruits, is perfectly amazed, when he hears the bishops of the church declaring that all this piety, this benevolence, this pure morality goes for nothing, because, truly, these people have not been baptized by a duly authorized minister, have not received the Lord's supper from a man, on whose head a bishop has laid his hands! Now, people generally will not take the trouble to search the scriptures, and see whether these things are so. For the most part, they take it for granted that surely the bishop must They assume that christianity is really such a religion as its titled advocates represent; that it does suspend man's hopes of salvation on these comparatively trivial circumstances; and the inference is, that it is a superstition unworthy of a wise man's recep-It is thought incredible that God should connect eternal life with things of so small importance. It is suspected that clergymen put in claims to some mysteriously sacred and elevated character, to raise themselves above other people; and clothe themselves with spiritual power, for the sake of ensuring implicit submission. There is no telling the extent of the mischief thus wrought by high church pretensions.

But let the people know, that according to the scriptures, the truth of God is not thus limited in its saving efficacy: that a sinner does not derive his warrant to believe that truth, and to rely on the promises of God in Christ from a fellow worm. Let them

know that there is not a syllable in the gospel to warrant these extravagant assumptions. And as they love their souls, let them not in a spirit of indolence, rely on any assurance, that man can give them, of the favour of God, and the happiness of heaven. R. is angry with us, - [a very unepiscopal passion this, Bishop!]because we deny all these pretensions; and warn the people against them. As for ourselves, it is impossible for us to partake of his There is something so mock heroic in all this blustering emotion. dignity, this pomp and parade, that our greatest difficulty is to refrain from holding up the whole thing to ridicule. The seriousness of the general subject, and reflection on the mischief done by such arrogant claims, often suddenly change our disposition to laughter into sorrow and mourning. It shall be for a lamentation that ministers of religion, in this enlightened age, are running back into the darkness of the 12th century; and that any of our countrymen allow prejudice so to sway their minds, that they admit the claims of men, who set up to be accredited agents of heaven, and substitutes of Jesus Christ.

That these are the claims of bishop R. and his high churchmen, is abundantly evident from every part of his book. The following

may serve as a specimen.

"What Presbyterian or other dissenter, will risk the purchase of property from a distant owner, by power of attorney, upon the mere assertion of the agent that he is empowered to convey the title? Know you of any, who would not require to see the power of attorney—that it was in due form of law, and such as would bind the principal, before he paid the price, or even became bound for it? And know you not of thousands, who bargain for the rich inheritance of the gospel for themselves and their families, without the slightest security, beyond the mere say so of the agent? Alas, how very true are our Saviour's words "that the children of this world, are in their generation, wiser than the children of light." Episcopalians present these doctrines to their hearers, in the full persuasion, that the church, the ministry and the sacraments, are as distinctly and truly appointments of God, in order to the salvation of sinners, as the faith of the gospel; and that only as these are united in the profession of religion, can the hope thereby given to man, be worthy of the name of assurance. Episcopalians consider the grace and mercy of the gospel, as matters of strict covenant stipulation; as bound up with the authority to dispense them, as inseparable from that authority; and only by virtue of that authority (with reverence be it spoken) pledging the glorious source of all mercy and grace to his creatures. But they presume not to pass beyond their written warrant, either to extend or to circumscribe the mercy of God; they know what is promised, and on what conditions, and of that only do they venture to speak. Those persons who profess to be acquainted with the secret decrees of Almighty God, may also be acquainted with the extent and the rule of his uncovenanted mercy, and prefer it to that which is promised; but Episcopalians dare not thus speculate on eternity—and they feel themselves well supported in presenting and pressing this distinction upon their hearers, by the whole analogy of scripture."

And here, since the bishop puts the matter on this ground, we demand that he shows us his power of attorney duly authenticated.

He talks much of pretense titles: let him give us, and the good people of the country (who are called on to submit to the spiritual authority of himself and his brethren) let him give us all, indisputable evidence that he has received authority to assure us of salvation, when we receive the sacraments at his hands. Nothing short of literal compliance will satisfy us, or ought to satisfy the people. As our warranted hopes of salvation depend on our receiving the sacraments from the accredited agents of heaven, we have a right to require him to produce his credentials signed and sealed, so as to remove all possibility of doubt. Let him understand, too, how

far this demand goes. We will state it distinctly,

1. An unbaptized person is not in the church: but, none but true ministers have a right to baptize.—The bishop then must show that he received legitimate baptism; otherwise he is out of the But to prove this, he must show that the man who baptized him, received legitimate baptism; for a man out of the church cannot bring another in, otherwise Lot or Melchizedeck might have administered circumcision, which the bishop affirms they could not And thus must he go back to the days of the apostles, proving in every case the legitimate baptism of every minister in the line. But we are right sure the bishop, with all his aids, cannot do this. For in the first place, it is well known that during the dark ages of popery, not only were duly qualified priests permitted to baptise, but even laymen, and in some cases a very convenient and useful class of old women. And what is equally bad, among the changes which have taken place in the church, there is every reason to believe that bishops and archbishops too, were baptised by dissenters. This was unquestionably the case with that most admirable man archbishop Leighton, with archbishop Secker, whose works no man can read without both pleasure and profit, and with Tillotson, the glory of the church of England. These instances occur at the moment; research would probably furnish many more.

2. However legitimate a man's baptism, if he has not been episcopally ordained, he has no right to adminster the ordinances; and can give no assurance of salvation. The bishop then must embrace in his proof, evidence that every man in the line between him and St. Peter, was not only baptized in due form, but so ordained that there can be no flaw in the character of authority impressed on him. But if he is as well acquainted with the history of the English church as he ought to be, he will not dare to deny that there have been ministers in that church, who were ordained by Presbyteries.

3. As none but a bishop, according to our author, can impress the character of authority, the right reverend Doctor must go back from himself to the Apostles, and give not a list made up according to probable conjecture—this cannot satisfy us where our hopes for eternity are concerned—but unequivocal evidence in every case, that each bishop in the line, was duly baptized, duly confirmed, duly ordained deacon, duly ordained priest, duly consecrated bishop.

The break of a single link destroys the whole of this long chain. Assumption won't do—We cannot admit conjectures and probabilities. Our souls are at stake. Our hopes of heaven depend on our knowing the truth. Do not tell us, then, that the thing can easily be done—but do it.

Really the bishop must summon to his aid more lawyers and better historians, than have yet given him assistance, or we and the other good people of North Carolina, will have to wait long before our doubts are removed. Many we fear will die, before the title

papers can be made out.

No reader of Bishop R's. book can say that we have required more than his principles, fairly interpreted, render necessary. We then repeat our demand—Let us see; let the world see the bishop's power of attorney fully authenticated. If he will not comply with this demand; if neither charity to us, nor a regard to his own consistency can bring out the document, let him say no more about pretence titles. But let the plain man of common sense, look at the New Testament, and say, do our hopes of heaven depend on a broken reed like this?

Every intelligent reader has perceived that a material point of difference between bishop R. and us, regards the purpose and powers of the ministry of the gospel. Well informed christians of every denomination agree that the church is the same in all agesthat it is one—that it is the will of Christ, the Head, that there should be teachers in this church—and that it is their appropriate business to administer the sacraments, as signs and seals of the covenant of grace. But bishop R. errs most grievously in supposing that the power and authority of the standing and perpetual officers of the church, are the same, with the power and authority of the extraordinary officers, appointed for special and extraordinary pur-It did not suit the wise designs of our Lord to commit his doctrine to writing. He made his revelation gradually, as men were able to bear it. Until this religion was written in a book for the instruction of all, it was indispensably necessary that inspired men should authoritatively declare the will of Christ, or, to use the bishop's language, should be substitutes of Christ on earth. was the case with the apostles. But when they were removed, their writings were put in their place. The New Testament succeeded to the apostolic administration. It contains the doctrine of Christ. It possesses the power, lodged no where else, of authoritatively declaring the will of Christ, and determining precisely what men must believe and do, that they may be saved. Does any protestant Bishop dare deny this? However he may boast of apostolic succession, does he presume to put himself in the place of an apostle, and by his authority bind the consciences of men? Is he not obliged to resort to the word of God for this purpose? If, in ignorance of sacred Hermeneutics,—We beg pardon, the bishop does not like this word—if in ignorance of the true method of expounding scripture—a case that has often occurred—he should mistake the

Reviewer. Having been appointed a teacher in the church of Christ, I do declare unto you that such and such are the doctrines of Christ as revealed in the Bible. Believe them, not because of my word, but because they are the doctrine of Christ. It is this which gives them their whole authority to bind your consciences, and regulate your faith. The authority I repeat is not in the man but in the word. I speak as unto wise men—Search the scriptures, and judge ye, what I say.

Bishop. I the authorized agent of heaven, the substitute for the person of Christ on earth, do declare that the will of God is so and so; and by the authority vested in me I pledge the God of truth to fulfil these promises of his word. This is a peculiar power vested in me, and in all my brethren, with which no other men on the earth are clothed. If therefore you would escape perdition, and cherish an authorized hope of heaven, receive the truth as I deliver it to you.

Reviewer. As a teacher of Christ's religion, I remind you that he has established a church on earth, which you are bound to enter, that you may partake of all the helps and encouragements which he has provided for his people. And having first given yourself to the Lord, you must then give yourself and yours unto us, according to the will of God.

Reviewer. As a minister of the gospel I teach that Jesus Christ appointed the sacraments as signs, to represent the great truths of his religion; and as seals, by which ne gives assurance of his grace and mercy. You are to receive these as Christ's sacraments; as signs of his truth and seals of his favour; and in them you are to consider HIM as pledging himself to the humble believer, to do all that is there set forth and promised.

Bishop. As Christ's agent, and having his authority in my hands, I require you to come and receive baptism at my hands, that being thus regenerated, and sealed unto the day of redemption, you may be converted and by partaking of the Lord's supper at my hands may be assured of salvation. And I tell you that none but I and my brethren of the episcopal order can admit you into the church, can regenerate you, and assure you of a title to God's covenanted mercies.

Bishop. I, the accredited agent of heaven, administer to you these sacraments, whereby, as Christ's substitue on earth, and elothed with authority for that purpose, "I pledge the glorious source of all mercy and grace" to you, and hereby I give to you the assurance of salvation. And I require you to believe that there is no other authority on earth, save that which is vested in me and my episcopal brethren, thus to bind the God of Heaven to the fulfilment of the promises of his word.

Such is the difference between bishop R. and us in relation to these subjects. Can it be necessary to argue the point with him? Can any one read the New Testament, and doubt a moment where the truth lies? Can any one help being shocked, the bishop's salvo notwithstanding, when he sees what claims are set up for Episcopalians by this their fearless champion. "The BIBLE, the BIBLE is the religion of protestants." The Bible is their substitute for Christ's person on earth; because it contains the very words which he spake, the very doctrines which he taught. It is there we find "truth without mixture of error;" there is our warrant for faith, our assurance of hope, our authority for administration. And the ministers of this religion are either teachers to assist the people, as we said, in understanding the true meaning of the word and sacraments; or they are instruments for the administration of those sacraments. The whole authority, and power is from heaven. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of man."

These remarks will enable the reader, to understand what answer we would give to such personal addresses as the following.

"Dr Rice—is this any thing like the work you say you are commissioned by Heaven to perform? When you baptise, do you not profess to bring an alien into covenant with God, and to seal him to the day of redemption? When you preach, do you not declare the conditions of salvation, denounce the punishment of sin, exhort to repentance, and instruct and build up

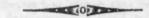
unto faith and holiness? When you administer the Lord's supper, do you not negotiate afresh the pardon of the penitent, and replenish and confirm the grace of worthy partakers? When you visit the sick and dying, are not the consolations of religion at your disposal according to the circumstances of the case? And in all this are you not an agent—feel you not that you are an agent, deriving your warrant and authority for all you do from the great head of the church, through the visible church on earth? Where then is the wrong, or the error on my part, in this view of the purpose of the church?"

Truly we have no such powers-Heaven forbid that we should ever pretend to them. We seal no one to the day of redemption. Let the bishop look into his New Testament and he will find that this is the office of the Holy Spirit. We do not negotiate afresh the pardon of the penitent. This strange language implies, as far as we understand it, what we had supposed no protestant ever claimed. work of procuring pardon is not ours, but Christ's, "seeing he ever liveth to make intercession for us;" and if any man sin, we have an advocate with the Father. We have no stores of consolation at our disposal, for the sick and the dying. All that we can do is to direct the sinner to the Lamb of God, to set before him the truths of scripture respecting the plan of salvation, and pray, on his behalf, for the influences of the Holy Spirit. And this, we verily believe, is all that any man has it in his power to do. For the rest, they are the pretensions of another age, revived. And we have adverted to the subject to let it be seen, that the notions and claims of high church in the present day, are exactly such as were introduced, when the great corruption of christianity was in progress. We challenge any one to show in the New Testament, or in the pure ages of the church any thing bearing the remotest resemblance to pretensions such as are here broadly asserted. No apostle ever dared to say that he by baptism sealed a man to the day of redemption: no apostle ever presumed to think that in administering the Lord's supper, he negotiated the pardon of the penitent. Such daring language was reserved for the revelation of the man of sin. But here let us not be misunderstood. We believe, that bishop R. uses these words in ignorance of the manner, in which they will strike the ear of a protestant; and of the meaning they will naturally convey to the mind. He is but little acquainted with protestant theology. It is a pity that he has not the aid of an experienced theologian in the composition of his works. Lay deputies and lawyers, who mingle much in the world, are very well able to tell what, in pamphlets and sermons, is too strong for the people yet to hear; but as they are unacquainted with the technical language of theology, with the usage of the New Testament, or the history of religious controversy, they allow many a passage to pass as good high church doctrine, which savours a great deal too strongly of popery. This is not surprising when all things are considered. In the market place in Dublin once—Ireland is the country of the

bishop of Limerick, and other high churchmen—it was proclaimed in good hibernian brogue, "I publish the banns of marriage between the church of England and the church of Rome!"—A voice was heard in the crowd, "I forbid the banns!" For what reason? cried the herald. "Arrah," rejoined the other, "because the parties are too near akin" It is even so. There is near consanguinity between high church all the world over. And it requires attention and care to discriminate between what may pass for tolerable protestanism among high churchmen, and downright popery—Ah! Sutor, ne ultra crepidam.

We have now, as far as the limits of our work will permit, touched on the general principles of the bishop's book, respecting the church, ministry, and sacraments. In our next number we shall take up the particular subject of parity in the ministry.—To be continued.

[We feel it to be due to ourselves and readers to state the reason why this Review lies under the disadvantage of appearing in fragments; at long intervals. The truth is simply this—the writer's daily avocations are fully sufficient to occupy the time and attention of at least three men "of his calibre." He is therefore obliged to write in the ends and corners of time, by sentences and half sentences—otherwise he must neglect much more urgent duties. For his own sake, and that of his readers, he wishes the case were different. But as he was called on to notice the bishop's book, he thought it better to write in these unpropitious circumstances, than not at all.]



REVIEW OF RELIGIOUS INTELLIGENCE.

PROCEEDINGS OF HANOVER PRESBYTERY.

[The following communication would have been made much sooner, had it not been that the writer was a part of the time absent from home, and a a part of the time indisposed.]

The Presbytery of Hanover met at Lynchburg, on the 19th of October, 1826. Fourteen Clergymen and thirteen Ruling Elders attended. The Rev. Benj. H. Rice was chosen Moderator.

During this meeting a variety of important business was transacted, of which, as far as it is of general interest, an account will be given below.—
The Presbytery adjourned on the 23d, late at night. Besides the transaction of the appropriate business of the Presbytery, there was divine service three times every day; which was attended by crowds of serious, and apparently, deeply interested hearers. The several places of worship in town were, with that liberality and kindly spirit which is usually shown by Christians of different denominations in this country, thrown open for the use of the Presbyterians. Among the multitudes who attended, there appeared until the very close of the meeting a gradual increase of religious feeling.—And at last there was exhibited a scene, which none witnessed with indifference, and many will remember with delightful gratitude for years to come.

It deserves to be recorded that there was remarkable harmony, and a lively feeling of brotherly kindness among the members of Presbytery, and, all felt how pleasant it was for brethren to "dwell together in unity."

It ought also to be mentioned that the polite hospitality of the inhabitants of Lynchburg imposed on all who visited them, obligations not soon to be forgotten.

The following matters of interest to the churches were brought before Presbytery at this meeting.

The Rev. James H. C. Leach produced a dismission from the Presbytery of Winchester, and was received as a member of the Presbytery of Hanover. The pastoral relation between the Rev. John D. Paxton and the congre-

gation of Cumberland was dissolved.

A new church in the county of Buckingham, called the Church on Mars Hill was received under care of Presbytery.

Robert Burwell and Joseph Nimmo, having gone through the trials prescribed in the Constitution of the church, were licensed to preach the gospel

as probationers for the ministry.

Three young gentlemen were received under care of Presbytery, as Candidates for the ministry. So that the Presbytery of Hanover (consisting of 26 ordained ministers) has now under its care seven Licentiates, and nine Candidates for the ministry. A considerable part of the time of Presbytery was employed in hearing these candidates read the pieces of trial prepared

by them on subjects previously assigned.

A Committee which had been appointed for the purpose of examining the Minutes of the General Assembly of the Presbyterian Church, to ascertain whether they contain any thing requiring the attention of Presbytery, made a report, the consideration of which was deferred until the next stated meeting. But the substance of that Report is here inserted, that the important subjects on which a decision is called for, may be duly considered by the ministers and members of the Presbyterian Church.

1. The question respecting the lawfulness of a man's marrying his deceased wife's sister, which has been so much agitated in certain Legislative Assemblies, agitates the church. This sort of connexion is positively condemned in the confession of Faith, Chap. xxiv. Sec. 4. The Presbyteries are called on to say distinctly whether this section shall be repealed or not. This is a subject calling for very careful and attentive consideration.

This is a subject calling for very careful and attentive consideration.

2. It is proposed that the Form of Government, Chap. xii, Sec. 4, be so altered in the first sentence, as to read thus, "The General Assembly shall act upon all cases relating to complaints and appeals, which may be regu-

larly brought before them from inferior Judicatories."

3. That the Book of Discipline, Chap. vii. Sec. 1. Art. 4, be so amended as to read thus—"No judical decision, however, of a judicatory shall be reversed, unless it be regularly brought up by appeal, or complaint, or order

of the General Assembly.

4. That the book of Discipline, Chap. vii. Sec. 1, receive two new articles, to be numbered 7 and 8, the first of which shall read thus—" should it appear to the General Assembly in reviewing the records of a Synod, that a Synod has, in the case of a complaint or appeal, acted unconstitutionally, or done something manifestly unjust or oppressive, the General Assembly may pass a censure on its proceedings; but no judical decision of a Synod shall be reversed by the General Assembly until due notice has been given to the original parties to appear before the next General Assembly, and to the inferior Courts to send up all the documents, papers, and testimony duly authenticated:"—and the second of which shall read thus: viz. "When a case shall be brought up in the manner prescribed in the foregoing article, the Assembly shall be governed in their proceedings by the rules which regulate appeals before a lower judicatory."

5. That to the Book of Discipline, Chap. vii. Sec. 2, shall be added a new article to be numbered 10. In these words; viz. "References made by Presbyteries or Synods, to the General Assembly, shall not be for the trial of

any case, but only for advice.

6. That the Book of Discipline, Chap. vii. Sec. 3, receive an additional article to be numbered 18, in the following words, viz. "All appeals from any Session or Presbytery, shall terminate in the Synod to which those inferior courts belong."

7. That to the Book of Discipline, Chap. vii. Sec, 4, shall be added an article to be numbered 8. In these words, viz. "Complaints, like appeals shall terminate in the Synods, within whose jurisdiction they shall have

originated."

[The general reason for these proposed amendments is this—The Presby-terian Church is growing so rapidly that, according to the present rules of Discipline too much business is carried to the General Assembly. The despatch of it requires more time than ought to be occupied in this way. And unless some remedy is provided, in a few years this judicatory of the church will have to sit months, where it now sits weeks. In order therefore to lesson the business of the Assembly, and yet secure all his rights to every member of the Church, the foregoing amendments are proposed by the Assembly for the consideration of the Churches.

8. It is also proposed that in the Form of Government, Chap. xii. Sec. 7, the words "publicly read," should be exchanged for the word "examined."

[This too is intended to save time.]

9. It is farther proposed that the Form of Government, Chap. xiv. Sec. 6,

be so altered as to read three years instead of two years.

(This proposition is one of considerable interest. At present our form of government requires that Candidates for the ministry should study two years, after they are taken under care of Presbytery, before licensure. This rule was adopted many years ago. Since that period a great change has taken place in the country. Learning and science has made considerable progress: improvement goes on with steady pace: there is a demand for higher attainments in the teachers of religion: it is necessary that they should keep up with the march of intellect. Besides; there are now afforded, in the Theological Seminaries, facilities for the acquisition of important knowledge, to which students formerly had no access. They have the opportunity at present, not only of studying, as formerly, a system of Theology, but of becoming sound and able expositors of scripture, as well as good ecclesiastical historians. He who neglects these opportunities, when offered, is entirely inexcusable. And it is the deliberate judgment of the General Assembly that the term of three years is short enough for the extensive and important course through which a candidate for the ministry ought to go before he attempts to teach religion to his fellow-men.

The churches, it is expected will carefully weigh these important sub.

jects; and at the proper time make a wise decision.]

The Education Society under care of the Presbytery, made a report of which the following is the substance: That, during the year, the Board had assisted four young men, by lending to them the sum of four hundred dollars; of which sum however, two hundred dollars had been refunded to the Board: that the persons thus assisted were pursuing their studies in the Seminary, and would need farther assistance; that the Board had appointed persons to organize Auxiliary Societies in all the Congregations, one or two excepted, but from none of these had any report been received: that probably the number of applications for assistance would be increased. and that there was a necessity for increased exertion in the churches to enlarge the funds of the Board, and enable them to extend their operations; every day's experience produced a stronger conviction of the necessity of raising up teachers of religion adapted to the wants of the southern country: that the money in the hands of the Treasurer amounted to \$550:71, which, with the collection to be taken up at that meeting of Presbytery, constitutes the whole amount on which the Board can with confidence rely for the ensuing year, unless the congregations will take a more lively interest in this work of love. The Education Sermon was preached by the Rev. Mr Kollock, of Norfolk, and the collection taken up on the occasion amounted to one hundred and two dollars and forty-seven and a half cents.

The Treasurer in his account acknowledged the receipt during the year of

the following sums, with the sources from which they were derived.

Collection after the Annual Education Sermon, preached at the meet-
ing of Presbytery in the Church near Hampden Sydney College,
Sept. 1825. Additional Contribution thro' Dr Rice, Collection in First Presbyterian Church Richmond, 50 19
Additional Contribution thro' Dr Rice, 4 52
Collection in First Presbyterian Church Richmond, - 50 19
Additional through Wm. S. White, - 5 00
Collection from Hanover-town (by Mr Turner) handed in by Dr Rice, 3 00
From Education Society of Petersburg, 30 00
From Education Society of Richmond and Manchester, by Mrs C.
Gamble 60 00
Mrs Ann Harrison by Mr Smith, 10 00 Handed to Dr Rice and paid in by him, - 2 00
Handed to Dr Rice and paid in by him, 2 00
From Education Society of Petersburg, by Rev. B. H. Rice - 50 00
From Society in Mecklenburg,
Mrs Mary D. Harrison, by Mr Smith 6 00
From the Female Education Society of Botetourt through Miss Mar-
tha Burwell, 38 00
Note. Several of these sums have been acknowledged before, by the
Treasurer. But the whole is here presented in one view that the churches
may see what has been done in relation to this interesting subject in the
bounds of the Presbytery during the year. With this view it is also added,
that there is an Education Society in Lynchburg, which assists a student
pursuing a preparatory course of study at one of our Colleges; a similar
Association in Cumberland county, which supports a student at a very res-
pectable Grammar School; and an Education Society of Prince Edward and
Charlotte, which has heretofore afforded important assistance to young men
in a course of study; but the amount raised during the year is unknown.
That as complete a view may be given as possible of the benevolent exer-
tions in aid of education, made within the bounds of the Presbytery, it is
added that there are a few Societies, whose meritorious labours have ren-
dered very material assistance to a number of students.

THE JEAN WOOD ASSOCIATION.

From this Association have been received during the year, 6 pair pantaloons, 18 pair socks, 12 vests, 14 drawers, 32 towels, 13 shirts, 12 cravats. Petersburg Society.

2 pair sheets, 2 pillow cases, 1 white counterpane, 9 yds. casinet, 1 piece white domestic cotton for sheets, 3 yds. oznaburg, 18 pair socks.

NORFOLK SOCIETY.

14 Bandannah handkerchiefs, 2 boxes candles, 14 drawers, 13 shirts, 12 woollen socks, 4 cravats, 2 mattresses, 2 bedsteads, 2 tables, 2 wash-stands and bowls, 1 pitcher, 1 pair andirons, 2 candlesticks and snuffers, 1 shovel and tongs, 2 bedquilts, ½ doz. pillow cases. This Society has completely furnished the Norfolk Room in the Seminary.

Benevolent individuals have also taken an interest in this institution.—
There have been received, from Mrs S. Anderson, 1 bedstead, 1 mattress, bolster and case, 1 pair sheets, 2 towels, 1 table, 2 chairs, 1 washbowl and pitcher.—From Mrs M. Womack, 1 bed, bolster, and underbed, 1 pair sheets, 2 blankets, 1 bedquilt, 1 check counterpane.—A Lady, (by Mrs Flournoy) 6 pair cotton socks.—Miss Patillo, 6 pair do.

The Presbytery also received a Report from the Trustees of the Seminary under their care. From this it appears that there were in the Institution

during last year,

Of the First Class, John Barksdale, Francis Bartlett, Norval D. Howe, Roswell Tenny, William S. White, of Hanover Presbytery; Robert Russell, Presbytery of Orange.

Of the Second Class, Henry Smith, Presbytery of Hanover.

Of the Third Class, Jesse S. Armistead, Robert Burwell, Presbytery of

Also; Wm. H. Pollard, Licentiate of the Presbytery of Hanover. Dugald M'Intyre, Licentiate of Abingdon Presbytery.

Of these Jesse S. Armistead and Robert Burwell have been licensed to preach, and have left the Institution, and Dugald MIntyre has returned to the Presbytery to which he belongs.

It was also reported that the students had stood a satisfactory examination on the several parts of the course which had occupied their attention dur-

ing the year.

It was farther reported that the Rev. Robt. Roy had been, successfully engaged as an Agent for the Seminary during the year; and his employment for the completion of the plan which has been laid for the endowment of the Seminary has been earnestly recommended.

Moreover: The building necessary for present uses has been completed, the lot of ground belonging to the Institution inclosed together with a sufficient garden, a well has been sunk, and the premises all placed in a very comfortable condition.

During the last year the Rev. Professor Marsh was employed as teacher of the Hebrew language; but he having changed his place of residence, there was a necessity for procuring the services of some other gentleman competent to the task. The Board state with regret an embarrassing deficiency in the contingent fund of the Seminary, arising it is believed in part from the efforts made during the year to endow the Professorships necessary in the Seminary.

From the statement of the Treasurer, and from other sources, it was ascertained that the amount of property belonging to the Institution was as follows: House and lot with improvements, -7,500 00 Money at Interest as reported by the Treasurer as in his hands, 9,966 00 Bank Stock directed to be transferred to the Treasurer 44 shares 4,400 00 Late subscription, nearly 25,000 00 Little's Scholarship, 2,500 00 Old subscriptions reckoned good amt, not exactly known, but exceeding 2,000 00 Making an amount in the whole of nearly sixty thousand dollars

The management of this Institution, thus far got up, was offered by the Presbytery to the Synods of Virginia and North Carolina; on this ground that a Seminary endowed according to the extensive plan proposed, ought to be for the benefit of the church in general, and not circumscribed in its influences by the limits of a particular Presbytery. The result of this proposition has been published.

VARIOUS RESOLUTIONS ADOPTED BY PRESBYTERY.

Resolved that it be enjoined on all the churches under the care of Presbytery to make out their annual Reports according to the form prescribed by

the General Assembly in 1825.

Most of the congregations having failed to take up collections for the Con-tingent Fund of the Theological Seminary, Resolved that the injunction to this effect be continued, and that the congregations be requested to remit their collections without delay to the Treasurer at the Seminary, and report the amount to the next stated meeting of Presbytery.

Resolved, That it be earnestly recommended to the United Auxiliary Missionary Society of the Presbytery, to become Auxiliary to the American

Home Missionary Society.

Resolved. That it be earnestly recommended to congregations under care of Presbytery, to make their Pastors life-members of the American Home Missionary Society or of the United Auxiliary Missionary Society, as they shall deem most eligible, and that the stated clerk furnish the congregations with a copy of this minute.

Resolved, That the sessions and the people of the churches under the

care of Presbytery be, and they hereby are strictly and solemnly enjoined

to take immediate and efficient measures for organizing Auxiliary Education Societies, agreeably to the constitution of the Education Society already established, and the orders of the General Board of the said Society, which have been or may be adopted, and that the stated clerk transmit a copy of this resolution to the sessions of the churches without delay.

Resolved, That when Education Societies are established in any congregations, and become Auxiliary to the Society of this Presbytery, such congregations shall be exempted from taking up collections in the church for this

object.

Resolved, That the Theological Seminary be a subject of special prayer at the Monthly Concert held the first Monday in every month.

The Presbytery is to hold its stated Spring Meeting in Petersburg, on

the 4th Wednesday in next April.

The Treasurer of the Seminary is Henry E. Watkins, Esq. of Prince Edward.

The Board of Education this year—Wm. Berkeley, Esq. President, Saml.

C. Anderson, Esq. Vice President, Rev. James H. C. Leach, Cor. Secretary, James D. Wood, Esq. Recording Secretary, Wm. H. Venable, Treasurer. Rev. Matthew Lyle; John H. Rice. D.D; Thos. Tredway; Samuel W. Venable; Henry N. Watkins; James Morton; Armistead Burwell.

Present Stated Clerk of Presbytery, John H. Rice, D.D.

As many who are connected with the Presbyterian Church have not been informed what distinctly are the plans of benevolent exertion in which the Presbytery is particularly engaged, and to which, as representatives of this part of the Presbyterian church, they are pledged, it may be proper to state, that, seeing what a wide moral desolation spreads all around, how many are in need of religious instruction, the Presbytery have thought it their first duty to look at home. They have therefore established

1. An Education Society, for the purpose of assisting young men in mak-

ing preparation for the ministry of the gospel.

2. They have solemnly engaged to do every thing in their power to build up a Theological Seminary, in which candidates for the ministry in the Southern Country may obtain Theological Education substantially as good as any to be obtained in any part of the United States. This Seminary will be endowed by subscriptions and donations obtained wherever the pious and benevolent can be found to take an interest in the enterprise.

But, until this endowment shall be completed, it will be indispensably necessary to call on the churches for Congregational Collections to defray

current expenses.

3. Much of the country within the bounds of Presbytery is missionary ground; and the Presbytery is pledged to do what can be done for Missionary purposes within its own bounds. Of course it is expected that all who know the blessings of the gospel, will take an interest in this work of love.

These are the objects to which the Presbytery as a Presbytery is particularly pledged! and in relation to which a call is made on every representative of the churches, whether pastors or elders, at every meeting of Presbytery, to know what has been done.

Other plans of benevolence are carried on in co-operation with other

societies.

The Bible Society is supported by the whole church embracing all denominations.

The American Board of Foreign Missions is connected with all the Congregational, Presbyterian, and Dutch Reformed Churches in the country—And all are more or less united in its support, and so of other plans of benevolence.

REVIEW .- Continued.

The Doctrines of the Church vindicated from the misrepresentations of Dr John Rice; and the Integrity of Revealed Religion defended against the "No Comment Principle" of promiscuous Bible Societies. By the Right Reverend John S. Ravenschoft, D.D. Bishop of the Diocese of North Carolina. 8vo. pp. 166. Raleigh:—Printed by J. Gales & Son, 1826.

The Anecdote in the close of our last Number, was intended for every one, who makes the being of the Church, and man's warranted hopes of heaven depend on Church Order. He is not far

from Popery.

25

This remark leads us directly to our subject. The Parity of ministers of the gospel. Against this part of the polity of the Church, bishop R. directs all his force. He comes on like a cloud in a dry summer. The heavens grow dark, a mighty roar is heard in the far off forest—we close our shutters, in apprehension of a hail-storm—but soon we perceive the return of sunshine—there was

nothing but wind and dust.

It is well here to state distinctly what are the sentiments held by the Reviewer, in common with his brethren, on this point. That there are different offices in the church of Christ is maintained by all Presbyterians. Cf course they hold, that men appointed by the church to one office, ought not to discharge the duties of another office, to which they were not appointed. A member of the church, chosen to be a Deacon, that is appointed to distribute the charity of the church, ought not to undertake the exercise of discipline. A man chosen to assist the Pastor in the exercise of discipline, is not therefore warranted to administer the sacraments, &c. It is just so in our republic. The Legislative, Judicial, and Executive departments are separated, and kept distinct. The welfare of the country, the preservation of liberty requires this. But these different offices do not create any difference in rank, any order of nobility in the Commonwealth. There is no character impressed on the officers of state by their appointment. In the church, there is a distinction of offices in regard to importance, that is usefulness, just as in our commonwealth. And it is only in reference to this idea, that we use the term dignity. But we utterly disclaim every thing of ecclesiastical nobility. It is the will of Christ that there should be various offices in the Church, to answer the various purposes of the Christian Society. And as we have before shown that the great benefits of Christianity are produced by the power of truth, so we think it clear that the first, the most important office in the Church is that of the Teacher. He who, by the word and sacraments, affords instruction to the people, is employed in doing the most important service that can be performed in the Church. But this is done by every minister of the gospel. There is then, we maintain among all who sustain this office, a perfect equali-Vol. IX. No. 11.—Nov. 1826.

ty. There are two important reasons, why Presbyterians earnestly contend for this point.

1. Because they are fully persuaded that such was the polity of the church as organized by the Apostles, according to the will of Christ.

2. Because, the history of the church proves that the elevation of men to a distinct order, and giving them rank and power above their brethren, has done great mischief, has corrupted the simplicity of the gospel, has brought a worldly and ambitious spirit into the church. It is always hazardous to entrust men with power. Ecclesiastical power is of all others the most dangerous. It tyrannizes over the will, the understanding, the conscience of man. It brings him to crouch before his fellow, as a representative of God, as a substitute for Christ on earth; it debases him; and inflates with intolerable pride and arrogance, the poor mortal, who struts among his fellows, and strides over them, in all the superiority of ghostly dignity. The case is widely different, when a man is admitted into the ministerial office, with the full understanding that he is on the same level, and must remain always on the same level with all his fellow teachers: that all the authority which he ever can exercise instead of being vested in him is derived from the word of God, which he preaches; that the obligation of the people to believe and obey arises from this, that he preaches the word of God; that the sacraments which he administers, are God's signs and seals, and for this reason alone they are employed to signify the truth, and give assurance to hope. The Presbyterians, and other christian denominations then have good reason for opposing the progress of prelacy in our country.

But let us now hear the bishop of North Carolina. And let the reader prepare for bold assertion, and for that confidence, which

bears down weak and uninformed minds.

"No fact can be established by reasoning solely; whatever then hath been reasoned by the ingenuity and research of men contending for parity—is of no moment, until the fact be previously established by proper evidence.—And so sure am I, of the fact being the very reverse of parity, that if in scripture, or in ecclesiastical history, you can point to any branch of the church of Christ in the Apostle's days—or, from thence to the 15th century inclusive, modelled and governed upon this principle, and acknowledged in communion with the catholic or universal church, I will publicly recant every word I have written or spoken on the subject.

"The establishment of imparity however does not necessarily establish any particular number of orders in the ministry—two orders being as good as two hundred to defeat the pretensions of parity. The question as to the number of orders in the church is still open, and is as much a question of fact, as that of one order only; and on this fact I maintain, that the testimony of scripture is direct for three orders in the ministry of that church, which Christ purchased with his own blood, and planted and established in this world by his Apostles.

"That the Apostles were ministers is clear from their own acknowledgment—"Who then is Paul and who is Apollos—but Ministers by whom ye believed" 1 Corinth. 3—5. "Let a man so account of us, as of the minis-

ters of Christ' 1 Corinth. 4—1. "Who also hath made us able ministers of the New Testament" 2 Corinth. 3—6. From the testimony of scripture then, we have these three orders existing and acting in the church from the

"First—Deacons, who were ordained by the laying on the hands of the Apostles, Acts 6-6, who were authorised to preach and baptize, Acts 8-12-38. Secondly—Presbyters, stiled indifferently Elders and Bishops—why so called is of no consequence as to the fact, they were a distinct order from the Deacons. Thirdly—the Apostles themselves, as that order from which both the others derived their commission and authority. The fact then that there were three orders in the church of Christ, during the life-time of the Apostles, is established by the irrefragable testimony of scripture, and as the fact is all that we are at present concerned with, you must show that I have quoted the scriptures wrong, or lose your cause.—Again therefore I say, if you can produce any branch of the church of Christ, either national or particular, from the time of the Apostles to the 15th century inclusive, and in communion with the church founded by the Apostles—which was not constituted on the principle of imparity, and which was not governed by three distinct orders of ministers, I will surrender Episcopal preeminence to Presbyterian parity."—pp. 38, 39.

We perfectly agree with the bishop, that the question here is a question of fact. So we have always considered it, and so we will treat it. But all that as Presbyterians we are concerned to do is, to prove that according to the appointment of Christ, the standing and perpetual ministers of the gospel are on a footing of equality. It is necessary, however, to make a remark or two on the meaning of the word minister: and this especially, as the substance of these remarks admits of an easy application to other terms,

The original word ($\delta \iota \alpha \varkappa \circ \nu \circ \varsigma$) rendered minister, is a general term, signifying a servant, an attendant, &c. and in the New Testament it often occurs in this general sense. But in speaking of the constitution of the church of Christ, its signification is much more limited. Standing without adjuncts, as in Phil. i, 1, the word signifies Deacons, namely such persons as are mentioned in the sixth Chapter of the Acts of the Apostles, of whom more in a little while. But when it is put in construction with such words as, Christ, God, the Lord, the Gospel, it designates religious instructors, persons who preach the gospel; as in 2 Cor. iii, 6. "Who made us able ministers of the New Testament" (διακόνους Ins καινής διαθηκής) see also 2 Cor. vi, 4. xi, 23. Eph. iii, 7. vi, 21, and other pas-Now it is of ministers in this sense that we speak in this discussion; of men set apart to teach the christian religion, to administer the sacraments of the church, and do all things necessary to perpetuate the religion of which they are teachers; in a word we speak of ministers of the gospel. Concerning these we affirm that there is, according to the true pattern of the Apostolic Church, no official inequality among them, no difference of rank or orderthere are no patents of nobility granted in the Church of Christ.

But let it be remarked that if this part of Presbyterian polity were utterly overthrown, still the system of diocesan prelacywould not thereby be established. For that system not only requires the existence of three orders; bishops, priests, and deacons; but demands indisputable evidence that, according to the will of Christ, none but a bishop as distinguished from priests and deacons can ordain to the gospel ministry, administer the rite of confirmation, &c. If the bishop of North Carolina then had succeeded according to his wish, and trampled Presbyterian parity in the dust, still only half of his work would have been accomplished. But let us see how he executes the first part of his work.

He gravely undertakes to prove that the Apostles were ministers. In this he has beyond a doubt succeeded. For such they certainly were. He then dashes to his conclusion, that there were three

orders in the ministry, and afterwards adduces his proofs.

1. He begins with deacons, and appears to think that in two lines and a half he has settled this part of the controversy. After a while, however, he resumes the subject and thus discourses.

"Do not however suppose sir, that I am unaware of the ground you take, to obviate this plain testimony from scripture on these points, as matters of fact—no, sir, the Presbyterian hypothesis, that the order of Descons was not a distinct clerical office, in the christian ministry, but provided exclusively for the care of the poor, is unsupported by any thing but assertion. I have proved from scripture, that the Deacons in the primitive church, were solemnly set apart to that office by prayer, and imposition of the Apostles hands—that they preached and baptized—that thirty years after the first mention of them, and in a distant church, they are recognised and addressed by St. Paul as an established order in the ministry. I have given you scripture and fifteen centuries of ecclesiastical history, to contest this as a fact, or to produce the slightest ground to believe, that they were chiefly, and as their proper official duty, appointed to the care of the poor—or that this order, is in any sense analagous to that class of men stiled Deacons in the Presbyterian system of government. And unless you can do this, the 6th chapter of the form of government of the Presbyterian church in these United States, is bottomed on a perversion of the texts of scripture, brought to support the assertion there made, as to the order of Deacons, and is also in direct opposition to the judgment and practice of the church of Christ, from the Apostles days to the reformation. Was Stephen, I pray you, serving tables and waiting upon the poor like a Presbyterian Deacon, when, "full of faith and power he did great wonders and miracles among the people?" Was such the occupation of Philip, when he preached Christ to the Samaritans—converted and baptized them—was he thus employed when he baptized the Ethiopian Eunuch, and preached unto him Jesus?"—pp. 41, 42.

Let us now examine this subject for ourselves. The bishop of North Carolina says, (pa. 39) that the deacons mentioned, Acts vi, "were ordained by the laying on the hands of the Apostles." We mark this word, because it is not in the text. The Apostles prayed and laid their hands on the deacons. But that they ordained them, in bishop R's sense of the word, is not stated in the text. Imposition of hands was very common among the Jews and primitive christians: as when one prayed for another, or pronounced a benediction, for designation of his person, (devalues) he laid his

hands on his head. Bishop R. means by ordination the impression of the clerical character, or, as we would say, induction into the office of christian teacher. We do utterly deny that this was done. And the reason is derived from the plain facts of the case. The multitude of the disciples had become so great, that it was utterly impossible for the Apostles to attend to the distribution of the alms of the church among the poor Some partiality or negligence was manifested by those who performed this service; so that native Hebrews had an advantage over those called Grecians. On hearing this the Apostles told the brethren that it was not right, or expedient (so Ουχ άρεστον ought to be rendered) for them to lay aside the business of preaching, and attend to pecuniary affairs. This is undoubtedly the meaning of the original.* To prevent this interruption of the proper functions of the Apostles, the expedient is adopted of choosing seven men, all Grecians, as is probable from their names, to attend particularly to this pecuniary concern. The proposal pleased the people; the deacons were chosen, and inducted into their office-Now we ask what the office was? Bishop R. says a clerical office;—they were preachers. This makes the whole statement amount to this-The Apostles say, it is not right for us to quit preaching and attend to the distribution of your money: choose some other persons for this business:-" But we will give ourselves continually to prayer, and to the ministry of the word." The multitude in accordance with these directions chose seven men for this purpose, and the Apostles ordained them preachers. This was indeed a strange way of getting rid of the difficulty. If the bishop's book goes to a second edition, it is to be hoped that he will explain to us how the appointing of seven additional preachers, gave the Apostles more time for preaching. If they had said, it is not right for us to give up the distribution of money, and spend so much time in preaching; look out for some others, and we will appoint them to this service—then the bishop would have had some reason for his assertion. But be it known that the Apostles were not like a great many modern bishops, who have so much to do that they cannot find time to preach. No: they thought this their most important business; and left pecuniary affairs to others, that is to the deacons. We suppose that a man of common sense and observation will hardly suppose, that in order to enable one to take care of money, and distribute it judiciously, it is necessary to make a preacher of him. The truth is; the facts of this case, and the whole reason of the measure adopted, are plainly and directly against bishop R. It deserves to be remarked, that when the ser-

*Tais τραπέζαις διακονείν. Τραπέζα is originally a table. In this connexion it signifies a counter on which money was laid. And Τραπέζιλης is a money changer, a broker. The table here is, by a very common figure put for what it contained, and hence the phrase quoted means, to attend to money matters.

vice of the word, and the service of tables was separated, "the word of God increased," &c. see Acts vi, 7. But says he, these deacons "were authorised to preach and baptize, Acts viii, 12—38. It is undeniable that in the passages here referred to, Philip did both preach the gospel, and baptize. No man in his senses ever disputed these facts. But there is a question here of some weight, which our author, in his haste to come at his conclusion, took no time to determine. Did Philip perform these offices as a Deacon, or as an Evangelist? Much depends on the answer to be given to to this question. We remark,

1. It is an undeniable fact, that Philip was appointed a deacon, for the express purpose of attending to the pecuniary affairs of the church in Jerusalem; and no other object of his appointment is

there mentioned.

2. It is undeniable that Philip was not now in Jerusalem, but first in Samaria; then in the wilderness with the Ethiopian Eunuch; after that at Azotus; and then in other places.

3. It is equally certain that this same Philip is called in Acts xxi, 8,

an Evangelist.

We then deny that when Philip was at Samaria, at Azotus, at Cesarea, he sustained the character, or performed the offices of a deacon—He was a minister of the word, and not a minister of the money table. We consider the facts of his preaching and baptizing, as sufficient evidence of this. But for confirmation of the truth let us consider farther, what was the proper office of a deacon in the primitive church. In the New Testament, the word occurs in the sense now sought for, only three times. Rom. xvi, 1. Phil. i, 1. 2 Tim. iii, 8 and 12. The first passage referred to mentions a woman as a deacon. "I commend unto you Phœbe our sister, which is a servant of the church which is in Cenchrea" (ουσαν διαχονον, who is a deacon; diaconissa.) We learn from Phny's celebrated epistle, x, 97, that females were employed as servants of the church in his day. "I judged it necessary to inquire by torture of two maid servants, whom they called ministræ, what was the truth." If the bishop has at hand Cotelerius's edition of the Apostolical Fathers, he will find an account of female deacons in Const. app. iii, Or Bingham. Eccl. Antq. will inform him that they assisted in baptizing women, took care of the poor and the sick, and attended to other inferior business of the church. It will be admitted, we presume, by bishop R. that the female deacon (n diaxovos) was not a clerical character. From the passage in Phil. i, 1, we can learn nothing certain as to the special matter of inquiry now before us. It would seem indeed, that deacons were officers in every regularly organized church; and it does not appear probable that there should be two distinct sets of preachers in one church; or that the bishops at Philippi, were lord bishops above preaching. Let the reader judge of the circumstance of the case, and say

whether it is at all likely that the deacons in the church at Philippi, were ministers of the gospel. And if he thinks they were, let him

say what was the office of the bishops in that church?

Turning to the passage in 1 Tim. iii, 8—13. We find something to give us information. In the preceding verses the Apostle lays down the qualifications of a Presbyter or bishop, exactly in accordance with the nature of his office. In the words before us, he proceeds in the same way with regard to the deacon. We say that the deacon was not by his office a teacher of religion, but a minister of the pecuniary or secular concerns of the church. Bishop R. says he was a clergyman. Let the particulars stated by the Apostle in this list of qualifications be examined one by one, and see which assertion, ours or the bishop's, best suits the text.

A deacon must be grave (σεμνος.) This is expected in any officer of the church of Christ.

Not double tongued—not speaking one thing, and meaning another.

This will suit any office-bearer in the church no matter what his calling.

Not given to much wine. A drinking deacon cannot safely be trusted with money—nor can a drinking parson be tolerated in the church.

Not a lover of filthy lucre. This suits also every officer, and every christian. But it applies most exactly, to a man who is concerned by the nature of his office, in pecuniary affairs. The character here reprobated is explained by a Greek writer, as one "who takes from those from whom he ought not, and gives to those to whom he ought not."

Holding the mystery of the faith in a pure conscience. The mystery of the faith, here, is nothing more than the Christian religion; and the requirement is that deacons be sincere professors of Chris-

tianity.

We do not then find in all this, one single syllable respecting the qualifications of a teacher.—When the Apostle told us what a bishop ought to be, we find him requiring qualities suited to the office of a teacher of righteousness. To those which betoken the sincerity of his christian profession, he adds, by the use of one comprehensive word, those which regard him as a religious instructor, (διδακλικον) he must be "apt to teach:" But when the inspired writer speaks of deacons there is not a word of this. The whole amounts to the requirement, that he be a sincerely honest man, and a good Christian.

But the bishop says, that when the deacons used their office well, they purchased to themselves a good degree, "that is entitled themselves to advancement in the ministry," &c. (pa. 43.) The words quoted are bishop R's. explanation of Paul's words in 1st Tim. iii, 13. But to this interpretation we object. The original word rendered a degree (bashov from $\beta aiv\omega$) signifies advancement in any way whatever. Now we grant that if the usage of

later times be admitted as decisive, there is evidence enough in the decrees of councils that the term means advancement in office. But it ought to be remembered that the usage of words three or four hundred years after the days of Paul, when the form of the Church hierarchy was modelled according to the views of ambitious prelates, is a very unsatisfactory way of determining the sense of a phrase as used by the Apostle himself. Accordingly we find the best interpreters, ancient and modern, giving another meaning to this word. Of the ancients, we mention only Theodoret, who explained this advancement (BaSuov) by progress towards heavenly honour and happiness: Others say "a good degree of honourso that no one hath reason to decline, or despise that office:" namely the office of deacon. But if the word here means official advancement, it will not in the least degree serve bishop R's purpose, for nobody in the world denies that a deacon is an officer in the Church. What we deny is, that the deacon is a minister of the gospel, a religious teacher. A deacon who in the course of his service, showed himself to be qualified as a religious teacher, has no doubt frequently been appointed to that office. This, there is every reason to believe, was the case with Philip, one of the seven. But that as a deacon, he was a religious teacher, we utterly deny. We utterly deny that in the apostolical church there was a system of promotion from one rank to another. The words used by the Apostle do not imply this—the practice of the first ages do not justify the system of three orders.

In the writings of the apostolical fathers, as they are called Barnabas, Hermas, Clemens Romanus, Ignatius and Polycarp, we cannot find the least evidence that Deacons were ministers of the gospel, in the sense in which bishop R. and we understand the term. But in Clement's 1. Ep. to the Corinthians, we find this declaration. Chap. xlii. (Cotelerius. pa. 170.) They (i. e. the Apostles) as they preached the gospel in different countries and cities appointed their first converts ($7\alpha \zeta$ $\alpha \pi \alpha \rho \chi \alpha \zeta$) the bishops and deacons of those who should afterwards believe. This testimony we hold to be in exact accordance with what we find in scripture, as will be more fully considered hereafter. It shows that the apostles considered a church as organized with only two kinds of officers. But did these deacons preach the gospel? Clement says not a word on this subject.

In the Canons of the Apostles, for the authority of which many high churchmen have vehemently contended, the rules respecting the administration of Baptism, are addressed only to bishops and presbyters. See Can. xli. xlii. This reference is made for the sake of showing that when these canons were compiled, deacons were not accustomed to baptize.

If bishop R. will take the trouble to read the Apostolical Constitutions, he will find that the compilers of that work were very far





from his opinion respecting deacons. For according to them, it was the business of the deacon to see that all the people took their proper places in the church; that none should run about from place to place, smile, whisper, or nod to each other; to see that the boys who stood near the pulpit behaved well; to take their places on each side of the altar with fly-flaps, to prevent flies from getting into the cups, and a hundred things of this kind. In a word, according to this work, the deacons were servants of the bishops, and not preachers of the word of God.

Justin Martyr in his First Apology, uses words of which the following is a translation, "They who among us are called deacons, give the bread and wine and water, after consecration by thanksgiving, to every one who is present, and carry the same to those who are absent." The original of these words may be found in

page 83 of the Paris edition of 1742.

Occumenius in Acts vi, says, "The Apostles laid their hands on those who were chosen deacons, not to confer on them that rank, which they now hold in the church, but that they might with all diligence and attention distribute the necessaries of life to widows

and orphans."

It would be tedious to go on quoting testimony. It is clear that deacons were originally set apart to take care of the alms of the church, to distribute them fairly and judiciously; that there is not a syllable in scripture which supports the opinion that they preached the gospel; that in speaking of their qualifications, the apostle Paul gives not the slightest hint that teaching was their business; that the early fathers are equally silent on this subject; and that in the records of antiquity there is decisive evidence that the office of the deacon was about as different from that of a minister of the word, as the office of a college servitor is different from that of a The sixth chapter of the Form of Government of the professor. Presbyterian Church therefore is not "bottomed on a perversion of the texts of scripture, brought to support the assertion there made"--it is not "in direct opposition to the judgment and practice of the Church of Christ, from the Apostle's days to the reformation." We earnestly advise bishop R. to make himself better acquainted with the practice of the church, before he hazards such assertions again.

But says the bishop, with an air of triumph, "Was Stephen, I pray you, serving tables, and waiting on the poor, like a Presbyterian deacon, when full of faith and power he did great wonders and miracles among the people?" We answer, Were Erskine, Jennings and Addison, ministers of the gospel, when they wrote their able and unanswerable arguments in defence of christianity? Had their arguments been maintained orally, would that circumstance have made the slightest difference as to their character? Any christian is bound to defend religion in the best way he can, whenever it is attacked. Stephen's vindication of the truth, and his Vol. IX. No. 11.—Nov. 1826.

confutation of the Jews, then, prove nothing as to the point before us. And his working of miracles is nothing to the purpose, until bishop R. shall prove that this power was given to none in the primitive church, but the clergy.—An undertaking in which, if he has any prudence, he will not, with all his aids, like very well to

engage.

Again, he says with an equally triumphant manner, "Was such the occupation of Philip, when he preached Christ to the Samaritans, converted and baptized them—was he thus employed when he baptized the Ethiopian Eunuch? &c." We reply; nobody ever thought he was—But was he a deacon then? Was he then fulfilling the office to which he had been appointed; taking care of the poor, and allowing leisure to the Apostles to preach the word? Most obviously he was not. But being driven from Jerusalem by persecution, another office was assigned to him, namely that of minister of the gospel; and we find him afterwards doing the work of an evangelist—an office, as we shall show, quite different from that of a deacon.

In regard then to the first order in the christian ministry, we have a right to say, that bishop R. has totally failed. There were no preaching deacons in the days of the Apostles. If the bishop will make himself as well acquainted with ecclesiastical antiquity, as a bishop ought to be, he will find that this device of preaching deacons was got up for the sake of exalting the bishops. At first all preachers as to office, were on a level. But when distinctions began to be made, when a worldly spirit crept in, it was found that deacons might be raised from their original office to the first order in the ministry. Presbyters were placed next. And thus bishops were made to feel themselves highly exalted above the laity. When the work was once began, the ingenuity of men soon devised The elevation of deacons made room for the additional orders. office of subdeacon; and that of the bishops in process of time prepared the way for archbishops. Until finally the Catholic Church, the Family of God presented, in the long list of her officers, a greater variety of ranks, than can be found in the court of any earthly monarch. One of the evils of these incipient steps in the corruption of ecclesiastical polity, was the high spirit wakened up in the deacons. Hence the attentive reader of ecclesiastical history will find complaints of the insolence and haughtiness of this order, and attempts to bring them down to their proper level.

In bishop R's. summary mode of despatching his argument, he in the next place, proceeds thus, in proof that there were three orders "Secondly—Presbyters, styled indifferently Elders and Bishops—why so called is of no consequence as to the fact, they were a distinct order from deacons." The Apostles constituted the third order. There are two particulars in this statement, in which we agree with bishop R. 1. That Presbyters were styled indifferently, presbyters or bishops. 2. That they were distinct

from deacons: but only as to office. Deacons, as we have shown, were ministers of Counters; Presbyters, of the word of God.

But that prelacy may gain any thing from the facts here stated, it is necessary that its advocates should prove two things.

1. That the apostles were distinct as an order, from other ministers of the Word.

2. That it was intended by the Head of the Church that this distinct order should continue in the Christian Society. Bishop R. has assumed the first proposition without a shadow of evidence; and has brought no satisfactory proof of the last.

But before we proceed to the direct consideration of this subject, we beg leave to offer a few additional remarks on the use of words.

All the terms employed to designate officers in the church are general words in use in common life. Thus apostle signifies messenger; bishop, means overseer; presbyter an aged man; deacon, a servant, &c. These words occur in the N. Testament sometimes in their ordinary or general sense, and sometimes in what may be called their official meaning. The case is the same with many words applied to civil affairs, such as president, judge, &c. The rule of interpretation here is very plain. If a writer uses, deacon, presbyter, bishop, &c. in speaking of officers of the church, designating their persons, or describing their qualification, the words are to be interpreted accordingly: and an attentive reader can no more be at a loss to ascertain the meaning, than we are to tell whether, when one uses the term judge, he means a civil officer; or, a man capable of deciding.

We observe in the next place, that the officers of the church of Christ in the N. Testament, go under various names of which by far the most common is Presbyter. (πρεσβυλερος) It requires considerable research to ascertain the precise extent of the application of this term: but this is not necessary to our present purpose. We know that it was applied to apostles and bishops. For evidence we refer to 1 Pet. v, 1. "The Elders (πρεσβυλέρες Presbyters) who are among you I exhort, who am also an elder," (συμπρεσβυλέρος a fellow Presbyter.) 2 John 1, and 3 John 1. In both these passages the apostle uses the same word concerning himself; "The Elder to the elect lady."—"The Elder to the beloved Gaius." Hence it is manifest that the apostles called themselves Presbyters.—That bishops were called Presbyters is manifest from Acts xx, 17, 28. Tit. i, 5—7. But this is universally acknowledged.

Now it admits of a question whether the Apostle-Presbyters, were a different order from the Bishop-Presbyters. It is our opinion that they were not. We do not find any thing in the use of the words, or in the claims of the apostles to warrant the contrary opinion. We have before remarked, that apostle signifies messenger. This term was applied to the inspired teachers, because they

were sent out immediately by Jesus Christ, to perform a particular service, and furnished with particular powers of an extraordinary character. In this respect, they differed from all other presbyters. Still, however, they held the same rank with other teachers of christianity. Our views of this subject may be thus illustrated. It was once proposed, at an extraordinary period in the history of our country, to make General Washington, dictator. Let us suppose that, on the organization of the government of the United States, that suggested had been adopted. He would have then been president with all the powers conferred by the constitution, and Dictator with the extraordinary powers conferred for a special object by the sovereign people. When this object is accomplished, these powers cease. No similar powers are conferred on any of his successors. They are elected under the constitution, and exercise only the authority with which by that sacred instrument they are invested. Now, the question is, did President Washington in the case supposed, hold a higher rank than Presidents Jefferson, Adams, Madison, &c. We say no .- And just so we think it was in the church of Christ. The apostle-presbyters such as Peter, Paul, John, and others, were of the same rank or order, with other presbyters; but were sent with extraordinary powers, on an extraordinary occasion. The decisive evidence of their possessing these powers, was their immediate mission by the sovereign of the church, with gifts to qualify them fully for their extraordinary work. No man could sustain a claim to such mission, unless he was able to show that Christ had furnished him for the work. Here is the sufficient limitation and guard. The bishop-presbyters came after the apostles, without their extraordinary gifts. These were unnecessary; because the whole work of revelation was completed; and the great office of the religious teachers was, to assist their fellow-men in understanding that system of religion, which had been given by the God of mercy to all. Here then we see in the beginning, but one order of religious teachers. In other words, there was no difference of rank in the ministery of the gospel. Such things suit the genius of kingly governments; the pomps and fashions of this world; but to christians we repeat the language of the Saviour, "It shall not be so among you."-Accordingly the apostles from the ascension of their master until their death gave not the slightest indication that they ever thought of this idle trump-They demanded nothing but submission to the will of Christ their Lord, as authoritatively announced by them. They claimed nothing on account of apostolical rank; but simply because they were inspired, and spoke God's truth as he made it known to them. In all their intercourse with their brethren in the ministry, there was perfect equality, the utmost gentleness and courtesy. "Tobit and his dog' were not among them.*

* This expression may appear strange to our readers. We do not choose to explain. It will be understood as it is intended; and will furnish a sufficiently intelligible hint, for the correction of modes of speech very una-

postolical.

We have here briefly exhibited our own views of this subject. Let our readers compare them with the facts recorded in the New Testament and then say what becomes of bishop R's three orders.

But let it be admitted that the Apostles of Jesus Christ held a higher rank in the church than other religious teachers; that they belonged to a different order. Still this will serve his cause nothing, unless he can prove that the Head of the church intended to continue this superior office in the Christian Society, through every age: But this we venture to assert that the bishop never can do. On this subject it gives us great pleasure to use the language of the celebrated Dr Barrow in his treatise of the Pope's supremacy. And our readers cannot fail to see, how exactly many of the arguments used by prelates against popery, suit the purposes of Presbyterians and others when they reason against prelacy. Dr Barrow was a very great man. None hold him in higher estimation or are more ready to give him due honour than we. But yet we think it perfectly fair to use his assistance against high church principles, although at the expense of his consistency. The design of the writer, in the particular part of the work, from which we make the following extract, is to confute the position of the papists, "that St. Peter's Primacy, with its rights and prerogatives, was not personal but derivable to his successors." In accomplishing this purpose, among other things he announces the following proposition.

"The Apostolical office, as such, was personal and temporary; and therefore according to its nature and design not successive nor communicable to others in perpetual descendence from them.

"It was, as such, in all respects extraordinary, conferred in a special manner, designed for special purposes, discharged by special aids, endowed with special privileges, as was needful for the propagation of Christianity, and founding of Churches.

"To that Office it was requisite, that the Person should have an immediate designation and commission from God; such as St. Paul

so often doth insist upon for asserting his title to the Office; Paul an Apostle, not from men, or by man-not by men, saith St. Chrysostom

this is a property of the Apostles.

"It was requisite that an Apostle should be able to attest concerning our Lord's Resurrection or Ascension, either immediately as the twelve, or by evident consequence as St. Paul. Thus St. Peter implied, at the choice of Matthias, Wherefore of those men which have accompanied with us-must one be ordained to be a witness with us of the Resurrection; and, Am I not (saith St. Paul) an Apostle, have I not seen the Lord? according to that of Annanias. the God of our Fathers, hath chosen thee, that thou shouldst know his will, and see that just one, and shouldst hear the voice of his mouth; for thou shalt bear witness unto all men, of what thou hast seen and heard.

"It was needful also that an Apostle should be endowed with miraculous gifts and graces, enabling him both to assure his authority, and to execute his Office; wherefore St. Paul calleth these, the

marks of an Apostle, the which were wrought by him among the Corinthians in all patience (or persevering) in signs, and wonders, and

mighty deeds.

"It was also, in St. Chrysostom's opinion, proper to an Apostle, that he should be able according to his discretion, in a certain and conspicuous manner to impart Spiritual Gifts; as St. Peter and St. John did at Samaria; which to do, according to that Father, was the

peculiar gift and privilege of the Apostles.

"It was also a privilege of an Apostle, by virtue of his commission from Christ, to instruct all Nations in the Doctrine and Law of Christ; He had right and warrant to exercise his function every where, His charge was universal and indefinite; the whole world was his province; He was not affixed to any one place, nor could be excluded from any; He was (as St. Cyril calleth him) an Occumenical Judge, and an Instructor of all the Subcelestial World.

"Apostles also did govern in an absolute manner, according to discretion, as being guided by infallible assistance, to the which they might upon occasion appeal, and affirm, It hath seemed good to the Holy Ghost and us. Whence their Writings have passed for inspired, and therefore Canonical, or certain Rules of Faith and

Practice.

"It did belong to them to found Churches, to constitute Pastors, to settle orders, to correct offences, to perform all such Acts of Sovereign, Spiritual Power, in virtue of the same Divine assistance, according to the authority which the Lord had given them for edification; as we see practiced by St. Paul.

"In fine, the Apostleship was (as St. Chrysostom telleth us) a business fraught with ten thousand good things, both greater than all privi-

leges of grace, and comprehensive of them.

"Now such an office, consisting of so many extraordinary privileges and miraculous powers, which were requisite for the foundation of the Church, and the diffusion of Christianity, against the manifold difficulties and disadvantages, which it then needs must encounter, was not designed to continue by derivation; for it containeth in it divers things, which apparently were not communicated, and which no man without gross imposture and hypocrisy could challenge to himself.

"Neither did the Apostles pretend to communicate it; they did indeed appoint standing Pastors and Teachers in each church; they did assume Fellow-labourers and Assistants in the work of preaching and Governance, but they did not constitute Apostles, equal to themselves in Authority, Privileges, or Gifts. For who knoweth not (sath St. Austin) that Principate of Apostleship to be preferred before any Episcopacy? and the Bishops (saith Bellarmine, have no part of the

true Apostolical Authority."

This reasoning has never been, and never can be answered. The apostolical office, as such, ceased at the death of the apostles. They then could have no successors as such. And when they died

But we have not yet done with this part of our subject. The bishop of N. Carolina, after having, as he supposed determined the point that there were three orders in the christian ministry, observes, "The question however has (is) yet to be settled, to which of the three orders was the ordinary power committed?" The apostles had it beyond a doubt. "That it was not conferred upon the Deacons you will readily admit—It must therefore have been committed either to that order styled indifferently, Elders, Presbyters,* and Bishops in scripture, or to another order, distinguished by possessing this, as well as other ordinary apostolical powers.—On this question you assert, that the ordaining power was transferred to the order of Presbyters. This assertion I deny as a fact, and I support my denial in the following manner from the scrip-

tures."-pp. 39, 40.

We do assert as a fact that the ordinary power was committed to those who, in scripture, are styled indifferently presbyters or bishops. But to whom does bishop R. assert that these powers were He has no scriptural name for them. He dare not affirm that they were Apostles. Every one knows they were not deacons. The terms presbyter and bishop were applied indifferently to those to whom he denies the ordaining power. He is obliged to describe the order of men on whom the very being of the church depends, the sole depositaries of that power and authority which are connected with all man's dearest hopes, by a very awkward periphrasis—Hear him!—"or to another order, distinguished by possessing this as well as other ordinary apostolical This is indeed amazing. We are to believe, then, that a being of infinite wisdom, in making a revelation of his will, when the organization of the church is to be described, employed no term to designate that very set of church officers, with whom he connected every thing that enables us to verify the church, to rely on the promises of God, or hope in his covenanted mercy! Really the bishop has greatly inflamed our desire to see his power of attor-We have an intense curiosity to see what title is given to Does it purport that he is a clergyman "of another order, &c.?—But we ask our readers, is it credible that a system of government should be framed, without giving a name to the very officers who should possess the whole power, and on whom the very

^{*} These are the bishop's own words, Elders, Presbyters! Why an Elder is, a Presbyter; the former being the English for TIPEO DIEPOS and the latter being the Greek word Anglecized. Is it possible that bishop R. is so little familiar with his Greek Testament as not to know this! Or did he in this part get help from another, and in his hurry overlook the mistake.

being and all the benefits of the community should depend? Was any such thing ever known in the world before or since?—But we have met with circumlocutions like this before now. We understand them. High churchmen have a sufficiently strong desire that the people should think them Apostles. But even the men among them who boast that "they blink at nothing" are rather ashamed to put in the claim directly, and therefore beat about the bush, in the manner we have seen. But what, we pray, are ordinary apostolical powers? The very nature of the Apostle's office, as such, was extraordinary. This, Dr Barrow has most clearly proved. Take away from them this part of their character, and they differ in nothing from the men who are styled indifferently presbyters or bishops. But it seems the bishop of N. Carolina can name the persons, although he has no scriptural term by which to designate the offices. "The ordination of Timothy, not to say his consecration,* is marked by St. Paul, with such a peculiar character, as is in my view, utterly incompatible with the parity you contend for, &c.

"The ordination of Timothy, not to say his consecration, is marked by St. Paul, with such a peculiar character, as is in my view, utterly incompatible with the parity you contend for. Authority is given him over the doctrine, the ministers and the members of the church at Ephesus-"I besought thee to abide still at Ephesus, that thou mightest charge some, that they teach no other doctrine." 1 Tim. 1-3, from the 11th to the 18th ver. the Apostle refers to his own commission, as entrusted with the Gospel, and at the 18th verse transfers it to Timothy, "This charge I commit unto thee son Timothy." In the 2d chapter he gives him directions as to the qualification of Bishops and Deacons, and at the 14th ver. states the object of his writing to him, in such wise as clearly designates his supreme authority in that church.—"These things write I unto thee hoping to come unto thee shortly, but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the church of God." An expression which cannot be construed of personal deportment when engaged in the public duties of Religion, and must therefore refer to the exercise of his Episcopal authority over the church. In the 5th chap, accordingly, Timothy is directed "Rebuke not an Elder, but entreat him as a father" ver. 1—"Against an Elder receive not an accusation, but before two or three witnesses," ver. 19. His authority over the members generally is evinced by the whole chapter, particularly by ver. 20 "Them that sin rebuke before all, that others also may fear." And that the power to ordain was committed to him singly is clear from both the Epistles, particularly 1 Tim. 5-22, and 2 Tim. 2-2, "Lay hands suddenly on no man"-"The things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.""

"This view of the subject, as the plain scriptural view of it, is confirmed by the Epistle of this same Apostle to Titus, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee," chap. 1—5. Directions are then given him as to the qualifications of those to be ordained, and as to

*We commend the reserve of the right reverend author. It was well for him not to say *Consecration*. Because the term induces one to refer to scripture; and there we search in vain for any thing like consecration to the episcopal office. There is not a syllable in the word of God which intimates any thing like different kinds of ordination for ministers of different orders.

his general duty as a governor of the church, of the same character as those given to Timothy, with this particular charge, 'A man that is an heretic, after the first and second admonition, reject.'"—p. 41.

So then Timothy and Titus were of that nameless order of men, who with the ordaining power, possessed the other ordinary apostolical powers. It deserves remark, however, that before the bishop gets through the 41st page he forgets his cautious, circumlocutary mode of speaking, and tells us plainly, "that even in the lifetime of the Apostles, the episcopal office was instituted in the church, by the Apostles themselves, as a distinct order of ministers." We must suppose then that the episcopal office was different from the office held by bishops; for according to our author's own showing, the term bishop was used indiscriminately with the term elder or presbyter. The bishop's office then was the elder's office; and the Episcopal office was something else. This is strange enough. But it was all done to accommodate the modesty of diocesan bishops; who were designed to be successors of the Apostles, possessing their ordinary powers and honours, but yet who could never bring themselves to take their names! Nevertheless Timothy and Titus were of that other order who are now called bishops. But really we do not see how the prelate of North Carolina can free himself from the charge of having proved that there were four orders in the Christian ministry. 1. Apostles. 2. "Another order." 3. Presbyters or bishops. 4. Deacons. Either he must say that the other order was the apostolic, or he must acknowledge that his church wants one of the four. But we leave him to settle this point as he can. He insists on it that Timothy and Titus were bishops in his sense of the term, and labours hard to prove his position. Let us see how he manages the case.

1. "The ordination of Timothy is marked with such a peculiar character as is utterly incompatible with ministerial parity." But the good gentleman does not think fit to tell us how this case is.—We hear not a word about Timothy's ordination in any thing that follows. And if we turn to the account which the scripture gives us, we find nothing at all extraordinary, nothing marked, or peculiar in the transaction. Timothy was ordained with (uela) the laying on of the hands of the Presbytery. Just such an ordination as takes place a hundred times a year in the various Presbyterian and Congregational churches in this country.

2. "Authority is given to Timothy over the doctrine, the ministers, and the members of the church at Ephesus. I besought thee to abide still at Ephesus that thou mightest charge some that they teach no other doctrine.' 1 Tim. i, 3." We take it for granted that bishop R. never for a moment supposed that this entreaty that Timothy should abide still at Ephesus was his ordination; (not to say consecration) as bishop of the church in that place. And we ask any one who understands the force of words, to decide whether the terms used by the Apostle suit the hypothesis

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that Timothy sustained the episcopal office among the Ephesian believers. If so why should Paul beseech him to remain at Ephesus? Where should a bishop be, but in his diocese? Is it to be admitted for a moment, that such a man as Timothy would think of leaving the people committed to his care? Surely men are hard run for evidence that Timothy held the Episcopal office at Ephesus, when they appeal to this passage for proof. But let us compare the circumstances mentioned here, with the record found in the Acts of the Apostles. When Paul was going to Macedonia (1 Tim. i, 3,) he left Timothy at Ephesus. This journey is mentioned Acts xx, 2. But in a few months we find that Timothy is Paul's travelling companion. Does this allow us to suppose that Timothy was bishop of Ephesus? The plain state of the case is this. Paul made a hurried departure from Ephesus, on account of the disturbance raised by The church there was in a disturbed Demetrius the silversmith. state, and was not sufficiently settled in all its parts. Timothy wished to accompany his spiritual father; but Paul having for at least seven years, experienced the fidelity and zeal of Timothy, entreated him to stay for a time at Ephesus to assist in maintaining the doctrine which had been taught by the Apostle, against false teachers, and to complete the organization of the church. But as it is probable that the Apostle had not time fully to charge Timothy in relation to the important functions which he was called to discharge; therefore very shortly after his departure, he wrote this Epistle, for the purpose of giving him full instruction as to his It was then, unquestionably, a temporary service which Timothy was called on to discharge.

The bishop proceeds, "from the 11th to the 18th verse, the Apostle refers to his own commission, as entrusted with the gospel, and at the 18th verse, entrusts it to Timothy. 'This charge I commit unto thee son Timothy." The bishop is most evidently mislead here by the usage of the English word charge; as though it were an office committed; but what will be his surprise when he comes to look at his Greek Testament and finds there the word παραγγέλια? This word occurs only five times in the New Testament, and in every instance in the sense of commandment, order, either in the way of prohibition or precept, see Acts v, 28. xvi, 24. 1 Thess. iv. 2. 1 Tim. i, 5, 18. In this last passage it means a direction or precept respecting the discharge of Timothy's duty. The sense is this. I left you for the time, in my place in Ephesus, that you may charge certain persons (hoi. verse 3) not to teach doctrine contrary to mine; and I commend this direction to your attention. I entrust you with the execution of this commandment. There is no ordination

here, no episcopacy.

"In the second chapter, (continues our prelate) he gives him directions as to the qualifications of Bishops and Deacons." There is a mistake here. The second chapter contains directions in re-

lation to public worship. The Apostle prescribes to Timothy here, what he thought necessary concerning the subjects of prayer; and we just observe in passing, that we have abundant evidence that there was no liturgy in use in the church at Ephesus, otherwise these directions would have been quite superfluous.—In the third chapter we have a statement of the qualifications of bishops and deacons. But what inference at all advantageous to his cause, bishop R. can derive from this statement we are utterly unable to see.—Suppose we admit that Timothy had full power to ordain (of himself) bishops and deacons in the church at Ephesus, nothing follows more than Presbyterians have admitted a hundred times. They do not deny the fact. But the conclusion derived from it, that therefore Timothy was prelate of Ephesus. We leave this then just here for the present, intending hereafter to show what Timothy really was.

The 14th verse of this chapter is thought by the author under review, to contain decisive evidence that Timothy had supreme authority in the church at Ephesus. "These things write I unto thee hoping to come unto thee shortly, but if I tarry long, that thou mayest know how to behave thyself in the church of God." This it is said must refer to the exercise of Episcopal authority. But why Episcopal authority? The words will suit an evangelist or a presbyter just as well as a bishop. How can a man bring himself to draw particular conclusions from general terms in this way?—But bishop R. connects this passage with the first verse of the fifth chapter, as evidence of his facts, "Rebuke not an Elder, but entreat him as a father." It is evident that the bishop did not look at the context here, or he could not have supposed that in this case there was implied any exercise of episcopal authority: for elder in the text means an aged man. Surely a presbyter may exercise church

discipline as well as a bishop. We pass on. "Against an Elder receive not an accusation, but before two or three witnesses, verse 19." Here is thought to be dicisive evidence of Episcopal authority, for in this case the term Elder is admitted to be an officer in the church, such an one as in the 3d chapter is called a bishop. But if one will look at the whole case, he will find it much too slender as a foundation for his hope of covenanted mercy. By comparing the 19th and 20th chapters of Acts with the first Epistle to Timothy, and recollecting that it was not the custom of Paul or any of the Apostles to ordain novices (new converts) as ministers of the Gospel, we shall find that the case was thus. Ephesus was at that period a great city, and exerted of course great influence on the whole of Asia Minor. It was very important that the teachers of religion there should be well tried and able men. During the Apostle's abode with the Ephesians, he appears not to have appointed any presbyters or bishops, waiting no doubt to find proper men and give them suitable training. But as his abode there was abruptly terminated, he left

Timothy as we have before seen, to take his place for a time and complete his work. It would seem that the whole business of organizing the church was to be accomplished, and Timothy receives this letter from Paul, not merely for the purpose of individual instruction but for the sake of giving to others the rule by which a church is to be governed. For this purpose he begins with asserting his Apostolical office, as was his custom generally in his epistles; and then repeats a charge before given respecting false teachers, who had it seems visited Ephesus, the names of two of whom, he mentions. In the second chapter, he gives directions respecting the prayers of the church; and towards the close of it forbids the women to officiate as public teachers. In the third chapter, we find instructions respecting the officers of the church. 1. The teachers, called Bishops or Presbyters. 2. The Deacons. Towards the close of this chapter, the Apostle states the fundamental truth of the gospel system, -* The pillar and ground of the Gospel is the Divine Nature of Jesus Christ.

This leads to a prediction of a lamentable departure from the truth by religious teachers at some future time. The apostle then (iv, 6.) returns to the fundamental truth stated iii, 16, and insists that it should be urged with all diligence. In iv, 9, he returns to the same important doctrine, and insists that it be faithfully taught. After adding some particular exhortations to Timothy, he proceeds in the 5th Chapter to speak of the right ordering of the church in regard to the support of widows, the stipends of Presbyters, the exercise of discipline in regard to Elders and others; and various particular matters concerning Timothy personally. From these the apostle proceeds in the 6th Chapter to other points in the arrangements and regulations in the church, such as the duty of ser-

We agree with those critical editors of the New Testament, who make the third chapter close at the end of the 15th verse, or at any rate place a period here. The words translated, pillar and ground of the truth, are not to be referred to the church: σλυλος is literally a pillar; and metaphorically it is that particularly on which any thing rests, a fundamental doctrine :-εδραίωμα is a basis, a foundation; and in its metaphorical sense is synonymous with the former word. And Scias here is doubtless the gospel, as a system of truth. But in what sense is the church the pillar, or the foundation of the gospel? If it were affirmed that the gospel is the foundation of the church, we could understand the metaphor perfectly. The truth that Jesus is the Christ the son of the living God, according to Peter's confession, is the rock on which the church is built: it is the great fundamental truth. But it is harsh and extravagant to say that the church is the basis or support of the gospel. Accordingly we read the passage before us thus—"The fundamental truth of the gospel—and confessedly great is the mystery of godliness is, God was manifested in the flesh, justified by the spirit, seen by angels, believed on by the world, (Gentiles) received into glory: (but the spirit expressly saith that in the last time some shall depart from the faith," &c .- continuing the parenthesis to the close of the fifth verse; and with the sixth resuming the subject of the 16th verse of the 3d chapter.

vants who belonged to the church, whether their masters were believers or unbelievers: and with this he severely condemns any who might teach any other doctrine. With particular exhortations to Timothy he mingles other general admonitions to the end of the epistle. Now we ask any judicious reader to determine whether the whole epistle, taken in all its connexions, does not clearly imply this, that Timothy was left as Paul's assistant at Ephesus to organize a church, and make under the instructions of the apostle the necessary regulations there; and whether this epistle was not intended for the use of the church of that place, and for all other churches and ministers in all ages, as well as for Timothy. does not the whole history of the case suit the Presbyterian hypothesis much better than the Episcopal? The former is this; that Timothy was an Evangelist; that is a minister of religion furnished with extraordinary powers for the purpose of assisting the Apostles in planting the gospel, and completing the organization of churches; who when he had finished the work in one place, went to another. The latter is, that Timothy was appointed diocesan bishop of Ephesus, with Presbyters under his episcopal authority. In settling this question, let the reader turn again to Acts xx, 17-28, and read the charge given by Paul to the elders or bishops of Ephesus. It is beyond a doubt that when Paul sent to Miletus for the Presbyters of the church, Timothy, instead of being in the bishopric which has been so kindly given to him, was Paul's travelling companion. This whole charge then is given to these men in presence of their supposed bishop. Paul charges them to take heed to that flock over which the Holy Spirit had made them bishops, to govern it well, &c. In a word he addresses them just as though the whole business of teaching and governing belonged to them; he speaks of the church as committed to them by the Holy Spirit and says not a word; gives not a single hint of any duty to be performed to their diocesan Timothy, of any submission to his authority? In page 73, bishop R. says that "St. Paul knew too well what belonged to clerical propriety, to have addressed an epistle to any church collectively, that was under the care of its own bishop!" But where was his clerical propriety in this case? Before the face of the bishop of Ephesus to speak to his Presbyters as though the whole authority of the church were in their hands!-to address them as if all the interests of that church were entrusted to their care. What a flagrant breach of clerical propriety. The truth is on the presbyterian hypothesis, the whole affair appears perfectly easy and natural, and every part of the epistle is congruous with the history in the Acts of the Apostles: but on the episcopal hypothesis many things are strained and detorted. The prescriptions then respecting ordination, and discipline were not given to Timothy as bishop, but through him as an evangelist for the benefit of all who might be employed in the government of the church. They, every one of them, are just as suitable to a Presbyterian minister, as to an

Episcopalian. And there is nothing in their being addressed singly to Timothy, when we recollect that he had been temporarily left by Paul at Ephesus for the organization of the church. It is also reasonable to believe that Timothy hastened too much to do his work, that he might rejoin his beloved friend the apostle; and that this was the reason why Paul, though he was anxious to pursue his journey to Jerusalem, stopped at Miletus and sent for the presbyters of the church of Ephesus, that he might fully instruct them, and give them a suitable charge. Had Paul ordained these men during his abode among them, he no doubt would have given all these charges before. But admitting that their ordination was performed by Timothy, we can easily see why Paul in his solicitude would even delay his journey, for the purpose of seeing these presbyters, and giving them charges and instructions, of which we have a specimen in the 20th Chap. of Acts. If Timothy then was ordained bishop of Ephesus, he was a bishop without presbyters until he made them himself. And this is a new case in the history of the hierarchy. A bishop in partibus infidelium, has been heard of before now; but a diocesan bishop without clergy under him is

a perfect anomaly in high church.

But let us now advert to the account given us in the New Testament of the Life of Timothy, and see whether it conforms to the notion of his being a diocesan bishop or not. It ought to be remembered that according to the hypothesis of our author, there were seven such bishops at no great distance from each other, namely, the bishops of Ephesus, of Smyrna, Pergamos, Thyatira, Sordis, Philadelphia and Laodicea. Of these, five bishoprics lay within a territory but little if any larger, than one of the counties in the State of North Carolina. Bishops were more numerous in the ancient church than among modern hierarchists. But not now to dwell on this subject: Timothy was bishop of Ephesus. Well, his business was to preach the word, and govern his church. But instead of doing this, we find him proceeding in the following man-After Paul had taken him as a companion, he went from Lystra to Phrygia and Galatia; thence through Mysia to Troas. From Troas he went to Macedonia, Acts xvii, 1, and visited Samothracia, Neapolis, Philippi, Amphipolis, Apollonia, Thessaloni-From Thessalonica he journeyed to Berea, A. D. 53; thence to Athens; and thence to Thessalonica, A. D. 54, thence through Macedonia to Corinth, (Acts xviii, 5.) After staying near two years at Corioth, he accompanied Paul to Ephesus, and probably from that place to Jerusalem (A. D. 56.) From thence he went through Phrygia and Galatia again to Ephesus, (A. D. 57.) From Ephesus he was sent to Corinth, (A. D. 59) through Macedonia. He returned from Corinth to Ephesus (in the year 60.) He is here left by Paul for a time, and in three or four months goes to him into Macedonia; whence he accompanies Paul on his journey to Jerusalem. We do not know what became of him, after this; but

probably he accompanied Paul in his journey. However this may be, we know that he was with the Apostle at Rome, when he wrote to the Philippians, to the Colossians, and to Philemon. And also that he was present when the Apostle wrote his epistle to the Hebrews. After this, we hear nothing more of him in the New Testament.

The accounts given by the Fathers of Timothy, afford no information to be relied on by an impartial judge of historical testimony. The passage quoted from the Epistles of Ignatius, if we admit them to be genuine, proves nothing but that Timothy was one of the teachers of the Church in Ephesus in the time of the Apostles.—And this no reader of the New Testament ever for a moment thought of doubting.*

Eusebeus only says "it is reported" that Timothy was appointed by Paul first bishop of the Ephesians. Now Eusebius lived more than three hundred years after the Christian Æra; at a time when the church was rising in worldly favour; after bishops had begun to assume great things to themselves; and when the effort was made to find evidence to support these claims. It is easy

* The words used in the Epistle to the Ephesians which goes under the name of Ignatius are the following. "Iva ev ndipo Epeciar eureda tare the following. "Iva ev ndipo Epeciar eureda tare data tois átoolodos tarious Epeciar eureda, ev durámet Indou Xriole, naúda, I'w árva, Timodéa la nuololála. I wish that I may be found in the lot of the Ephesian Christians, who always conversed with the Apostles of Jesus Christ, Paul, John and the most faithful Timothy." If this proves any thing more than that Timothy was a religious teacher among the Ephesians, it proves that he was an Apostle. But who pretends this? It ought to be stated that this Testimony is taken from the larger Epistles of Ignatius, which almost universally, by learned Episcopalians, are acknowledged to have been interpolated, and very greatly corrupted. And by comparing the larger and smaller Epistles, it will be found that this passage is forged. Bishop R. is welcome to all the evidence here afforded for his hypothesis.

† The passage from Eusebius is in these words, Τιμοδέος γε μῆν λης εν Εφέσω παροικίας ἱσλορειλαι πρώλος λην επισκοπὴν είληχεναι. Timothy is reported to have received first the oversight of the parish, (church) in Ephesus Lib. iii. chap. 4. Now Eusebius died in the year 340, that is nearly three hundred years after the event of which he records the tradition. And this is the first mention made of the Episcopate of Timothy in any of the genuine writings of the fathers. It is true that the apostolical constitutions are referred to by episcopal writers; but they are known not to be genuine; and the date of their composition is entirely uncertain. The other authorities referred to are still more remote. Chrysostom died in the beginning of the 5th century. The council of Chalcedon was held in the middle of that century, and Theodoret died ten years afterwards. Photius finished his course in 891, and the author quoted by him is not named, so that nobody knows who he was or when he lived.

These are the authorities relied on by the prelatists in support of the episcopal character of Timothy. The reader can see at once the probability that they all originated from the tradition of Eusebius. Can such tradition weigh a feather against the plain account of scripture?

for us to form a judgment of the reliance to be placed on reports of this kind by adverting to the circumstances of our own country. It is but little more than two hundred years since the first permanent European settlements were made in North America. Now suppose that a historian of the present day, should, among a number of events which he is enabled to authenticate by proper historical evidence, mention some of the traditions which are in circulation in the country respecting events which happened during the first forty or fifty years after our forefathers came to this land; and suppose farther, that these traditional stories should twenty centuries hence become a matter of controversy, who would risk his estate on the testimony of that historian who thus reported the floating traditions of his country? What would be thought of the legislator who would make these traditions the foundation of a law respecting titles? This is a just statement of the value of ecclesiastical traditions.— Nay they ought to be received with an additional abatement: because before the time when they were committed to writing, the spirit of ecclesiastical ambition had been wakened up among the fathers. Most of them wished to exalt the dignity and increase the the power of the diocesan bishops, and therefore were ready to record every tradition which served this purpose.

It deserves to be remarked, too, that Episcopalian writers can be brought to no agreement as to the real character of Timothy's authority. Eusebius only makes him bishop of the parish in Ephesus. But Chrysostom would have us believe that he was archbishop of Asia Minor. Theodoret is of the same opinion. Hammond and others among the moderns fight on the same side. But others again vehemently oppose this notion, and make Timothy no more than a diocesan bishop. Let the prelatists agree among themselves what office Timothy sustained, before they assault us in the unmerciful

way of the bishop of North Carolina.

If we may turn once more to scripture, we shall see how much it differs from the prelatists of all ages. It is held by Episcopalians that Epaphroditus was bishop of Philippi; and we have seen the remark made with peculiar complacency, that Paul calls him the Apostle of the Philippians; (see chap. ii, 25, in which it is said that απόσλολον ought not to be rendered messenger as it is in our translation, but apostle,) and this for the sake of showing that sometimes a bishop is called an Apostle. Here now is a remarkable instance of Paul's disregard of what bishop R. calls clerical propriety. answer to our inquiry, where was the bishop of Rome, of Corinth, &c. when the Apostle wrote his letters to them, he admits that these churches had no bishops at that period; otherwise Paul would not by any means have addressed the churches at large. He would have sent his letter to the bishop! - But here is a letter addressed to the church of Philippi, and its officers, and sent by the hands of their bishop. All the instructions and charges are given to the church at large, and not a word said about the authority of their diocesan! Really if bishop R. had lived in the times of the Apostle, we fear that Paul would have fared about as bad as our Reviewer

has done! (See page 73.)

But we have not stated the worst of the case. The letter to the Philippians was written while Paul was prisoner at Rome; at least four years after bishop R. supposes that Timothy was ordained (not to say consecrated) bishop of Ephesus. Well; the Apostle not only commits the flagrant breach of clerical decorum just adverted to: but he promises to send the bishop of Ephesus (as soon as he well can.) to the diocese of the bishop of Philippi, that he might know their affairs! What does the bishop of North Carolina think of this? How will he reconcile it with clerical propriety? We fear that it will gravel him almost as sorely, as some of the doctrinal passages in the Epistle to the Romans. But is it at all to be believed that Timothy was bishop of Ephesus?

The question then is, what office did he sustain? We reply that he was an Evangelist. But hear what bishop R. says on this

subject.

"Equally unwarranted by scripture and ecclesiastical history is the usual subterfuge resorted to by contenders for parity in the christian ministry, against the episcopal character of Timothy and Titus. They were Evangelists it is said, and not Bishops—and as Evangelists only, were cloathed with

a special power to ordain and govern in the church."

"This, sir, also, is mere assertion—and you are required to show, either from scripture or the records of antiquity, that there was a distinct order of ministers in the church styled Evangelists; and as such possessed of authority distinct from, and superior to, the order either of Deacons or Presbyters—unless you can do this, you must be aware sir, that the reasoning founded on this assertion, and the conclusions drawn from it, are equally gratuitous with the assertion itself; and very wonderful indeed it would be, that an office, which from the very nature of things, must run parallel with the gospel, so long as there was a heathen land into which to carry its joyful sound, should have been discontinued in the church. But as the work of an Evangelist cannot cease, so long as the glad tidings of the gospel of Christ are unheard by any nation, kindred, tongue or people, so neither can the office. Every Deacon, Presbyter or Bishop, proclaiming these glad tidings to such, is thereby, and not in virtue of any official designation, an Evangelist, in the proper scriptural and only just meaning of that word. Nor was any other notion ever annexed to the word—until it was found convenient, by the contenders for parity, to consider an Evangelist as a distinct office in the church, in order to evade the clear and direct precedent for parity, given in the case of Timothy and Titus."—pp. 42, 43.

One who did not know this writer would suppose from his bold and peremptory assertions, that all christian antiquity is as familiar to him as his prayer book. But let us see what reason there is for his confidence. Rarely indeed does he afford us the evidence on which he relies—And he must excuse us, and all who think with us, for not believing matters of history on his assertion. But let us inquire for the proof: and,

1. As to scripture, Eph. iv, 11. "And he (Christ) gave some Apostles, and some Prophets, and some Evangelists, and some Vol. IX. No. 11.—Nov. 1826.

pastors and teachers." Did bishop R. recollect this passage of scripture; or was this part written by some lay assistant not very familiar with his Bible? Were not Apostles officers? Were not prophets, were not pastors and teachers? And is it according to the usage of any respectable writer to place between words of distinct and appropriated meaning, in this way, a general and indefinite term which comprehends all of every kind? Bishop R. seems to have great horror at our innocent word Hermeneutics; but we cannot help recommending it to him to pay some attention to the thing. The term Evangelist occurs in two other places, 2 Tim. iv, 5, and Acts xxi, 8. In the first of these, Timothy is expressly called an Evangelist. And in the second the same title was given to Philip, who had once been one of the seven deacons of the Church in Jerusalem. So much for the use of the word in scripture.

2. Let us look to Ecclesiastical Antiquity. Bishop R. will then please to take up his Eusebius and turn to the third book, and thirty-seventh chapter (pa. 133 Edition of Reading.) He will there find an account of Evangelists, to this effect. "Many of the disciples of that age with a vehement love of divine philosophy which the word of God had excited, fulfilled the Saviour's command by distributing their substance to the poor. Then leaving their own country and going abroad, they performed the work of Evangelists, (εργον επελελόυν εὐαγγελισλών) being eagerly desirous to preach Christ to those who had never heard the doctrine of faith, and to deliver to them the sacred scriptures. And after they had laid the foundation of the true religion in foreign parts, and appointed others as pastors, they committed the new converts to their care, and went on to other regions, &c. In this testimony, both Theophylact and Theodoret concur in their commentaries on Eph. iv, 11. So that we are fully warranted in asserting that Evangelists were extraordinary teachers set over no particular churches, but employed as assistants of the Apostles, and sent from one place to another, for the purpose of organizing churches; or strengthening them in their faith: or as Theodoret says, excivou περιίον λες exhoutton: they went about and preached. What are we now to think of bishop R's bold assertions about scripture and antiquity? Is it unkind in us to advise him to read more, before he writes on these subjects?

The case of Titus is so similar to that of Timothy that we cannot think it necessary to dwell long on it. It is universally understood that "a Bishop has a certain district under his government called a diocese, beyond the limits of which he has no authority at all." Now our author maintains that Titus was bishop of Crete. But let us look at the New Testament. We there find that Titus was sent by the Apostle to Corinth, when things were in great disorder there, as is evident from Paul's epistle to that church. [See 1 Cor. i, 12. iv, v, vi, xi, xv, xvi, for an account of their divisions,

their false teachers, their immoralities, their neglect of discipline, their going to law before the heathen, their abuse of the Lord's supper, and of their miraculous gifts, their errors about the resurrection, &c.] Here it would seem was work for a Bishop. if we are to be guided by things instead of names, must we not say that Titus was bishop of Corinth? Timothy indeed was also sent to that place, but his abode was short; whereas Titus tarried a considerable time; and then went to Paul in Macedonia (2 Cor. ii, 13. vii, 5, 6.) He brought a good account of the Corinthian Church, and was then sent back (2 Cor. viii, 6—See also xii, 18.) After this we find him at Rome; and from thence he is sent to Dalmatia. 2 Tim. iv, 10. Either before or after this, he is in Crete. But he does not stay there-He is required to be at Nicopolis; and what became of him afterwards the New Testament does not mention. His Episcopate in Crete is not mentioned until after the year three hundred. But then, as in Timothy's case, it is not settled whether he was in truth bishop or archbishop. Eusebius, Ambrose and others are for the former; Chrysostom, Theodoret and their followers favour the latter; Chrysostom expressly says that the whole island was committed to him, that he might exercise power and jurisdiction over so many bishops. Every school-boy knows that Crete was very populous; that it was famous for its hundred cities; that the people were licentious and dishonest even to a proverb. Of course bishop Titus would have quite enough to do governing so many clergy, and so corrupt a people. What was exactly the ecclesiastical rank of Titus we leave to be settled by those who are better versed in these matters than we are. But really for the credit of these two eminent ministers of the gospel, Timothy and Titus, we do hope that their episcopacy will be given up. can believe that the spiritual government of the Dioceses of Ephesus and Crete was particularly committed to them, and that they yet went about the world, minding every body's business but their

This whole case is plainly this—The planting of a Church of Christ was an extraordinary work. Men of extraordinary qualifications were employed in it. But as the work was too great for the Apostles, they were authorized to select assistants of extraordinary gifts and attainments, whom they sent from one place to another, with full powers to complete what they themselves left unfinished. And, most naturally, the Apostles wrote to them according to their real character, endowments, and duties. The error of bishop R. consists in supposing that officers of the church raised up for an extraordinary occasion, and endowed with higher gifts than usual, were intended to be perpetual: that is that men who were designed to guide and regulate the churches, until the canon of scripture should be complete, and all christians allowed access to the writings of the Apostles, were intended to be continued, when such provisions were unnecessary.

Bishop R. seems to place some reliance on the subscriptions to the Epistles to Timothy and Titus; for he thus expresses himself.

"Neither are the subscriptions to the Epistles to Timothy and Titus, any more "forgeries," as you venture to pronounce them, than the headings of the chapters in the Bible, or than the divisions of the Bible into chapters and verses. They are not Scripture, nor considered as such, but as declarations of matters of fact, sufficiently attested by other evidence, to render it both safe and useful, to give the information to the readers of Scripture. Eusebius, Chrysostom, Epiphanius, Jerome, and Hilary the Deacon, as quoted by Bingham, Eccles. Antiq. vol. I. Book 2d, ckap. 1st, page 20, folio edition, all declare, that Timothy was ordained Bishop of Ephesus by St. Paul—most of the same authors agree in the same declarations as to Titus, that he was ordained Bishop of Crete by St. Paul also. Therefore, another assertion of yours that, "at least three hundred years past off before any thing was heard of the Episcopate of Timothy and Titus," is not the truth, these writers being witnesses with the scriptures.—Nor yet is it true that "there is nothing but uncertain tradition to support this notion"—both which rash and unfounded assertions, you make at p. 647. The tradition for "this notion," as you call it, being evidence just as certain as that, on which all christians rely for the authenticity of the canon of Scripture, and for the fact, that it is a revelation from God."—p. 72.

Surely no writer ever was so reckless as our Diocesan. Either he supposes that his readers are totally ignorant; or he himself has never spent time in making himself acquainted with the Fathers, whose writings he thus refers to; or with the former history of the church, concerning which he makes such bold assertions. As to the subscriptions to the Epistles, the Bishop says that they are not forgeries, nor yet are they scripture. How then came they in the New Testament? How is it that they are printed, as sometimes they are, in a way entirely to mislead the common reader? To say that they are to be considered in the same light as the headings of the chapters, or division of the Bible into chapters and verses, is egregious trifling. But they are "declarations of matters of fact sufficiently attested by other evidence, to make it both safe and useful to give the information to the readers of Scripture."--Well let us examine this matter a little. And we hope that while the bishop is reading this part of our Review he will keep his critical edition of the Greek Testament open before him, his Mill, or his Wetstein, or his Griesback. Doing this, he will perceive, at once. that the manuscripts vary so much as to render it impossible for him to determine what the matters of fact here attested are: and it is an odd sort of testimony that leaves us at a loss to know even what are the facts of the case.

In the next place, it cannot but occur to one who is able to make such strong assertions respecting antiquity, that the inscription at the end of the first epistle was placed there more than 250 years after the death of Paul; because the term pacatiana was not in use until the reign of Constantine the Great. We will not dispute about the word forgery. But when an unknown transcriber dates

a letter at a place, near three hundred years after it was written, what is the worth of his testimony?

The inscription affixed to the second epistle is wanting in all the most ancient and valuable manuscripts of the New Testament. And in those of a later date, the variations are very considerable. It is therefore spurious; it bears on the face of it the character of later times. And we must be pardoned for telling the bishop that this appeal to these inscriptions will excite the surprise of all who have made Biblical Criticism a subject of study. Many too will laugh at a bishop, who, in this age, gravely refers to evidence of this sort to support his high pretensions. We are really sorry for this—but how can we help it, if the bishop will expose himself?

But there is something more surprising than this—The bishop says, "Eusebius, Chrysostom, Epiphanius, Jerome, and Hilary the deacon all declare that Timothy was ordained bishop of Ephesus by St. Paul, &c.—Therefore another assertion of yours, that "at least three hundred years past off before any thing was heard of the episcopate of Timothy and Titus," is not the truth, these writers being witnesses with the scriptures."!!!!

We have shown that there is no evidence for this in the scriptures; except these famous inscriptions, which are not scripture; but have been foisted in to support prelatical pretensions; and which are retained when every man, who knows the least thing about these matters knows that they are spurious. And as for the list of witnesses given above, we have nothing to say more than adduce the following facts.

Eusebius died Anno Domini, 340. Chrysostom, 407. Epiphanius, 402. Jerome, 420. Hilary the Deacon wrote about 384, when he died is uncertain.

Will the bishop be so good as to explain to us how these old Fathers could have testified to the facts which he wishes to make them prove, before they were born? Do let us hear how they bear witness that our assertion is not true. We say nothing of the clerical propriety of the bishop's terms. We only wish to know how witnesses who lived in the 4th century can disprove the truth of our assertion.

We have now shown that

1. Deacons were not ministers of the word.

2. That the Apostles were not of a different order from Presbyters; or if they were, that they were extraordinary officers, who as such had no successors.

3. That Finothy and Titus were not diocesan bishops but evangelists; not of a different order from presbyters, but employed also as extraordinary officers for the particular occasion.

And from all this it would seem to follow that according to our Reviewer, the permanent teachers in the church were those who, according to bishop R's own confession, were styled indifferently elders or bishops. But we have still more to say on this subject.

Our reviewer had said "The whole language of the New Testament is such, as to have extorted from many learned Episcopalians the confession, that bishops and presbyters were the same."

To this the bishop thought it consistent with clerical propriety,

to reply in the following terms.

"Sir, I am sorry that any man having a character to lose, whether for christian candour or literary fairness, should so commit himself. For what is this but the threadbare, exploded argument, from the Community of Names, which no Episcopalian pretends to dispute. But you cannot bring forward a solitary learned Episcopalian, by whom the confession ever was made, that Bishop and Presbyter were the same order in the ministry. less can you establish your assertion either from scripture or antiquity

"Were you conversant with the writings of Mr Charles Leslie, I think, that even the necessity of your case, could hardly have driven you to so weak a defence of your cause, as you have here resorted to. And as the objection is old and unadorned with any thing new or even ingenious in its support, I shall reply to it in his words, as I find them in the discourse be-

fore mentioned.

** If the Presbyterians will say (because they have nothing left to say) that all London (for example) was but one Parish—and that the Presbyter of every other Parish, was as much a Bishop as the Bishop of London, because the words Bishop and Presbyter are sometimes used in the same sense. they may as well prove that Christ was but a Deacon, because he is so called; Rom. xv, 8. And Bishop signifies an overseer, and Presbyter an ancient man or elder man—whence our term of Alderman. And this is as good a foundation to prove that the Apostles were Aldermen, in the City acceptation of the word; or that our Aldermen are all Bishops and Apostles, as to prove that Presbyters and Bishops are all one; from the childish jingle of

"It would be the same thing if one should undertake to confront all antiquity, and prove against all the histories, that the Emperors of Rome were no more than the Generals of Armies, and that every Roman General was Emperor of Rome, because he could find the word Imperator, sometimes

applied to the general of an army.

""Or, as if a commonwealth's man should get up and say—that our former Kings, were no more than our Dukes are now, because the stile of

Grace, which is now given to Dukes, was then given to Kings.

"And suppose that any one was put under the penance of answering such ridiculous arguments, what method would be taken, but to show that the Emperors of Rome, and former Kings of England had Generals of armies, and Dukes under them, and exercised authority over them?

"Therefore, when we find it given in charge to Timothy, the first Bishop of Ephesus-how he was to proceed against his Presbyters when they transgressed-to sit in judgment upon them, examine witnesses against them, and pass censures upon them, it is a most impertinent logomachy to argue from the etymology of the words, that notwithstanding all this-a Bishop and a Presbyter are the same thing. Therefore, that one text 1 Tim. v, 19, is sufficient to silence the pitiful clamour of the Presbyterians. Our English translation reads it "against an Elder"--which is the literal translation of the word Presbyter-" against a Presbyter receive not an accusation, but before two or three witnesses, and them that sin, rebuke before all, that others also may fear." Now upon the Presbyterian hypothesis we must say, that Timothy had no authority or jurisdiction over that Presbyter, against whom he had power to receive accusations, examine witnesses and pass censures upon him; and that such a Presbyter had the same authority over Timothy; which is so extravagant, and against common

sense, that I will not stay longer to confute it; and this is enough to have said concerning the Presbyterian argument from the etymology of the word Presbyter and Bishop."-pp. 66, 67.

It is surprising, that whenever a high churchman meets with the argument for ministerial equality derived from the community of names, it invariably appears to put him into a passion. But why should that which is perfectly insignificant produce such excitement? Why, too, did it not occur to our prelate, that the character of our Reviewer, whatever it may be, had nothing to do with the force of the argument? The bishop here is at his bold assertions again. He says that we "cannot bring forward a solitary learned episcopalian, by whom the confession was ever made, that bishop and presbyter were the same order in the ministry." Why will not this prelate according to the charge of Paul to Timothy "give himself to reading?" There are many, very many things in the writings of learned episcopalians, which bishop R. knows very well that he never saw: why then will he subject himself by confident affirmation to continual exposure? Did he ever read Sir Peter King's Inquiry into the Constitution of the Primitive Church? He was once Lord Chancellor of England; a man of very extensive learning. He proves beyond a doubt that in the primitive church, a presbyter had the whole power of a bishop; and that the difference between them was that the bishop had a pastoral charge, and the presbyter had not.

What does bishop R. think of Bingham—was he learned? Well. he says that "the Church of England does by no means damn or cut off from her communion, those who believe bishops and presbyters to be the same order. Some of our best episcopal divines, and true sons of the Church of England, have said the same, distinguishing between order and jurisdiction, and made use of this doctrine and distinction to justify the ordinations of the Reformed churches, against the Romanists." But it is needless to pursue this subject farther. Let bishop R. borrow from any presbyterian neighbour of his, Dr Miller's Letters concerning the Constitution and Order of the Christian Ministry, and read from page 246 to 285; and without taking the time to peruse all the works of all learned episcopalians, he will find that he ought not to make assertions so

readily as he allows himself to do.

As for the argument borrowed from Leslie, we had seen it before we ever heard of bishop R.; and had seen it answered in a manner most perfectly satisfactory. We do request it as a most particular favour of bishop R. that on this subject he would read what is to be found in the Christian's Magazine, vol. 1, pp. 187-This is a Review of Essays on Episcopacy from the pen of the celebrated Dr Mason of New York. Were the bishop conversant with the writings of Dr Mason, we do not think, that even the necessity of his case could have driven him to so weak a defence of his cause as he has here resorted to. We feel that we have a right to re-echo the bishop's words. No man who understands the use of language, and considers this subject without prejudice, can sincerely scorn the argument for parity derived from the communi-

tu of names.

We have before remarked, that the names of officers in the Christian church were general terms, as is the case with many words used to express offices in civil life. In some cases, these words are used in their ordinary sense, while in others they are restricted. A remarkable case of this kind occurs in 1 Tim. v, 1 and The word Elder in the first verse evidently means an old man; in the 19th it means a particular officer in the church. The context enables any one not a mere child to perceive this at once. The rule which has been laid down is this; when a writer's subject is the church in any part of its polity, then we take it for granted that the terms of office are used in their restricted sense: otherwise their general meaning is to be attributed to these words. It is just so in civil cases. Congress, assembly, judge and the like are general terms admitting of various applications. But when we speak of our government, then these terms at once become restricted; and any but an ideot can understand their definite application; and the peculiar powers belonging to the several offices held under the government. Indeed it is impossible to speak intelligibly in relation to this subject, without giving to words that restricted meaning on which we insist. Why does it appear absurd to show that Christ was but a deacon, if the general term deacon, is not restricted in its application to a particular church officer? For the same reason and for that only it appears absurd to say that apostles are aldermen. We annex a definite idea to the term apostle, we think of a particular officer in the church of Christ: So also in using the word alderman we think of a particular officer in a city corporation; and hence the obvious absurdity. So then, the episcopalians cannot use their favourite arguments to turn us in this case into ridicule, without admitting the very principle for which we contend. We say that the word bishop, signifying, in its general sense, an overseer, when applied to an officer in the primitive church is definite in its meaning; that it does not signify an apostle, nor a deacon, but in the restricted sense of these terms. one who has the oversight of a particular church. In like manner, the word presbyter, when used in the same way, has a definite meaning, so that presbyter for instance cannot be commuted for deacon. But while official terms have this restricted signification. it is evident beyond dispute, that bishop and presbyter are used indiscriminately for the same office. The only difference between them being this, that the word presbyter conveys an idea of the authority with which one executes his office; and bishop, (επισκοτος) the actual discharge of official duty.

Or to express our ideas in other terms—when we find in scripture, the terms apostle, bishop, deacon, applied to officers in the

church of Christ, it is evident that bishop cannot be used in place of either apostle or deacon: the case is the same with apostle, presbyter and deacon: but presbyter and bishop may at any time be substituted one for another without in the least degree hurting the sense. This is done twice by the apostle Paul; once in the 20th of Acts, and once in the Epistle to Titus. If then language can convey any definite ideas, we are warranted in saying that bishops and presbyters, according to the New Testament, are officers of the same order.

The additional instances given by Leslie are not fairly stated: no presbyterian ever thought of proving parity after this fashion. If imperator, although for many years it signified the general of an army, yet when in the degenerate days of Rome the soldiers elected the chief of the empire, became restricted in its signification, then we might certainly know that imperator meant emperor. And supposing that the term Augustus was also used, after the days of Octavius Cæsar, to designate the emperor, then it would follow undeniably that Augustus, and Imperator expressed precisely the same office. But no, say the episcopalians, imperator signifies a general, and it is pitiful trifling to pretend that it means emperor. The

reader can easily see on which side the sophistry lies.

Just so in regard to the instance of king and duke. It is a manifest perversion of the case. No commonwealth's man, no presbyterian ever reasoned in this pitiful way. But thus—formerly the kings of England were distinguished by the style of grace. When therefore a writer speaks of the king, he means the person styled his grace: and when he uses the term his grace he means the king. His grace, and king then mean the very same office and authority. Is this too ridiculous to be answered? But says Mr Charles Leslie, the term grace is now applied to dukes, and therefore a duke and a king cannot be the same. A very sapient conclusion indeed! Bishop and presbyter once were applied indifferently to the same church officer; but since that time, the meaning of the words is changed; bishop now signifies an officer of the highest order, and presbyter one in the next rank; therefore, before this change took place, they meant officers of different order: that is, when they were used indiscriminately for the same officer, they meant officers entirely different. This is the sort of reasoning in which bishop R. perfectly coincides. We can only say that he manifests wonderful facility towards his own party.

As for all the rest about Timothy, we have sufficiently answered

it already.

But now we come to his ten instances from the scripture of diocesan episcopacy.

These are the cases of Timothy and Titus—two. Of the angels of the churches in Revelations—seven.

Of the episcopacy of James in Jerusalem-one.

In all ten!

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594 Review of Bishop Ravenscroft's Vindication and Defence.

We hope that our readers, by this time, know well enough what to think of the first two.

In regard to the angels of the seven churches, the bishop writes

"In the lifetime of John, the beloved disciple, we have further proof of Diocesan Episcopacy, in the seven churches of Asia, to whose respective Angels, or chief Governors, were addressed, through St. John, the admonitions of the great Head of the Church. I enter not into the unprofitable and childish jangle, raised on the word Angel, in order to support the Presbyterian hypothesis. Sufficient it is for me, that the Church of Ephesus is in the number of the seven thus admonished; in which, we have already seen from Scripture, that a Diocesan Bishop was appointed; and have good reason to believe, that the succession from Timothy was acted upon before the Apocalyptic vision; because upwards of thirty years elapsed, from the appointment of Timothy to the government of the Ephesian Church, to the giving the Revelation to St. John; and we well know, that the primitive Bishops, or Angels of the Churches, had but a short space given them by the persecuting powers.

"If then, the Bishop or chief governor of the Ephesian Church, is addressed in a revelation from Heaven, as the Angel of that Church, and is commended for the just exercise of his episcopal authority, in trying them which said they were Apostles, but were not, Rev. ii, 2, the same official character and station must be assigned to the Angels of the other six Churches—We have therefore at once, and from Scripture too, six additional testimonies against your "indisputable fact."

"If to this we add the testimony which Ecclesiastical antiquity gives in support of the diocesan character of these Angels, it is not easy to understand upon what principle it can be resisted. For we have extant, the Epistles of Ignatius, Bishop of Antioch, ordained by the Apostles, to three of these Apocalyptic Churches, the Ephesian, the Philadelphian and the Smyrnean, in all of which he recognises the three orders of the Bishop, the Presbytery and the Deacons—particularly in that to the Ephesians, he speaks of Onesimus their Bishop, who of course must have been such subsequent to Timothy. And in that to the Smyrneans, of Polycarp their Bishop, who was also apostolically ordained to his office of Angel or Bishop. To this we can add the testimony of many witnesses, particularly of St. Augustine and Epiphanius, that by the Angels of the Apocalyptic Churches, the chief

rulers or Bishops of those Churches were always understood.

"Another testimony to this point, less objectionable perhaps in your eyes than the early historians of the Church, is found in the more modern ecclesiastical historian Mosheim; in his commentaries on the three first centuries, Vidal's translation, p. 227, 228, note—he thus expresses himself, In support of this opinion, (that Episcopacy was established during the lifetime of the Apostles and with their approbation) we are supplied with an argument of such strength, in those 'Angels' to whom St. John addressed the Epistles, which, by the command of our Saviour himself, he sent to the seven churches of Asia—as the Presbyterians, as they are termed, let them labour and strive what they may, will never be able to overcome. It must be evident to every one, even on a cursory perusal of the Epistles to which we refer, that those who are therein termed 'Angels,' were persons possessing such a degree of authority in their respective churches, as enabled them to mark with merited disgrace, whatever might appear to be deserving of reprehension, and also to give due countenance and encouragement to every thing that was virtuous and commendable." -- pp. 70, 71.

If we admit that the symbolical term angel is to be restricted to a single person, there is nothing in the phraseology, which may not

It would be amusing, if we had time for it, to show how the high going churchmen differ in their explications of this passage. They deal much, very much in what bishop R. (who certainly did not know all that learned episcopalians have written on this subject,) calls "unprofitable and childish jangle:"-in "the sophistry of names." Has bishop R. read Potter on Church Government? He will find jangle enough there, on the word angel. But he relies on the fact that Timothy was bishop of Ephesus. This is what a great man used to call a false fact: and therefore his argument falls to the ground. Timothy's episcopacy is to the bishop what "the great goddess Diana" was to the Ephesians. It is about as good, too, for proof, as Diana was for a divinity. But really there is something original in the argument which follows. 'A diocesan bishop had been appointed-namely Timothy-and upwards of thirty years had elapsed before John wrote by direction, the epistle to the church at Ephesus,' therefore "the succession from Timothy was acted upon;" and the angel of the church was a diocesah bishop. If our author expects to convince any but prejudiced partizans, by such arguments, he certainly has the poorest way of complimenting their understandings that we ever heard of. Let bishop R. either prove that angel can mean nothing but a diocesan bishop-which he never can do:-or let him give up the authority

But here we have a most notable instance of the "art of sinking" in argument. We were promised ten undeniable instances from scripture of the establishment of diocesan episcopacy by the Apostles. We accordingly were looking with all our eyes for scripture evidence; when behold we have the testimony of Ignatius, Epiphanius, and Augustine. Surely undeniable evidence from scripture needs no such support as this. As for Ignatius, every one ought to know that there is a dispute yet unsettled respecting the genuineness of his epistles. We shall not enter on this subject, however, at present. A witness whose credibility is not admitted,

derived from a symbolical word altogether.

makes but a sorry figure in support of undeniable scriptural facts. But we are prepared to show at the proper time, that, waiving this objection, Ignatius does not sustain diocesan episcopacy. As for Epiphanius and Augustine, they can depose to what the Apostles did, just about as well as bishop R. can give testimony as to the matters in dispute, in the days of Charles the 1st of England, between the advocates of the star chamber, and high commission, and

the friends of civil and religious liberty.

But, as young rhetoricians are pleased to say, the bishop "caps the climax," when he brings forward the testimony of Mosheim as translated by Vidal, to prove what the Apostles established in the church—a witness who lived more than seventeen hundred years after the event to which he testifies! Mosheim was a very learned man, and his opinion is entitled to respect. He, however, was not free from prejudices, as any one may see who reads his Ecclesiastical History. His opinions then will be carefully examined by every one, who wishes not to be mislead. But all this, is nothing to the point before us. We are promised evidence from the scripture, and are gravely told of Ignatius, and Epiphanius, of Augustine and Mosheim!

The author gives us his tenth instance from the New Testament in the following words.

"Another and decisive proof from Scripture in favour of Diocesan Episcopacy, is furnished in the constitution and government of the first Christian Church that ever was gathered in the world, the Church in Jerusalem. The converts to the faith in that City, are counted by thousands in the New Testament, so that it was impossible they could all assemble in one place, and must, for convenience, if not for safety, have had different places of worship. Over these separate congregations, with their respective Presbyters and Deacons, a near kinsman of our blessed Lord presided, as is evident from the manner he is spoken of in the Acts of the Apostles.

"That James, the Lord's brother, as he is called in Scripture, was truly the Bishop or chief governor of the Church in Jerusalem, and ordained thereto by the Apostles themselves, is attested by all antiquity. By Hegesippus and Clemens Alexandrinus in the second, and by Chrysostom, and your favourite Jerome, in the fourth century. To this I will add the testimony of the same Mosheim before mentioned, extracted from the same work, p, 229, 230, note—"As the early churches are well known to have taken all their institutions and regulations from the model exhibited to them in the Church of Jerusalem it appears to me, that scarcely a doubt can be entertained of their having been also indebted to this last mentioned venerable assembly, for the example of appointing some one man to preside over the Presbyters, and general interest of each individual Church, and that the first instance of any one's being invested with the Episcopal office occurred in that city."—pp. 71, 72.

Our readers cannot fail to observe that this last "decisive proof from scripture," is patched up by the testimony of men who lived from a hundred to seventeen hundred years and more after the time. We have wondered much whether bishop R. ever took pains to become acquainted with the character of his authorities. Where, for instance, has he seen the testimony of Hegesippus? Does the

bishop know that there are only five very small fragments of the work of Hegesippus preserved by Eusebius, and that even these remnants are sufficient to destroy his authority. Let bishop R. turn to his Eusebius Lib. 2, c, 23, and he will find a long, fabulous account of the martyrdom of James: and if he will trouble himself so far as to consult the learned Dupin's Bibliotheca Patrum, he will find that even candid Roman Catholics admit that such is the character of Hegesippus. But the testimony of the fathers will be considered in a subsequent part of our work. At present we are only concerned with the scriptures. Our author contents himself with the bare assertion that James, the brother of our Lord, presided over the several congregations in Jerusalem "as is evident from the manner he is spoken of in the Acts of the Apostles." Our reader's who are acquainted with Mosheim, may well be surprised that bishop R, who quotes him for authority, took no notice of his proof that James could not have been bishop of Jerusalem. We have no copy at hand of Vidal's translation; but we are sure that the passage to which we refer, cannot be very distant from that quoted by bishop R.

"If this is sound reasoning, James held the chief authority in the church in Jerusalem, therefore he was its bishop; we must assent to this conclusion also, the twelve Apostles governed the church at Jerusalem, therefore they were all bishops of that church. many words? There is a very great difference between the office of bishop and apostle; and therefore I think that James, who was an Apostle, did not sustain the office of bishop in Jerusalem. I am of opinion rather that the Presbyters governed the christian people in Jerusalem; in such a way however as to do nothing of great importance without the counsel and authority of James: and as they had before shown themselves obedient to the whole college of the Apostles, so also they did to him. Although therefore we judge that the ancients committed some mistake when they adorned James with the title of first Bishop of Jerusalem, yet it may without difficulty be demonstrated, that the church in Jerusalem, had a bishop sooner than the other churches, and that therefore the episcopal dignity had its origin in that city." -- (Mosheim Com. De Rebus

Christ. p. 135.)

No man's authority is of any value with us; but facts and sound arguments have great weight. James was an apostle, and therefore was not a bishop in the official sense of that term. The argument derived from the Acts of the Apostles, is stated by bishop R. in terms so general and vague that it calls for no refutation. Other writers on his side have adverted to particulars; for instance to the council held on occasion of the deputation from Antioch, Acts xv. But a slight examination will convince any one that this is a slender support indeed for a building as high as that of prelacy. The argument is founded on the speech of James, "wherefore my sentence is, &c.;" and this is thought to be a judicial sentence, pro-

nounced ex cathedra. But it is no such thing. James, according to the true force of the original, did no more than give his opinion; as others had done before him. This opinion pleased the other Apostles and Elders, and it was adopted. This is all that can be gathered from the words used by James.—But it is wonderful that in this case, it has not occurred to the advocates of prelacy, that the question here to be decided, respected a people who were out of the jurisdiction of bishop James. The case was brought up from Antioch. Was there no bishop in that great city? Or is it pretended that James was bishop of Antioch?—There is no end to the mistakes of men, who have formed their opinions respecting the constitution of the primitive church under the influence of high church notions and practices; and then undertake to judge of the times of the Apostles by their own. The episcopate of James is the mere dream of such men as the fabulosus Hegesippus, the Pseudo-Ignatius, and others who are fond of catching at every figment to support a hierarchy, which has no foundation in scripture.

We shall in our next number proceed to show by decisive testimony, that in the primitive church presbyters exercised the powers which are supposed to distinguish bishops from them as an ecclesiastical order. And we intend to hold bishop R. to his word: not rigidly indeed, but as far as it is in the heart of gentle spirited presbyterians to do the thing. "If," says his right reverence, "you can produce from the records of ecclesiastical history, for fifteen centuries, a single instance of presbyterian, as contradistinguished from Episcopal ordination, in any acknowledged branch of the Catholic Church, I surrender the cause I maintain, and with it, every claim or title to covenanted mercy." It is only the first part of the surrender to which we intend to hold the bishop. As for the rest, worlds would not tempt us if we could, to take from him his title to covenanted mercy, or weaken in the least possible degree his hope of salvation. But we wish to fix the bishop on a foundation much firmer than that on which he relies. He places his confidence on the assurance which man gives; on episcopal authority and succession; on something communicated by a bishop to give validity to the sacraments, and make them seals of God's truth and faithfulness. Now all these fabulæ aniles, these antiquated notions, we wish bishop R. to surrender, together with his Dissente phobia, and come and take his seat with us at the table of our common Lord, and rely on the word of God, the scriptures of eternal truth, for his hopes of salvation. Not that we would persuade bishop R. to become a presbyterian: this we never do: besides, we think that the bishop would not submit with very good grace to the discipline of a presbytery,* after he has felt episcopal

^{*}Bishop R. thinks that the exercise of discipline on ministers of the gospel, where all are equal, is absurd and impossible. In page 68, he thus expresses himself: "If then, as is asserted by you, Episcopal power and authority, in the proper acceptation, belonged to these Presbyters of the

power. And we are not without the hope of ensuring bishop R's high commendation and thanks for our most exemplary moderation, when we shall have compelled him to feel that he must make the unconditional surrender to which he has pledged himself before the world. If we prove what we are sure that we can do, the bishop is bound to surrender all his claims and hopes of covenanted mercy. Now instead of this, we shall only insist on his surrendering his dislike of Dissenters, his episcopal pride—and acknowledging that he is superior to his presbyters not by the appointment of God, but solely by the custom of the church. Let him do this, and we will freely let him off, for the rest.—To be continued.

Ephesian Church, in virtue of their office as such—it is most unaccountable, that not the remotest allusion is made to it by St. Paul, at this particular and very proper time. And still more unaccountable, how, if they possessed it, they could have exercised it upon each other. If all had equal right to rule, to judge of doctrine and conduct, to censure and absolvewho were to obey and submit themselves? The very idea of such a state of things is so absurd as to refute this argument in favour of parity." not all members of Congress equal in power and authority? And cannot they discipline and rule each other. Are not all members of a presbytery in a state of perfect official equality; and if a presbyter teaches false doc-trine, or commits immoral actions, is there no authority that can be exercised on him? Why could not the presbyters of Ephesus do, what presbyterians can and actually do perform every time the occasion calls for it? We should have thought that bishop R. knew better, from his experience in the christian society of which he was first a member. But however this may be, it is laughable indeed that he should, with the presbyterian church existing before his eyes, gravely produce such an argument as this against ministerial parity. One of the old objections against presbyterianism has been founded on the rigor of its discipline.—One of the practical arguments against episcopacy, as the dispute has been conducted in England, is derived from the want of discipline; while one of the boasts of this society, at least in this country, is its liberality. We do wish that bishop R. would read Church History.

OUGHT A MINISTER OF THE GOSPEL TO URGE THE UNREGENERATE TO USE THE MEANS OF GRACE?

In order to give the correct answer to this question, it will be necessary to understand what is meant by the means of

grace, and what by the use of them.

The means of grace are those employed by the Holy Spirit in the work of regeneration, in changing and purifying the heart of man. The divine author of this great work, does not accomplish his purpose by immediate and direct agency, but by mediate and indirect, by the subordinate agency of other men, by the instrumentality of what may be called second causes, or means. This is the manner of the divine operation in the government of providence over the material creation. God preserves the life of man, not by miracle, or by direct

agency, as his body was at first created, but by the instrumentality of second causes, or by the use and employment of means, of food, of cloathing, of air, &c. means in themselves adapted to the end, having an intrinsic fitness to answer the purpose. In the moral world a similar mode of operation is observed. Means are employed in changing the moral character of man, wisely adapted to this purpose. The heart of man by nature is under the influence of enmity against God; deep-rooted and decisive enmity, manifesting itself by disobedience to the divine law. This enmity is to be destroyed, and sincere love to God is to occupy its place, and become the controlling affection of the heart. The Spirit could certainly produce this change by direct agency, as he moved the minds of holy men of old who have delivered to us the revelation of God contained in the Bible. It is equally certain however, that his ordinary way of accomplishing this purpose is

by the use of means.

Of the means of grace we will mention three, the word of God, meditation and prayer. These are not all, but they will answer our purpose. That the word is instrumental in renovating the moral character of man, is evident from many passages of that word itself. The law of the Lord is perfect, converting the soul-Of his own will begat he us, with the word of truth-being born again-of the word of God. These and other passages which might be quoted, relate to the commencement, the progress and accomplishment of this change. In perfect accordance with this view of the subject, that church to which we belong teaches her children to believe that "the Spirit of God maketh the reading, but especially the preaching of the word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation." The word is the means of enlightening the mind first respecting the guilt and danger of sin; and then respecting the method of salvation through faith in a crucified Saviour. The first work of the Spirit is to convince of sin. But conviction of sin is the knowledge and belief of the truth respecting it. This excites apprehension of danger, anxiety and distress, which so generally precede conversion that they may be considered as preparatory to it. There is no merit in this fear, nothing calculated to remove the danger which is apprehended; but it leads the mind to inquire for safety, and thus prepares it to receive the Saviour offered in the gospel.

This truth furnishes the mind with matter for serious thoughtfnlness, or meditation; and by meditation the truth

itself is more clearly perceived in all its connexions and bearings. Meditation includes the examination of the heart and the life, and the comparison of both with the law of God, the rule which he is bound to obey. By this comparison the mind has clearer views of the guilt and danger of sin, its fears are more strongly excited, inquiries for safety become more earnest until it is brought to submit to the gospel, and with grate-

ful joy to accept of its blessings.

Truth thus received awakens fear, this fear, the desire and the inquiry for safety; this desire directed to God, is prayer. This includes also confession of guilt, and of the justice of that sentence which pronounces death to be the wages of sin.—This confession and this desire, which are the meditations of the heart on its own case, sent up to God, render the convictions of truth still deeper; and thus become instrumental in reforming and changing the character. Gratitude, offered to God is another part of prayer which has a happy and powerful effect in transforming the spirit of the mind. The awakened sinner has abundant cause of thankfulness for that truth which shews him his danger and excites his fear, while escape is yet possible, and presents to him, in sure words of promise,

the way of escape, and the ground of confidence.

Between these means of grace there is a connexion and mutual subserviency. The word of God furnishes the mind with materials for serious consideration; this consideration excites those apprehensions which prompt the mind to put forth its own strength, and make its own efforts to escape to some refuge from threatening danger. The result of these efforts will uniformly be, deeper convictions of its own helplessness; materials will thus be furnished for more serious and impressive reflections; which will turn the mind again, with increasing interest to the sacred pages for instruction and di-This truth, these meditations on that truth; and these prayers which are the result of both, are made instrumental by the Spirit in changing the heart, in effectuating that work called regeneration. They are means of grace; because the work of the Spirit, and indeed salvation from sin. is not the payment of a debt, nor the reward of merit, but the unmerited favour, the gift of God.

To use these means is to apply the mind to them. The man who reads the Bible, as it ought to be read, with prayerful attention, with the view of improving in the knowledge of spiritual things, of learning what is his character, his relation to God, the divine law, the plan of salvation through a crucified Saviour; and who attends the preaching of the gos-

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pel with the same intention; is using the means which God has appointed, and which the spirit makes instrumental in reforming his heart and his life. When he employs his thoughts in meditating on the instruction thus received, on the new ideas introduced into his mind; and when this thoughtfulness results in convictions of his guilt and danger, in alarm and distress, in desires and inquiries for safety, and these feelings and desires are directed to God; then does he use the means of meditation and prayer; means which through the blessing of the spirit become instrumental in his spiritual improvement.

Now, the question under discussion is; ought a minister of the gospel to urge on the unregenerate the use of the means of grace? The answer, we think, is very clear; he ought to urge and entreat them to read the Bible, to hear the preaching of the gospel, to meditate on what they hear, to confess their sins and offer their desires to God for direction and assistance.

If it be a fact, and we verily believe it is, that the spirit does not regenerate the heart by direct agency, but by the instrumentality of truth, that truth must be received into the mind before it can produce any good effect. Men are by nature ignorant of spiritual things; the knowledge of them is not obtained by miracle; nor in any other way than by the application of the mind to the Bible, the only source from whence this knowledge can be obtained. The preaching of the gospel is intended to explain and enforce the truth of the Bible, and demands the attention of men for the same reason: that they may be instructed respecting their own character, the nature, the guilt and danger of sin, the promises and invitations of mercy. If they do not apply themselves to acquire this knowledge, they will, of course, remain ignorant; and if they remain ignorant, they will remain unregenerate; because they remain without that which the spirit employs in chang-It is the duty of a minister to exhort them to ing the heart. turn, to make themselves a new heart; that is, to repent and believe in the Lord Jesus Christ. This exhortation implies the use of the means which renew the heart; otherwise it is useless and in vain. It is like exhorting them to reap where they have not sowed. If they do not first obtain the knowledge of the guilt and hatefulnes of sin, how shall they grieve on account of it? Without the knowledge of the character, the offices, the atonemont of the Saviour, how shall they believe in him: Or as Paul asks, how shall they believe in him of whom they have not heard? It is impossible; they cannot. If it is the duty of a minister to exhort the unregenerate to

turn unto God, to make themselves a new heart, to repent, to believe; it is equally his duty to urge them to use the means by which this work is effected; to read and hear that word by

which they are quickened and born again.

It is also his duty to urge on them the necessity of serious thoughtfulness respecting what they have read and heard, in order that it may be the more correctly understood and felt in all its importance. If it were possible (though it really is not) to receive the word, and yet not to meditate on it, the same good effects would not result from it. However flattered by the world, in the Bible the unregenerate see themselves condemned by the Judge of all the earth; and that the moment is near, and is rapidly approaching nearer and nearer, when this sentence will be carried into full and tremendous effect, unless a refuge can be found. By comparing their hearts and their lives with the word of God they discover the alarming degree and extent of that evil on account of which they are condemned. With the deepest interest their thoughts will turn to this subject; and the more they think of it, the more important and alarming does it become. These thoughts, these meditations are employed by the spirit in accomplishing his great work in the heart. Indeed the work itself consists very much in changing the objects of thought, from things temporal to things spiritual. When this change of the objects of thought is not effected, the heart is not renewed, regeneration has not taken place. This accords with the experience of the Psalmist. I thought on my ways, and the consequence was, I turned my feet to thy testi-An instance, it is believed, cannot be found of a sound scriptural conversion, without this kind of serious consideration. Without thought the mind could only be moved and changed as a mere machine. In changing the heart of the unregenerate, the spirit of God does certainly, then, employ their own thoughts in effectuating this work. Without thoughtfulness, indeed, it cannot be accomplished. viously therefore, their duty to think, to meditate on these Clearly, then, a minister ought to urge on them all that is their duty; to keep back nothing which may be profitable to them.

Prayer has been stated to be the feelings and desires of the heart directed to God. In a mind enlightened by the word of truth, impressed by its own reflections, these feelings and desires cannot be suppressed. The spirit excites, that he may employ them in changing the heart. The fear of danger, the desire of safety become powerful motives; they prompt to

inquiries on this subject. The three thousand, on the day of Pentecost, spake under their influence; Men and Brethren what shall we do? So did the Philippian Jailor; what must I do to be saved? But for these fears and desires, these inquiries would not have been made, nor, of course, the information received to which they led. These feelings may exist in a. considerable degree, in the mind without an experimental acquaintance of its own inability. After all the aid that can be expected from man is received, after its own strength is all exhausted, and the danger still remains, and even increases, it is then convinced of its helplessness. The deepest conviction, however of helplessness does not extinguish, but rather increases the desire for deliverance and safety. All the feelings and desires of the soul are, with the spirit of genuine humility and earnestness, turned to God, from whom alone help can come. Thus the mind, by the exercise of its own feelings and desires is brought to submission, is prepared to receive the gift of God which is eternal life. This is prayer; humble importunate prayer. Such prayer it is the duty of every unregenerate sinner to offer to God. Hence we reach the same conclusion; A minister ought to urge on the unregenerate their whole duty, in all its extent; for their duty and

their interest are the same.

Let us take another view of the subject. Whatever is condemned in the scripture as criminal, ought to be avoided by all men. The neglect of the means of grace is thus condemned; and therefore ought to be thus avoided by all men. Wilful ignorance of God and spiritual things is uniformly represented as criminal. This ignorance is owing to the neglect of the means of instruction which are accessible. My people perish, saith the Lord; and what is the reason? Unto them were committed the oracles of God, from which much advantage might be derived. But yet they perished for lack of Their eyes they have closed, lest they should see with their eyes, and understand with their hearts and be converted and I should heal them. They neglect the means of instruction and remain in ignorance; the consequence is, they do not understand their own character nor perceive their real danger; another consequence is, they are not converted nor This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. By this light is meant the knowledge of Christ and his salvation. By loving and remaining in darkness, that is, ignorance, they remain also in a state of guilt and condemnation. It was a charge brought against the

people of God by the prophet, they did not know; and as a consequence of this they did not consider. Being ignorant of God and of themselves, their minds were not furnished with the materials for useful reflection and serious thoughtfulness, It is characteristic of a wicked man that God is not in all his thoughts. His whole attention is occupied about the things which are seen; while those which are not seen, the spiritual and eternal, are excluded from the mind Hence he will not seek after God. If wicked men are stricken by the hand of God, it is because they would not consider any of his ways. They are fools in the estimation of God who consider not that they do evil. Those who forget God, who remember him not are considered as wicked, and shall be treated as such deserve. The wicked shall be turned into hell, and all the nations that forget God. Those who restrain prayer before God, are uniformly considered as his enemies. They are the wicked and not the righteous who ask, what profit shall we have if we pray unto him? They are workers of iniquity who call not upon the Lord. Instead of receiving the approbation of God, his fury shall be poured upon the families that call not on his name.

Now it is evident that they are the unregenerate who thus neglect the means of grace; and it is equally evident that this neglect is wickedness, wilful, inexcusable wickedness against God, and of course ruinous and destructive to their own souls. Surely, then, the watchman on the walls of Zion is to sound the alarm when he sees the sword coming; he is to warn the wicked that they forsake their way, to exhort them to flee from the wrath to come, that they neglect not the great salvation. But the only way to forsake their wickedness, is to use those means which they have neglected; to search the scriptures that they may be instructed; to consider, to think on their ways that they may turn to the Lord; to ask that they may receive. Can it be doubtful, then, whether or not a minister of the gospel ought to urge them to use the means of grace? and to reprove and rebuke them, even sharply, until they cease to do evil, and learn to do well.

Again; the minister of Jesus Christ is the expositor of the Bible to his hearers; not of certain detached parts of it, but of the whole system of revealed truth in all its connexion and harmony. If he is not to urge it on the unregenerate to use the means of grace, he must either represent it as a matter of indifference, or as wrong for them to do so. Shall he, then, represent it as a matter of indifference? if not by explicit teaching to this effect, yet by passing it over in silence, neither

enjoining it as a duty, nor reproving it as a crime. From this his hearers would infer that their former neglect was a matter of indifference; that if they could not expect, on this account, the approbation, they had no reason to fear the displeasure of God; and that they might, without apprehension of danger, persevere in neglecting to read and hear the gospel, to think of God, to consider their ways, and to restrain prayer before God. They need not fear unless they commit sin; but that which is indifferent, cannot be sinful. So far, therefore, as they place confidence in his expositions of scripture, they would cry peace, peace to themselves. Our watchman sounds no alarm, gives no signal of approaching danger. But would this be dealing faithfully with them? would it be clearing his skirts of their blood? would it be declaring the whole counsel of God? It certainly would not. No friend to the real interests of men, no faithful ambassador of Jesus Christ can represent this neglect as a matter of indifference.

Is it, then, wrong for the unregenerate to use the means of grace? If it be wrong, he ought to teach and enforce this doctrine designedly and explicitly; he cannot with fidelity to his hearers, or to his Master, or to himself, pass it over in silence, as he may do matters of indifference. He must tell them plainly that it is sinful for them to search the scriptures, to read the Bible, or to hear the preaching of the gospel; it is wrong for them to think seriously of their guilt and their danger, to look, that is, to meditate on spiritual things; and that they must not pray to God; however deeply they may be convinced of their danger, it would be criminal in them to ask of God, (though he hears and feeds the ravens when they cry,) either for instruction or assistance in order to escape this danger. If all this is sinful, it must be because God has forbidden it; for sin is the transgression of the law; and where there is no law, there is no transgression. So far as they could have confidence in their teacher, this would gladden, would rejoice their hearts; this is the life they choose to live; they neglect the Bible; they attend not the preaching of the gospel, unless to gratify some selfish disposition of their own: they neither deprecate the wrath nor ask the favour of God; they restrain prayer before him. This would ease them of any remorse of conscience which they may have felt. preaching, instead of destroying the enmity of their hearts, would nourish and confirm it. This would be calling evil good, and good evil; putting darkness for light, and light for darkness; bitter for sweet, and sweet for bitter. This would

plainly be justifying the wicked. This doctrine is too absurd and even blasphemous to suppose that any man will teach it to

those whose salvation he is labouring to promote.

If, then, the use of the means of grace by the unregenerate is not a matter of indifference; and still more obviously, if it is not criminal; there is no escaping the conclusion that it is their duty to use them; and that every minister of the gospel ought, with persevering earnestness, to urge on them the discharge of this duty, assuring them, on the authority of God, that there is no possible escape if they persevere in neglecting

the great salvation of the gospel.

It may, perhaps, be alleged that the unregenerate, if urged to use the means of grace, will rest in them as a ground of comfort; and thus be prevented from coming to Christ for that peace and comfort which they have found in the means. This has no doubt sometimes, nay, often been the case. But what then? Can this alter the nature of a-plain and positive duty? Shall their minister relieve their conscience from all uneasiness on this account by furnishing them with an excuse for their wilful neglect? Some are trusting in their morality with the same pernicious effect; shall he tell them that, for this reason, they had better not be moral, but immoral? Some abuse the comforts of life to an occasion of sin; shall he teach them, therefore, to abstain from these comforts, though God has given them to be used with thanksgiving? Some have perverted the scriptures to their own destruction? shall he, therefore, unite with the Roman Catholics, who, many of them at least with the pope at their head, forbid the people to read the Bible? Shall he justify the Autocrat of the North in suspending the labours of the Bible Society, and in leaving his people in ignorance? As it regards the point under consideration these cases are the same; the course, therefore, which he ought to pursue in the latter, he ought also to pursue in the former. If he would not deny the Bible for the instruction of men because some pervert it to their own destruction; if he would not enjoin abstinence from the comforts of life, because some abuse them; if he would not dissuade from a moral life, because some place an improper confidence in it; neither ought he to cease urging the use of the means. though some deceive themselves by placing in them that trust which they ought to place in the Saviour alone, by deriving from them that peace which ought to flow from reconciliation with God. They are not taught to use them for this purpose, nor with this view; but as helps or means of bringing them to Christ, that they may be justified by faith in his blood.

Again, it will, perhaps, be alleged that the unregenerate cannot use the means with sincerity, and therefore, if at all, it will be sinfully; and they ought not to be urged to do that which they cannot do without committing sin. This means, either, that they are incapable of sincerity, as the rock is incapable of thought and reflection, and for the same reason too, the want of natural faculties and powers; or that they are not willing to use them with sincerity. According to the former supposition, they have a valid excuse; or rather that cannot be their duty for the discharge of which they do not possess the natural faculties and powers. This allegation is therefore to be understood in the latter sense; that is, they are unwilling to use the means with sincerity; and, therefore, it will be sinfully. Admit for a moment that this is the case; and what then? Does their unwillingness to discharge a duty alter that duty? Does their unwillingness to obey the law of God affect in the least the nature and obligation of that law? This law requires them to love God supremely: but they are not disposed to love him in any degree; does the law, therefore, give up its claims upon them? Are they justifiable in their want of conformity to its requisitions? Ought their minister to teach them that, although the law does indeed require them to love God with supreme affection, yet as they are not disposed to cherish this affection, as they are opposed to the precept, he will therefore not urge them to obedience? He will furnish them with no such excuse for their wilful enmity against God. He will charge it on them as their guilt, for which they will assuredly be condemned, unless they repent. Neither will he, nor ought he to excuse them for neglecting to use the means, because they are not willing to do it with sincerity. He will charge this unwillingness on them as their crime for which they must also repent or perish.

It may be a question, however, how far the unregenerate, especially when truly awakened to a sense of their danger, are sincere. The three thousand on the day of Pentecost; were they sincere or not, when they inquired, Men and brethren, what shall we do? This is certainly the language of earnestness. If it was not sincere, it must have been affected. What motive could they have had for affectation? If it was mere affectation, if they were assuming the appearance of earnestness and distress, they could not themselves be deceived; they must do this from design: their object could only be to deceive the Apostles. But the narrative utterly forbids this supposition. By Peter's discourse they were pricked in their heart; that is, they were truly and deeply convinced of their

guilt and their danger. When farther instructed by the same Apostle, they gladly received his word, and were baptized .-And they continued steadfastly in the Apostles doctrine and fel-There is not the shadow of reason to believe that they were not sincere when they made this inquiry. The same is true of the Philippian jailor: and the same is true of awakened sinners at this day. They are sincere as far as their knowledge, that is, their convictions of truth extend. Under the influence of this truth and with this sincerity, they make farther inquiries, and use the means to obtain additional instruction. The three thousand were found in the use of the means; and so was the jailor; and so was Lydia; they gave earnest heed to the things which were spoken to them; they gave their sincere attention to the gospel, the chief means or instrument employed by the spirit in renovating the moral character. The means which they used became indeed the means of grace, they led them to the Saviour, to use the prayer of the Publican, after which they went down to their house

Therefore, we conclude that, a minister of the gospel ought to urge on the unregenerate the use of the means of grace.

For the Lit. and Evan. Magazine.

AN ECCLESIASTICAL DECISION EXAMINED.

THE General Assembly is the highest judicatory of the Presbyterian church; the decisions of this body, as they have a relation to the whole community, are, therefore, always open to discussion; provided the discussion is conducted with the proper spirit. With this spirit, I would respectfully offer a few remarks on a decision of the last General Assembly, in admitting Mr Josiah Bissell to a seat in that body. This decision I cannot consider as constitutional. Not having been a member of the Assembly and not having heard the discussion which then took place, I know nothing of the subject but what I learn from the Minutes, which have lately come to hand. From these it appears that Mr Bissell was admitted to a seat, when it was known that he was not a Ruling Elder in the church. Against this decision there is a protest, signed by nearly one third of the members then present. The Assembly answer this protest; in which answer, their reasons for the decision, I suppose, are embodied. On the constitutionality and soundness of the reasons, contained in this answer, a few remarks will be offered.

The first of these reasons is admitted; the second is in the following words: "Every Presbytery has a right to judge of the qualifications of its own members; and is amenable to Synod, and not

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to the General Assembly, except by way of appeal, or reference, or complaint, regularly brought up from the inferior judicatories,

which has not been done in the present case."

In the Form of Government the members of all the judicatories of the church are particularly specified. "A Presbytery shall consist of all the ministers, and one ruling elder from each congregation, within a certain district." Mr Bissell is not a minister; he must, therefore, be a ruling elder, or he cannot be a member of Presbytery. If he is not a member, it is altogether inconclusive to say that, "Presbytery has a right to judge of the qualifications of its own members." The question under discussion is respecting his membership, not the right of Presbytery to judge of those who are admitted to be members, according to the constitution. He cannot be a member of Presbytery unless he has been elected by the congregation, and ordained to the office of ruling elder, agreeably to the form of government. See chap. xiii. If he has not been thus elected, and thus ordained, he cannot be a ruling elder; and if not an elder, he cannot be a member of Presbytery. Now it appears from the Minutes that the Assembly knew and admitted "that Mr. Bissell had not been set apart as an elder; that is, he had not been ordained agreeably to the form laid down in the constitution. When we examine the powers exercised by Presbytery we find that the ordination of an elder is not one of them. This can be done only by the pastor of a church, or by an ordained minister, at the request of the church, if vacant. The Presbytery may judge whether or not he has been regularly ordained; and if he has, he may be commissioned as a member of the Assembly; but if he has not, Presbytery cannot invest him with the office, for this is not among the powers which they can exercise; and therefore cannot commission him; for they can, agreeably to the Form of Government, commission none but those who have been thus regularly ordained; or if they should, the commission, though it be in "due form, and signed by the proper officers of Presbytery," is unconstitutional, and therefore ought to be rejected by the Assembly. All the judicatories of the church, from the highest to the lowest, are to be regulated, in all their acts, by the constitution, which is the supreme law. According to this law the Assembly cannot receive as a member, a man who has not been appointed and commissioned by the Presbytery from which he comes; the Presbytery cannot commission him unless he has been ordained as an elder. The question under discussion, therefore, turns on this point; was Mr. Bissell, constitutionally ordained as a ruling elder. If he was not, the Presbytery could not commission him; or if it did, the Assembly knowing this to be the fact, could not receive him, without exercising a power not granted to them by the constitution. These acts are not only without the authority, but contrary to the spirit and the letter of this supreme law.

The third reason alleged in favour of their decision, by the Assembly, is the following;—"It would be a dangerous precedent, and

would lead to the destruction of all order in the church of Christ, to permit unauthorized verbal testimony to set aside an authentica-

ted written document."

By referring to the Minutes of the Assembly we find that there were three members of the Assembly from the Presbytery of Rochester besides Mr Bisseil; and that one of these three "informed the Assembly that Mr Bissell had not been set apart as an elder." This gentleman, we suppose, was a member of the Assembly. The Assembly undoubtedly has the right to examine and decide on the constitutionality of all the commissions submitted to its considera-Here, then, is a member exercising an undoubted right, by questioning the regularity of a commission, claiming for another individual a seat in that body. How it would be "a dangerous precedent;" and how it would "lead to the destruction of all order in the church of Christ," for a member to exercise an undoubted right, secured to him by the constitution, in the discharge of an important duty; does not appear. Nor does it appear in what sense his observations on this subject can be called "unauthorized." If members are not authorized to speak, who are? If individual members are not authorized to act, the Assembly can do no business; for it has no existence but as constituted of individuals. True, his remarks on this subject were "verbal," and not written. They might not be, however, on this account, the less true, or the less impor-The General Assembly is not a court of chancery, when the business is chiefly, if not entirely done by written documents, signed, and sealed, and perhaps witnessed. That which is not true and important when spoken, does not become so when written. Itis believed to be a very rare thing for members of the Assembly to write their speeches.

While we offer these remarks, we feel a very sincere respect and esteem for the General Assembly; and therefore, regret that, in our best judgment, this decision is not calculated to support and even

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increase that respect and esteem.

THEOLOGICAL SEMINARY IN PRINCE EDWARD.

Some misapprehensions respecting this Institution have

arisen, which it is important should be corrected.

1. It is supposed by many, that it is connected with the Literary Institution, which goes under the name of Hampden Sydney College. But this is entirely a mistake. The Seminary has no connexion, in any way whatever, with other Institutions; but is, in every respect separate and independent, having no more to do with the College in the neighbourhood, than with the University of Virginia, or of North Carolina. The College is under the control of a Board of Trustees, who

derive their authority entirely from the Legislature of Virginia: the Seminary is under the management of the Synods of Virginia and North Carolina, who appoint members of

their own body as Directors of the Institution.

2. A second misapprehension is that the Seminary has a large productive fund, and that it is growing rich; when, in fact, it is greatly straitened, and most urgently needs assistance from its friends. The mistake has arisen from a careless inspection of a statement made not long ago in the Richmond Family Visitor. The amount of that statement was indeed nearly sixty thousand dollars. But of this, \$16,000 were in Buildings and Books, neither of which produce money: \$25,000 were in uncollected subscriptions; and of the rest, not \$15,000 produce at present any income. So that the permanent funds of the Institution are not near sufficient for the support of one professor. And at this moment, severe embarrassments are felt on this very ground. But to place this Southern Seminary on any thing like an equality with Northern Institutions, it is-necessary that three professors should be employed, to give instruction in the various departments of Theological learning.

3. It is taken for granted, that, as there is but one professor in this Seminary, students have no greater advantages than they would enjoy when pursuing their studies privately with the pastor of a church. But it is not considered 1. That the professor devotes his whole time to the business of instruction. 2. That the young men have free access to a large, well selected library. 3. That a number of them associated together in the same studies, produce a mutual excitement greatly subservient to improvement; and become prepared for a much more complete co-operation in their future labours of love, than could be expected in other circumstances.

But to these remarks, permit me to add that recently an addition has been made to the means of instruction, afforded in the Seminary, in a manner most evidently providential; and at a time as opportune as could be. The present professor was sinking under the severity of his labours, and it had become evident that, without some relief, he would, in a short time, be utterly incapacitated for any service whatsoever. The permanent fund, as was said, is inadequate for his support, the contingent fund arising from Congregational collections, was almost nothing during the last year, and it did not appear by what means an assistant teacher could be procured. In this embarrassing situation, a few friends of the Seminary in New York agreed to afford support to a young man,* well

* Rev. H. P. Goodrich.

qualified for this office, for two years. It was so ordered that the person selected for this service was at the time, unemployed; on being spoken to, he consented to engage in the work, and is now at the Institution, discharging his appropriate duties.*

In several remarkable instances, providence has manifestly favoured the design of building up this Seminary: and its friends, throughout the country, may now be assured that the Institution has fair prospects of final and complete success. There seems to be sufficient assurance that nothing contributed to it will be lost; and most assuredly, under the favour of Heaven, zealous co-operation will make it a great blessing to the southern country.

* It ought to be added, to prevent misapprehension, that this gentleman had before been sought out, his name, character and qualifications presented to the Presbytery of Hanover, and the Board of Managers of the Seminary had been directed to employ him as an Assistant to the professor. This was known by the excellent friends of the Seminary in New York, who united in providing the means of support, which the Presbytery, in present circumstances were unable to provide.

For the Lit. and Evan. Mag. THE PRESBYTERY OF WINCHESTER.

The Presbytery of Winchester met, agreeably to adjournment, on Thursday the 28th ult. at Gerardstown; and after a sermon by the Moderator, the Rev. William Henry Foote was constituted with prayer. The Rev. Samuel B. Wilson was chosen Moderator, and the Rev. Robert H. Chapman, D.D. was appointed Clerk. All the members were present except three; one of whom, the Rev. A. Welton, has removed to the State of New York, and was, at his own request, dismissed to connect himself with the Presbytery, in the bounds of which he expects to reside. Presbytery had again reason to lament that so few Ruling Elders, the Representatives of the churches were present at this meeting. The person who will devise a plan that will secure the attendance of these brethren on our ecclesiastical judicatories, will very much promote the interests of the church.

Mr James M. Brown, a licentiate belonging to Presbytery, having received calls from the congregations of Gerardstown, Tuscarora and Falling Water, and having been examined to the satisfaction of Presbytery, was, on Saturday, ordained to the full work of the Gospel Ministry, and installed in the Pastoral office. The ordination sermon was preached, according to appointment, by the Rev. J. Matthews; the Rev. S. B. Wilson presided, and the charges were delivered by the Rev. Dr Hill to the pastor and the people. Committees were appointed to install Mr Brown in the congregations of Tuscarora and Falling Water.

Five Candidates attended, some of whom were examined on Theology, Ecclesiastical History, and the form of Government; some of them on Languages and Science; and all of them had pieces of trial on subjects assigned at a former meeting. These examinations and trials were all sustained. Mr William Lowrey, one of these candidates, having completed his course of Theological Studies, was licensed to preach the gospel as a probationer for the pastoral office; and was engaged as a Missionary for six months

within the bounds of Presbytery. The other candidates had subjects as-

signed to them for future trials.

The public worship, which commenced on Thursday and closed on the Monday following, was well attended. On Sunday particularly a larger number attended, it was believed, than had ever been seen at that place on such an occasion. On this day Mr Brown officiated for the first time as pastor of the church by administering baptism to a young female who devoted herself to the Saviour. The ordinance of the Lord's supper was administered to a large number of communicants. On this day and the day preceding appearances were peculiarly interesting and encouraging. Not a few, it is hoped, received those impressions which, through the blessing of Him who giveth the increase, will be lasting and useful.

This Presbytery now consists of thirteen members; they have under their care two licentiates, four candidates, and two young men pursuing their studies with a view to the ministry. One of these, for want of health, has been interrupted in his studies for some time past. It is hoped, however, that his health may be restored so as to justify his resuming them again.

The business of the meeting being finished, Presbytery adjourned on

The business of the meeting being finished, Presbytery adjourned on Monday evening, to meet again at Middleburg, on the Wednesday before the third Sabbath in April next. The moment of separation at the close of such meetings, generally is, and ought always to be an interesting moment. Brethren who seldom or never see each other except on these occasions, enjey a peculiar pleasure in giving and receiving the mutual salutations of christian affection, in uniting in mutual efforts to promote the great interests of the Redeemer's kingdom. When the moment of separation arrives, the reflections that, perhaps we shall meet no more on earth, perhaps our next meeting will be before the judgment seat of Christ, is calculated to awaken feelings of peculiar tenderness in the heart. At such a moment it is a privilege to unite in commending each other to the guardian care of the great Head of the church, and in grateful acknowledgments for the blessed hope of meeting, in a better country, not only those with whom we have been associated on earth, but with the General Assembly and church of the first-born, which are written in heaven.

Review of the Minutes of the General Assembly of the Presbyterian Church in the United States of America, Philadelphia, 1826.

Although the Minutes of the General Assembly of the Presbyterian Church are published every year, it is believed that comparatively few of the members of that church have the opportunity of reading them, or hearing them read. We have therefore supposed that we should perform an acceptable service to the subscribers for our Magazine by presenting a Review of this publication, and thus enabling them to judge for themselves of the measures adopted by their representatives, in the great council of the church to which most of them belong.

On the 18th of May 1826, the Assembly was opened with a sermon by the Rev. Stephen N. Rowan, D.D. (Moderator of the last Assembly,) on Colossians iv, 17. "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

After prayer, the commissions were read, and about 140 members took their seats.

Before the choice of a Moderator, a question of some interest arose respecting the title of a gentleman who appeared as a Commissioner from the Presbytery of Rochester, to a seat in the house. The decision in this case has been stated and examined in a preceding number of our work,

The Rev. Thomas M'Auley, D.D. was chosen Moderator of the Assembly;

and the usual number of clerks was appointed.

After the organization of the Assembly, the first business of general interest taken up, was the Report of a Committee appointed the year before, to confer with a similar Committee appointed on the part of the Reformed Presbyterian Church, to consider and prepare a plan of correspondence between the General Assembly and that church. The Report of the committee was unanimously adopted, and the following plan of correspondence received the sanction of the General Assembly.

"Article 1. The General Assembly and the Reformed Presbyterian Church, lamenting the existing separations between the body of Christ, and believing that all members of that body, being many, are one body; and trusting to the word of God, that these separations will not be perpetual, do agree to use all scriptural means, in the exercise of patience and prudence, to bring their several ecclesiastical connexions to uniformity in doc-

trine, worship, and order, according to the word of God.

Art. II. In order to bring about this desirable object on the basis of the proper unity of the visible church, it is mutually covenanted, that the ministers, members, and judicatories of these churches, treating each other with christian respect, shall always recognise the validity of each others Acts, and ordinances, consonant to the Scriptures; and yet that any church judicatory belonging to either body, may examine persons or review cases of discipline, on points at present peculiar or distinctive to themselves.

Art. III. The General Assembly of the Presbyterian Church, and the Synodof the Reformed Presbyterian Church, shall severally appoint two Commissioners, with an alternate to each, to attend these judicatories respectively,
who shall hold their offices till they are superseded by another choice; and
these Commissioners shall have the privilege of proposing measures important to the Church of Christ; and of delivering their opinions on any
question under discussion, but they shall have no vote in its decision.

Art. IV. In order to carry this last article into effect, the General Assembly of the Presbyterian Church will, at their sessions, in May 1826, appoint Commissioners who shall attend the succeeding meeting of the Synod of the Reformed Presbyterian Church, provided the said Synod shall have con-

curred inthe above plan of correspondence.

Thus was this measure consummated. And at present the General Assembly of the Presbyterian Church has a correspondence of this kind, with the General Association of Connecticut, the General Association of Massachusetts, the General Association of New Hampshire, the General Convention of Congregational and Presbyterian ministers in Vermont, the Reformed Dutch Church, the German Reformed Church, and the Reformed Presbyterian ministers in Vermont, the Reformed Church, and the Reformed Presbyterian ministers in Vermont, the Reformed Presbyterian ministers in Vermont, the Reformed Church, and the Reformed Presbyterian ministers in Vermont, the Reforme

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rian Church. And while the General Assembly admits to a seat in the Councils of the Church, representatives from all these different bodies of Christians, she freely invites to communion in the ordinances of God's house, all who embrace "the faith once delivered to the saints," whatever may be the forms of their church government.

The subject of general interest next brought before the Assembly, was the Report of a "Committee on t'salmody." This Committee was appointed several years ago; and has for its object the important design of making a collection of Psalms and Hymns better suited to the worship of the sanctuary than any now in possession of the churches. Some of those in Watts are not adapted to the purpose for which they were designed: and if that were not the case, there is by no means a sufficient variety of subjects in the Psalms and Hymns of that excellent author. It has therefore been supposed that, from the books in use among all denominations of christians, a better selection could be made, than any which has yet been introduced.—The Committee reported "that they have had the important subject under consideration; and have arranged such plans of operation as they humbly hope may be efficient to the great object in view." But from a consideration of the magnitude of the labour, they hope to be indulged in deferring a particular report until the meeting of the next General Assembly.

This request was thought reasonable; and the Committee was continued. We would just suggest, however, that many in the church are very desirous that this work should be brought forward as soon as, from its difficulty and importance, is possible.

That singing is an important part of worship is almost universally admitted. As to the music, we are not now called on to say any thing. We only advert to it, for the purpose of bringing to mind the power which it exerts in carrying to the heart the sentiments and doctrines contained in the words which are sung. It furnishes mighty means for awakening pious feelings, and strengthening a spirit of devotion. But if erroneous doctrines, or fanatical feelings are expressed in words used for sacred music, it is easy to see how mischievous will be the effects. A hint, however, on this subject is sufficient to let the churches see that the General Assembly is well employed, when measures are adopted to furnish our worshipping assemblies with an improved book of Psalms and Hymns.

It is not unworthy of the subject to observe, that there is a call here for a refined and delicate taste, as well as for sound religious doctrine. This part of sacred worship has often been sadly marred, and sometimes even degraded by a disregard of this remark. Figures mixed incongruously together, tumid language, extravagant hyperboles, and nonsense create disgust rather than awaken devotion.—To be continued,

REVIEW .- Continued.

The Doctrines of the Church vindicated from the misrepresentations of Dr John Rice; and the Integrity of Revealed Religion defended against the "No Comment Principle" of promiscuous Bible Societies. By the Right Reverend John S. Ravenschoft, D.D. Bishop of the Diocese of North Carolina. 8vo. pp. 166. Raleigh:—Printed by J. Gales & Son, 1826.

We shall now endeavour to show that bishop R. is bound, according to his own terms, unconditionally to surrender his cause. Our readers will bear in mind the pledge which he has given.

But we wish first to make a remark or two, the justness of which

will, at first sight, appear to every intelligent mind.

Bishop R. cannot, no man on earth can show from any record of the Church for two hundred and fifty years any trace whatever, of a second ordination. Be it remembered that according to bishop R. ordination impresses a character; and precisely that character which is intended by the ordaining minister. One act of ordination impresses the character of a deacon, and nothing else: a different act impresses the character of a priest; and a third (called consecration) impresses the character of a bishop. Now according to the whole history of the church, for nearly three conturies, there is nothing which even hints at Episcopal consecration. man was once ordained to the gospel ministry, nothing that man could do, made him more a minister, or gave him any higher power than he possessed by his induction to office. Episcopal consecration is the device of later ages. If bishop R. denies this, let him from the undisputed records of the early ages produce evidence of the fact.

2. In all languages, changes take place in the meaning of words. The signification of a term which has undergone a change, is not to be retained after the change has taken place. Thus if the word bishop has a different meaning now, from that which it had in the first three centuries; the modern meaning ought not to be given to the term, when used by writers of the primitive ages. Otherwise these writers will be made to say what they do not mean. This is too plain to admit of illustration or proof.

We now proceed with our proof of Presbyterial ordination. And in the first place we appeal to Scripture. Timothy was ordained "with the laying on of the hands of the Presbytery;" 1st Tim iv, 14. On this fact we wish to offer a few remarks.

1. This is the only instance recorded in Scripture, of the specific manner in which ministers of the gospel were ordained in the days of the Apostles. The fact of ordination is several times mentioned; but no other reference is made to the manner in which it is done.

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2. The Greek word (πρεσβυτεριου) presbytery, according to the uniform usage of the ancients, signifies a company of Presbyters; that is of persons who in New Testament language sustained the

office of presbyter.

3. The Greek phrase here employed, signifies as has been observed elsewhere the manner in which Timothy's ordination was performed. - δ έδοθη σοι - μελά έπιθέσεως των χειρών. Κ.Τ.Λ. It would be easy to prove this by the citation of numerous passages from the New Testament, and also from profane authors. Acts ii, 29. είπειν μετα παρφησίας, expresses for instance the manner of speaking, with boldness. [See also v, 26. xvii, 11. xxiv, 3. 2 Cor. vii, 15. Tit. ii, 15, &c. &c.] If then the language of the New Testament can in any case convey a definite meaning, it is certain that, in this instance, the thing done was done by the Presbytery. The pretence that ordination was performed by the Apostle; and that the presbyters present, only laid their hands on Timothy in concurrence with the Apostle, betrays ignorance of the usage of the language, and of the proper force of the words here employed, of which a Biblical critic ought to be ashamed. Here then is a decisive instance of ordination by a Presbytery, on which we would be willing to rest our whole cause.

But to put the matter beyond all controversy, we will undertake to show that there was no ordination performed in the church at all from the days of the Apostles until at least 250 years after Christ by any but presbyters. During the first two centuries, the modern distinction between bishops and presbyters was utterly unknown to the church. The exclusive power of ordination claimed by diocesan bishops is a usurpation in the church, supported by nothing but decrees of councils, and contrary to the whole practice of the pure primitive age of Christianity. But here we plainly give notice, that no reliance can be placed on disputed, and manifestly interpolated works, such as Ignatius' Epistles, the Canons and Constitutions of the Apostles, &c. We will have nothing to do with witnesses, whose credibility has been impeached—not, as some suppose, because they decide the point against us; but because we cannot bring ourselves to place confidence in Testimony of this

character.

The point which we wish to establish, was stated in terms sufficiently explicit by Jerome, the most learned of the fathers, nearly fourteen hundred years ago. In his Commentary on Titus, he boldly maintains that, in the days of the Apostles, presbyter and bishop were the same; and states it as a fact known in his day, that presbyters were inferior to bishops by the custom of the church, and not by the appointment of the Lord.

"Hæc propterea, ut ostenderemus apud veteres eosdom fuisse Presbyteros quos et Episcopos. Paulatim vero, ut dissionum plantaria evellerentur, ad unum omnen solicitudinem esse delatam.— Sicut ergo Presbyteri sciunt se ex ecclesiæ consuctudine ei, qui sibi propositus fuerit, esse subjectos, ita Episcopi noverint se magis consuctudine quam dispositionis dominicæ veritate, Presbyteris esse majores." He also asserts it to be a fact, that at Alexandria, from the days of Mark the Evangelist to the bishops Heraclas and Dyonysius, the presbyters always chose one of their number, placed him in a higher station, and named him bishop. But the bishop of North Carolina may see this whole matter more fully considered, in the works of the learned Selden, (vol. ii, 419—527.) who gives a translation of "Eutychius's Origin of the Church at Alexandria." According to the account given by this writer, it is clear that there were for about 250 years, no bishops at Alexandria, but such as were ordained by presbyters.

But this matter is merely adverted to in passing, because Eutychius substantially agrees with Jerome. This father, bishop Ravenscroft is pleased to call our favourite—we suppose because his testimony is so decisive in favour of Presbyterianism. But if the bishop will consult as high an Episcopalian as Dr Cave, he will find what, from the early part of the 5th century, when to the present day, has been the character of Jerome among the learned. He has been often called, "the teacher of the world," "the most learned of the fathers," &c. &c.—so that we have reason enough for our favouritism. Let us, however, go back as near to the times of the Apostles as possible. The undisputed writings, which have come down to us from this early period, may be mentioned in the following

order.

1. The epistle of Clemens Romanus to the Corinthians. Clement is a writer of the first century. He lived with the Apostles. His first epistle to the Corinthians, is universally admitted to be genuine, and is regarded as one of the most precious relics of ecclesiastical antiquity. The letter of this apostolical man was occasioned by the grievous contentions which disturbed the peace of the Corinthian Church. It was addressed to the whole body of the faithful at Corinth. Either, then, there was no bishop at Corinth, or Clement was as negligent of "clerical propriety" as Paul had been before him. But we will let that pass. Bishop R. is obliged to admit that in the days of the Apostles, ministers of the gospel ordained and settled in the churches, were styled indifferently, presbyters or bishops. The case was precisely the same in the time of Clement of Rome. For he says (chap xlii. pa. 170. Cotebr. Edit, Le Clerc.) "They (the Apostles) preached in countries and cities, and appointed their first converts, after they had proved them by the spirit, as bishops and deacons of those who would afterwards believe. Nor was this a new device, for from old times it had been written concerning bishops and deacons; for thus saith the scripture, "I will appoint their bishops in righteousness, and their deacons in faith." Here, be it remarked, are only two kind of church officers. In chap, xliv, he says "And our Apostles knew by our Lord Jesus Christ, that there would be contention on account of the episcopal office; and for this reason, having received perfect foreknowledge, they appointed the aforementioned, and in doing so, they gave the rule of succession, that when they should fall asleep, other approved men might succeed to their ministry. -We do not therefore think it right, that they should be cast out of their office, who were appointed by them, (i. e. the Apostles) or afterwards by other approved men, with the consent of the whole church; who have ministered to the flock of Christ, blamelessly, with humility, and not in a niggardly manner; and who have for a long time; received a good report from all men. For our sin will not be small, if we eject from the episcopacy those who have performed their service in a holy and blameless manner. Happy the presbyters, who have, before this, finished their course, who have obtained a fruitful and perfect discharge! For they will never fear that any will cast them out from the place prepared for them."-The attentive reader cannot fail to perceive how exactly these words of an apostolical man, accord with the view which we have given by the organization of the primitive church. The Apostlepresbyters appointed persons duly qualified as religious teachers, and ministers of tables, in all the churches. The teachers set over particular churches, were bishops--presbyters, called indiscriminately by either name, but most commonly by the latter. They were bishops, because they had the oversight of a particular church; but yet so common was the title of Presbyter, that it is given to men who were ejected from the episcopal office. Clement, after adverting to the fact that the Corinthians had deprived some of their bishops, exclaims happy the presbyters who have finished their course, and who never will fear that any will deprive them. episcopal office then according to Clement is precisely the office held by a presbyter, when he is set over a particular church. the rule of succession as laid down by the Apostles is obvious .-These presbyters appoint others, with the approbation of the

In chap. xlvii. pa. 174, this venerable writer says, "Beloved, it is shameful, yea very shameful to be heard, and unworthy of your conversation in Christ, that the most firmly established, and ancient church of the Corinthians should, on account of one or two persons, rise up against the Presbyters."—He then adverts to the reproach thus brought on them, and the name of Christ; exhorts them to take away this reproach; gives a very striking description of christian charity; and breaks out thus—"Who then among you is generous, who is compassionate, who is full of love? Let him say—if sedition and discord, and schisms have arisen on my account, I depart, I go away wherever you wish, and do what is required by the people; only let the flock of Christ live in peace, with the Presbyters placed over it. usla two radiolausvan aper Buleoun."

And in the lvii. chap. he says, "Do ye therefore, who have laid the foundation of this disturbance, be subject to the presbyters, and

be disciplined to repentance." pa. 178.

Now we ask, does any thing in all that Clement says, bear the least semblance of diocesan episcopacy? And where was the bishop of Corinth when Clement wrote? Not a trace of him is to be found in this letter—not a word of him in the letters of the Apostle Paul. But every thing in full accordance with genuine Presbyterianism.—Presbyters appoint others to the sacred office, with the consent of the people. It is most generally believed that this epistle of Clement was written about the year of our Lord 96, after the persecution of Domitian.

2. The Epistle of Polycarp. This is supposed by Lardner to have been written about the year 108. It is admitted to be genuine, and has received high praise from both ancients and moderns. writer was a disciple of the Apostle John, and may well be called an apostolical man. This letter, contrary to our bishop's notions of clerical propriety, is addressed to the "Church of God which dwells It is from "Polycarp and the Presbyters with him." In the whole of it, there is not a word about bishops. But there is mention of two officers in the church, presbyters and deacons. who know that God is not mocked, ought to walk worthy of his commandment, and according to his will; and in like manner, the deacons ought to be unblamable in the sight of his holiness." And in the same chapter he says "wherefore it behoves you to abstain from all these, (carnal desires) and be subject to the presbyters and deacons, as unto God and Christ." And in the next chapter it is subjoined, "Let the presbyters be full of compassion, merciful to all; restoring wanderers, visiting the sick, not negligent of the widow, the orphan, and the poor, but always providing what is good before God and man, abstaining from all anger, respect of persons, and unjust judgments, far from avarice, not ready to believe any thing against any one, not too severe in judgment, as knowing that all are sinners." So the apostolical Polycarp speaks of presbyters, giving not the slightest hint that officers superior to them in the church existed in the church.

3. Proceeding in the course we have adopted, we next come to the fragment of *Papias*, preserved by Eusebius. But on this we forbear to offer any remark, save this only, that where he uses the terms employed to designate officers in the ancient church, he uniformly speaks of presbyters, and not of bishops. See *Eusebius* iii,

39, or Lardner i, 336, 4to.

4. In the next place we refer to Justin the martyr. He suffered about the year 160; and is generally supposed to have presented his apology about twenty years before. In describing the order of Christian worship, he mentions only two officers, the one who presided ($\pi \rho o \varepsilon \sigma l \omega \varsigma$,) and the deacon. The presiding officer is manifestly the paster or bishop of a particular congregation; the presid-

ing presbyter. The deacons are not preachers of the word, but distributers of the sacramental emblems; as is clear from the words of Justin. "On the day called Sunday, there is a meeting together in one place of all (believers) who dwell either in the city or the country; and as far as time permits, the Commentaries of the Apostles or the writings of the prophets are read. When the reader has finished, he who presides (ὁ προεστως) gives an admonition, and an exhortation to imitate these excellent things. Then we all rise up together, and offer prayer. When we have finished praying, bread, wine and water are brought; and he who presides presents supplications and thanksgiving, to the best of his ability; and the people consent by saying, Amen. There is then a distribution of those things, in relation to which thanks were given. They who are present participate, and a portion is sent to those who are absent by the deacons." After this, he says there is a collection made, and the amount deposited with the presiding officer, who relieves orphans, widows and the sick poor. Now Justin manifestly intends this to be a full and fair account of the order and worship of every Christian congregation. It was of the utmost importance, in this case, that he should "tell the truth, the whole truth, and nothing but the truth." Any deviation or concealment would have been easily detected, and highly injurious to the cause, which he was pleading before a heathen ruler. In the days of Justin, then, we are not warranted in the belief that there were three orders in the christian ministry, bishops, priests, and deacons. The evidence lies all the other way. In Justin's days, too. there could have been no prescribed liturgy; for, each, προεστώς, presiding presbyter, prayed to the best of his ability.

5. Our fifth witness is Irenæus. His works may be dated between the years 170 and 180. They came to us chiefly under the grievous disadvantage of a barbarous translation; the original being lost, except some fragments preserved by Eusebius and others. In one respect, however, the testimony in favour of ministerial parity is strengthened by this circumstance. The translation must have been made some time after the original was written. But as we recede from the days of the Apostles, we find a gradual rise in the claims and pretensions of the clergy. The translator then would not be likely to express himself so strongly in favour of the primitive equality, as Irenæus himself did. He was also, if one may judge from his style, an African; and any thing from that quarter, after the middle of the third century, in support of parity,

may be considered as extorted by the force of truth.

If we are not mistaken, Irenæus first introduces the subject on which we wish for his testimony, in the third book. His great object here is to show that the church held the true doctrine, in opposition to the heretics. To this end he shows in the first chapter of this book, that the church received the gospel from the Apostles,

In the second chapter he says that the truth, delivered by the Apostles, was preserved by the successions of the Presbyters." "Cum autem ad eam iterum traditionem, quæ est ab Apostolis, quæ per successiones Psesbyterorum in Ecclesiis custoditur, provocamus eos; adversantur traditioni, Dicentes se non solum Presbyteris, sed etiam Apostolis existentes sapientiores, sinceram invenisse veritatem." "But when we bring them back again to the doctrine, which was handed down from the Apostles, and is preserved in the churches by the successions of the Presbyters, they set themselves in opposition to this tradition, saying that they, being wiser not only than the Presbyters, but even than the Apostles themselves, have

found out the pure truth."

This is very near the close of the 2d chapter, and in the one immediately following, the writer undertakes to show that the church had preserved the truth taught by the Apostles, by giving the succession of ministers in the two churches of Rome and Smyrna. But the succession of Presbyters previously mentioned, is in the 3d chapter called the succession of Bishops: and we have then a list of the names of Linus, Anacletus, Clemens, (the one who wrote the epistle to the Corinthians) Euarestus, Alexander, Sixtus, &c. all of whom stand in the catalogue of Popes among Catholics; of diocesan bishops among high churchmen; but by Irenæus are called indifferently bishops or presbyters. Or according to the presbyterian platform, which seems to agree exactly in this point with Irenæus, when spoken of indefinitely as ministers of the gospel, they were called presbyters; but when their relationship to one particular church was in view, they were designated bishops.

Again; in chap. xliii of Book the 4th, Irenæus says, "Wherefore they who are in the church, ought to obey the Presbyters, who have succession from the Apostles, as we have shown; who together with the succession of the episcopacy, have received the certain gift of the truth, according to the good pleasure of the father." This succession of Presbyters, is in the very next sentence denominated principal. And in the following chapter (xliv.) he speaks of Presbyters, elated with the pride of the highest honour-principalis consessionis tumore elati. Also in the close of this chapter, he says, "the church nourishes Presbyters like those of whom the prophet speaks, "I will give your rulers in peace, and your bishops in righteousness." In Book v. chapter 20, this father begins by saying that all the teachers of heretics, are greatly inferior to the bishops, to whom the apostles committed the churches; and in a few sentences affirms that "they who leave the church, bring a charge of ignorance against the holy Presbyters."

Eusebius in Book v. chap. 20. 24, has preserved two fragments of letters from Irenæus, which deserve particular notice. In the one to Florinus, we find the following: "These doctrines, they who were *Presbyters* before us, and who where disciples of the Apostles, by no means delivered to you." Then referring to Polycarp,

whose disciple, it seems Florinus had been at the same time with Irenæus, he says "And I can testify before God, that if that blessed and Apostolical Presbyter had heard any such thing, he would have stopped his ears, and after his usual manner have exclaimed, good God! for what times hast thou reserved me, that I should have to bear such things."—This apostolical Presbyter, was the bishop of Smyrna. Clearly therefore, with Irenæus, there was no difference

between the presbyter and bishop.

But the next letter is perfectly decisive on this subject. It was addressed to Victor, bishop of the church in Rome, now by the Catholics called pope Victor. The subject is a controversy respecting the observance of the day at present called Easter. "The Presbyters who preceded Soter, and who presided over the church, which you now govern, I mean Anicetus, and Pius, Hyginus and Telesphorus and Sixtus, did not observe this festival, on the day in which the Bishops of Asia observed it," &c. Again: "But the Presbyters who preceded you, although they observed it not, yet sent the Eucharist to those who did observe it." Once more; he says when Polycarp came to Rome, "he could not persuade Anicetus to adopt the same observance; for he said that the custom of the

Presbyters, who went before him ought to be retained.

Now all these persons, Soter, Anicetus, Pius, Hyginus, Telesphorus, and Sixtus are, in modern times, honoured with the title of Popes by some; others make them diocesan bishops; while honest old Irenæus, again and again calls them Presbyters; and says that they were Presbyters, who governed the church at Rome. It is perfectly clear that the word Presbyter is here used in its official sense. And it is equally evident that there was, in the days of Irenæus, no higher officer in the church than a Presbyter. There is no getting over this conclusion. If then any ordination took place at all; and on this subject there can be no doubt, it must have been performed by Presbyters. Thus for the usage of scripture language was kept up in the church, and we find no order of men superior to those who, as bishop R. admits, were in the New Testament styled indifferently bishops or presbyters. The church had not in 170 years found out a name for that other "order," which the prelate of North Carolina found it so difficult to designate by any appropriate scriptural name.

In tracing the history of church government through the writings of the ancient Fathers, he who begins at the beginning and reads with no object but to find the truth, can scarcely fail to notice the

following particulars,

1. Officers, with extraordinary powers, were appointed for the extraordinary occasion of introducing a new form of religion: these were the Apostles and their assistants, the Evangelists, who had no fixed charge, but the world for the theatre of their labours.

2. In the churches reared up by them, persons were appointed to the office of religious teacher, who in the New Testament are

called indiscriminately, bishops and presbyters. There is reason to believe, that in all the important churches, more than one teach-

er was appointed at the same time. See Phil. i, 1.

3. The undisputed writings of the early ages, put it beyond all doubt that until about the close of the second century, religious instructors were denominated, precisely as they were in the New Testament, indifferently bishops or presbyters—so that the bishop was a presbyter; and the presbyter was a bishop, without any difference of order or authority.

4. These presbyters, in their collective capacity, were denominated a presbytery, and to them was committed the whole government of the church. They were appointed for this purpose with

the consent of the people.

5. In every meeting of the presbytery, there was a president, chairman, or moderator, as is the case in all bodies of this kind.—
He was in early times, most usually designated by the term προεσβώς or ὁ προισθαμένος. This usage is derived from the New Testament. See Rom. xii, 8. 1 Thess. v, 12. 1 Tim. v, 17. But it never entered into the minds of the primitive christians, that this moderatorship conferred any rank, or constituted any thing like a different order. It was a case exactly like that in our free institutions, where the speaker in a legislative assembly, the chairman of a corporation meeting, the moderator of a presbytery, &c. is of the same order, with all his fellow-members.

6. It it easy to see, about the close of the second century, and the beginning of the third, some change in the usage of ecclesiastical writers. The change is this—the word (επισχοπος) bishop, which for two hundred years had been, as we have seen, used indiscriminately with (πρεσβυλερος) elder, becomes somewhat more appropriated to the presiding presbyter. But in all the writings belonging to this period, it is manifest that the bishop is no more than the presiding presbyter of each particular church; and so the word is to be understood, when it occurs in writers of this age.

7. In process of time to repress divisions and factions it seems to have been agreed that the presiding presbyter or bishop should possess powers, not granted to other presbyters—such as the power of baptizing, of ordaining, and the like. So that presbyters could not baptize without the permission of the bishop. But this step only increased the power, but did not elevate the rank of the bishops.

8. It was not until the latter end of the third, and the first part of the 4th century, that we find any real distinction in point of order between bishops and presbyters. But when bishops were thus distinguished, and the church became allied with the state, prelatical pride and insolence grew with rapid strides. Yet in the fifth century, the most learned of the Fathers had the courage and honesty to affirm that the presbyters knew, and the bishops ought to know that the superiority of the latter to the former was founded on

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the custom of the church, and not on the appointment of the Lord.

These remarks will show that the word bishop is to be interpreted in three different ways, according to the time when it is used.

1. In the New Testament, and the undisputed writings of the Fathers to about the close of the second century, bishop and presbyter mean the same office.

2. For nearly a century after that time, bishop means the pre-

siding presbyter of a particular church.

3. From about the beginning of the 4th century down, the term is generally used to designate a minister of the gospel superior to presbyters. It is very important to make, and keep in mind these distinctions: otherwise, we shall suppose the ancient writers to mean something which they never thought of at all. There have been bishops ever since the church of Christ was organized—but a bishop in the first and second centuries, is as unlike a modern prelate, as old Cincinnatus was unlike one of the Cæsars; or as a plain Scotch presbyter is unlike the archbishop of Canterbury.

But now we will proceed with our examination of the ancient writers—although enough has already been done, to oblige bishop R., according to his pledge, to surrender all his pretensions.

6. Our sixth witness is Clemens Alexandrinus. He lived about the close of the second, and beginning of the third century. Father does not directly speak of the order of the church, but in several places incidentally mentions the various offices in the christian society. In his references to this subject, there is no evidence of any distinction of rank among religious teachers; but indeed the contrary. It was about his time that we find the first intimation that the title of bishop was beginning to be appropriated to the presiding presbyter of a particular church. But the very terms employed by him, show that "clerical propriety" was but little regarded in his day. For he speaks in one case of bishops, presbyters and deacons; and in another, of presbyters, bishops, and deacons, not caring who came first. But in every other passage of his works, relating to this subject, we find a mode of speaking exactly accordant with that which had been used before. In Pædag. i. 99. D. Edit. Sylburgii. 1641, he says, "we are shepherds, who govern the churches, after the pattern of the good shepherd; and you are the sheep." Again, Lib. iii. 248. B. Speaking of ladies who wear curls of other people's hair, he asks, "On whom does the Presbyter lay his hand; and whom will he bless? not the woman thus adorned, but the hair of some other person," &c. We pretend not to decide what is meant by the imposition of hands here. It was certainly an act of ministerial authority, so far to bestow a benediction. In what respect, then, did this presbyter differ from a bishop? The next passage to be referred to, occurs in Lib. iii. 264. C. "Very many other precepts, appertaining to particular persons, are written in the holy books; some to elders, some to bishops, some to deacons, and some to widows." It admits of a question here,

whether the author uses the first term in its general or official signification. It will scarcely be pretended that the widows mentioned last, were officers in the church; and why may not elders in the first place, mean old men? Clement was very conversant with the writings of Paul, and why may he not have had in mind, the fifth chap, of 1st Timothy, where elder means an old man, ver. 1. and a minister of the gospel, ver. 19? But if no stress ought to be laid on this, the next passage is very decisive. Strom. iii. 464. D. The subject here is marriage; and Clement strongly maintains that every one must be the husband of one wife, "whether he be presbyter, or deacon, or layman" καν πρεσβύλερος ή, καν διάκονος, xav lauxos. These words certainly are designed to include all sorts of men in the church; and if presbyter was not regarded by him as the same with bishop, we can in no way account for his The reader will observe that in pa. 459. leaving out επίσχοπος. C. and 472. D, this writer does use the word επισχοπος, bishop, for the presiding officer of a church; while in the passage just cited, he uses presbytery for the whole clergy. Here is decisive evidence of our doctrine: while no difference of order is noted, the word bishop was beginning to be restricted in its application. In pa. 667. B. (Strom. vi.) he describes a true presbyter, and adds, "although he should not on earth be honoured with the first seat, yet he shall sit on the four and twenty thrones, judging the people, as John says in the Revelation." Here is a plain and incontrovertible reference to the presiding elder mentioned by preceding writers. And in pa. 700. D. he speaks of the offices of the church in relation to their objects; of which one is to promote emendation of life: the other is merely the rendering of obedience; and he says that the former of these belongs to the Elders; the latter, to the deacons. There is no distinct office here assigned to bishops. They are not mentioned at all. On the whole, there was no such thing as episcopal order, superior to that of presbyters, in the days of this learned Father.

7. In the next place, we take up Tertullian. This Father, who lived till near A. D. 220, does not furnish much on the subject now before us. But, taking all that he says together, it is apparent that the form of the church, in his day, was just what we have previously stated. There was no difference of order among the clergy but the presiding elders were very commonly called bishops. He sometimes, however, as he wrote in Latin, uses the term antistes, which exactly answers to the προεσίως of Justin and other preceding writers. We are assured that presbyters presided in their religious assemblies; that the presidents alone baptized and administered the Lord's supper; and that he did this three times a week. This president he sometimes calls bishop; and the succession of such bishops he traces back to the Apostles. It would be tedious to continue the quotation of particular passages from every writer

that comes in course. We therefore content ourselves with the assurance that every affirmation here made is capable of the most rigid proof. The Edition of Tertullian, from which we were pre-

pared to make extracts, is that of Rigaltius. Paris 1664.

8. Cyprian, bishop of Carthage, suffered martyrdom, as is generally believed, about the year of our Lord 258. He affords a striking example of a man pious, zealous, yet rather too fond of power, and strongly desirous to increase the authority of bishops; but withal too honest to pretend that all power was in his hands. It is easy to see, by comparing his writings and sentiments, with these previously noticed, that the term bishop was more and more appropriated to the presiding presbyter; and that the claims of the president of the presbytery were considerably extended. Yet still, the bishop was no more than parochial bishop—His authority did not extend beyond a single congregation; and he could do nothing without the consent of his fellow-presbyters. The following references to the Oxford Edition of Cyprian's works 1682, will fully bear out these assertions, pp. 168, T. 202, E. It is not allowed to any but the bishop, or president of the church to bap-Nos tantum qui, domino permittente, primum baptisma credentibus dedimus, &c.—Quod nunc quoque apud nos geritur, ut qui in Ecclesia baptizantur, prapositis Ecclesia offerantur, et per nostram orationem ac manus impositionem, Spiritum Sanctum consequantur, et signacule Dominico consummentur. In instances too numerous to be mentioned, Cyprian calls the presbyters of the church of Carthage his fellow-presbyters. But it is needless to multiply words for the proof of that which is indisputable; namely that Cyprian was a parochial bishop. At the same time, it is freely conceded that in the writings of Cyprian, as we now have them, a distinction is made between the bishop and presbyter, which is found in no undisputed writings before this period. There is indeed much reason to believe that Cyprian laid the foundation for the establishment of a new order in the church. A statement has been made on this subject, which presents to us every appearance of truth and reason.

When a presiding presbyter was appointed in a church, it was by the concurrence of the presbytery and the people. The presbyters by no means raised him to a higher order; he was only primus inter paris, the first among equals. The whole authority of all presbyters, throughout the world, was derived from the world of God, or, which is the same thing, from the appointment of Christ. But the presiding member was raised to the first seat, and inducted by his co-presbyters. The case of Cyprian, however, was one of singular character. His popular talents occasioned his election to the office of presiding presbyter, or bishop, very shortly after his conversion from heathenism, a considerable majority of the presbyters of the church of Carthage opposed this election; probably because they saw his aspiring disposition. This opposition seemed to ex-

asperate the bishop of Carthage not a little. His 43d letter affords ample proof of this. And he seems to have set himself to exalt the bishop's power, and depress the presbyters as much as possible. From him we first hear of a new ordination, by which a presbyter was raised to be a bishop. His talents and influence were great; and he caused them to be felt through the whole christian world. We cannot help attributing to him the acceleration of that change in the polity of the church, which has produced incalculable mischief to the true interests of religion through many successive centuries.

Yet after all the efforts made by this Father to enlarge episcopal power, much remained to be done after his day to complete the

fabric of the hierarchy.

For we find; near the close of his life, a letter written to him. on occasion of his dispute with Stephen, bishop of Rome, by Firmilianus bishop of Cæsarea, in which the old doctrine is clearly stated, Ep. lxxv, pa. 221. "Sed et ceteri quique heretici, si se ab Ecclesia Dei sciderint, nihil habere potestatis aut gratiæ possunt, quando omnis potestas et gratia in Ecclesia constituta sit, ubi præsident majores natu qui et baptizandi et manum imponendi et ordin-Andi possident potestatem." The sense of which is, if heretics of any kind separate themselves from the church of God, they possess nothing of power or grace; since all power and grace is seated in the church, where presbyters preside, who possess the power of baptizing and laying on the hand and ordaining. The phrase majores natu here must be taken as a translation of πρεσβυλεροι, used too in its official sense; for old men as such did not preside in the church; much less did the power here specified belong to them. Baptizing, laying on of hands, and ordaining were official acts. Firmilianus then does expressly affirm that Elders had the power of ordaining.

It is unnecessary to pursue this detail farther. We have seen that for 250 years, presbyters were bishops, and bishops were presbyters. About the close of this period, the change began which issued in the establishment of high church principles. It crept on slowly for a while; but afterwards made rapid increase, so as to be pretty firmly established in the 4th and 5th centuries. Had our limits permitted us to make a more complete deduction,

the evidence would have been much stronger.

The examination here made of the question before us, has been pursued through the original writers. Nothing has been taken on trust, and we have been brought to our conclusion by a deduction, which we conscientiously believe to be fair. And now we must be excused if we turn to our "favourite" Jerome, and compare his account of this matter with our own. But we wish it to be understood, that we have nothing to do with Jerome's account of the church in his own time. It is readily admitted that between the

death of Cyprian in 258, and the days of Jerome, who died in 420, great and injurious changes had taken place in the order and discipline of the church. At the period of Jerome's death christianity had been in alliance with the imperial government of Rome for nearly 100 years. We wish to know what the most learned of the Fathers, he "whom all good men loved and admired" testifies concerning the pure, primitive, apostolic church, and the manner in which its government was changed. This information may be obtained from his commentaries, and his celebrated epistle to Evagrius. There he expressly treats of the very questions now under consideration. In other parts of his writings, he speaks of the church as it was in his day, when the primitive form was changed. We hope to be excused for giving the testimony of this Father at

full length, because of its importance.

"Let us diligently attend to the words of the apostle, in which he says 'That thou shouldest ordain presbyters in every city, as I had appointed thee'-Discoursing in what follows on the sort of man that ought to be ordained presbyter, he says, 'If any be blameless, the husband of one wife,' &c. and afterwards he adds, ' For a bishop must be blameless, as the steward of God.' A presbyter therefore is the same as a bishop; and before there were, by the instigation of the devil, parties in religion, and it was said by the people, 'I am of Paul, and I of Apollos, and I of Cephas,' the churches were governed by the common council of presbyters. But afterwards, when every one supposed, that those whom he baptized, belonged to him, and not to Christ, it was decreed through the whole world, that one chosen from the Presbyters should be set over the rest to whom the whole care of the Church should belong, that thus the seeds of schisms might be taken away. Should any one suppose that it is my doctrine, and not that of the scriptures, that bishop and presbyter are the same, and that one is the name of age, the other of office, let him read again the words of the Apostle to the Philippians, where he says, "Paul and Timotheus, servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons, grace to you and peace, &c." Philippi is but one city of Macedonia, and certainly there could not be more than one bishop in a city, as bishops are now styled. But at that time, they called the same persons bishops and presbyters, therefore he spoke, without distinction, of bishops as presbyters. may appear doubtful to some, unless it be proved by additional testimony.—In the Acts of the Apostles it is written, that when the Apostle came to Miletus, he sent to Ephesus, and called the presbyters of that church, to whom, among other things, he said, "take heed to yourselves, and to all the flock over which the Holy Spirit hath made you bishops, to feed the church of the Lord, which he hath purchased with his own blood." Here take particular notice, that on calling the Presbyters of one city, Ephesus, he styled them bishops."

The celebrated epistle to Evagrius furnishes the following extract. "I hear that a certain person has broken out into such folly that he prefers deacons before presbyters, that is before bishops; for when the Apostle clearly teaches that presbyters and bishops are the same, who can endure it that a MINISTER OF TABLES and wipows should proudly exalt himself above those at whose prayers the body and blood of Christ is made. Do you seek for authority? Hear that testimony, "Paul and Timothy servants of Jesus Christ, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons"--Would you have another example? In the Acts of the Apostles, Paul speaks thus to the priests of one church-"Take heed to yourselves and to all the flock over which the Holy Spirit hath made you bishops, that you govern the church, which he hath purchased with his own blood. And lest any should contend about there being a plurality of bishops in one church, hear also another testimony, by which it may most manifestly be proved, that a bishop and a presbyter are the same—"For this cause I left thee in Crete, that thou shouldst set in order the things that are wanting, and ordain presbyters in every city as I have appointed thee. If any be blameless, the husband of one wife, &c. For a bishop must be blameless, as a steward of God." And to Timothy-"Neglect not the gift that is in thee, which was given thee by prophecy, by the laying on of the hands of the Presbytery." And Peter also, in his first epistle, saith, "The Presbyters which

are among you I exhort, who am also a Presbyter, &c. to rule the flock of Christ, and to inspect it, not of constraint, but willingly according to God;" which is more significantly expressed in the Greek; επισκοπουνλες, that is superintending it, whence the name of bishop is derived. Do the testimonies of such men appear small to thee? Let the evangelical trumpet sound,* the son of thunder, whom Jesus loved much, who drank the streams of doctrine from our Saviour's breast—"The Presbyter to the elect lady and her children, whom I love in the truth."—And in another epistle, "The Presbyter to the beloved Gaius, whom I love in the truth."—But the choosing of one afterwards, who should be set above the rest, took place as a remedy against schism; lest every one drawing the work of Christ to himself, should break it in pieces. For at Alexandria, from Mark the Evangelist to Heraclas and Dionysius, the bishops thereof, the Presbyters always named one,

&c."† [as given before.]

We deem it necessary to make no comments on this passage. is a plain statement of facts, and a series of arguments founded on these facts, which never can be refuted. The history of the church for 400 years bears out this favourite of ours, in every important particular. The truth of the case may be brought into a nutshell. In conformity with the maxims of our Lord, and with Apostolical appointment, the ordinary and perpetual ministers of the gospel were all equal-This continued until the church began to grow in worldly power and influence; when the plan of having a number of equal Presbyters in one church, produced factions, divisions, and frequent schisms-For the prevention of this evil the power of presiding Presbyter was enlarged, and he was called bishop. This advantage being given to the president of the Presbytery, he used it to raise himself; so that out of this arrangement, diocesan episcopacy sprung up. In process of time, the bishops were thought to need some head, and Metropolitans were appointed-After that Patriarchs; and finally a Pope. The expedient to prevent schism turned out so boldly, that at the Reformation, most of those who broke their allegiance to the pope, thought it much the best way to return to the primitive simplicity of ancient times. Unhappily for us, the Reformation in England was the work of the government and not of the people. The eighth Harry, and queen Elizabeth, took the place of the pope, and became heads of the church, unfrocking bishops with as little ceremony as diocesans use towards their Presbyters. But it did not suit the notions of these Defenders of the Faith, to have the ancient discipline restored. The republican system of Geneva alarmed the jealous spirit of these monarchs and their successors; and hence many features of the prevalent polity were retained.

* This is a rhetorical description of John the Apostle.

[†] The translation of this passage has been borrowed, with very slight verbal alterations, from Dr Miller's Letters.

It is due to candour to say; that while we have no quarrel with episcopalians at all; and would say nothing against that legitimate episcopacy, which owes its origin, and all its authority to the custom of the church, we certainly do think that the primitive ministerial equality is by far the safest.—To be continued.

POSTSCRIPT.

We observe that our Review is attracting some notice, and calling forth remarks from the advocates of high church principles. Our hands are too full of important business to permit us to make more than a passing observation on squibs of this sort. The only reason why we advert to subjects of this kind is, that we are very

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unwilling that the controversy between bishop R. and us, should produce any bad feelings between Episcopalians and Presbyterians

in the southern country.

For this purpose, we hope to be pardoned for humbly, yet very earnestly recommending to all who may be disposed to talk or write on this subject, to take the trouble first to inform themselves perfectly as to the true state of the case: otherwise, they will inadvertently make declarations, which it will be easy to disprove.

1. As to the commencement of this controversy-We perceive that it is roundly charged on our Reviewer. But we must be pardoned for saying that this allegation cannot be supported by evidence. We have before remarked, that formerly Episcopalians and Presbyterians lived in great peace and harmony, interchanging pulpits and sitting together at the same communion table. Their spirit was precisely that which brought christians of different denominations together in the Bible Society, and other enterprises of evangelical benevolence. But it so happened that at the very time when throughout the world there was joy that "the Era of good feelings" had arrived, our episcopal brethren began to draw off, stood back from communion, and talked of the invalidity of all but episcopal ordination. The great body of our Baptist brethren had always refused to commune with other societies, on the ground of the invalidity of their baptism. These circumstances called forth two pamphlets, of which the object was to show, that the differences of opinion here adverted to, did not afford sufficient reason to justify a refusal of communion. The Reviewer willingly acknowledges the authorship of these pamphlets. As literary productions he sees no reason indeed to boast of them; but he is convinced of the soundness of their principles, and glories in their design. the brethren of the Baptist persuasion he said, we who baptize infants by sprinkling are so justified by the authorities and reasonings here produced, that you ought to acknowledge us as members of the church of Christ, and to hold communion with us as brethren. To Episcopalians his language was similar-we who practise presbyterial ordination are so justified by scripture and the usage of the primitive church, that you ought to recognise us as parts of the body of Christ, acknowledge the validity of our ministrations, and hold christian fellowship with us in our ministrations. In a word the simple undivided object of these publications was to prove that Pædobaptists and Presbyterians were members of the church of Christ. Matters have come to a fine pass indeed, if when a presbyterian maintains that he is a member of the church of Christ, he is to be represented as thereby making an attack on episcopacy! It is often made a subject of private talk, "This presbyterian is not one of us; he is an alien from the family, and has no right to any of its privileges, nor to any part of the inheritance."-The presbyterian, on hearing this, comes out openly, and says, "We are brethren; here is the proof of my birth, my baptism, my

education under the care of a common father; let us then live in peace, and cherish brotherly love." "See, cries the other, how this man is picking a quarrel with me, and even attacking me without provocation!" This was the only sort of attack ever made by the Reviewer, until bishop R. preached, and PUBLISHED his famous sermons. Any man, after that, had a perfect right to pass his judgment on these discourses, to censure their arrogance, and refute, if

he could, their extravagant claims.

2. As to the perpetual war which we have proclaimed.—Pains have been taken to represent this as a war against the denomination of christians, called Episcopalians. We are truly sorry that any man should heedlessly, or recklessly subject himself to exposure by making such a representation. When the declaration of hostility was made, especial pains were taken to prevent misconception. It is assumed, it is taken for granted, without the trouble of proof, that the society of christians denominated Episcopalian, is not identified with high church principles; and it is declared plainly enough that these principles, and not that society, are the object of attack. No person then can consider himself as included in our strictures, who does not maintain, that one cannot be a good Episcopalian, without being a high churchman. There may be more of this class than we suppose—still we believe it to be comparatively small.

But in some minds we perceive a wonderful confusion, in regard to the meaning of the term, a high churchman. Somebody has put forth a long story about bishop Horsley's notions on this subject. But all this is as far from the subject as it is discussed in this country, as we are from being high churchmen ourselves. There are men in England, who maintain that the clergy are entirely dependent on the state, and derive all their clerical authority from the laws of the land-while others hold that apart from the civil power, and all acts of the government in relation to the church, the ministers of religion have power and authority derived from the appointment of Christ.—The latter of these, in bishop Horsley's sense of the term, are high, and the former, low churchmen. But this has no connexion whatever with any controversy in this country. The church here derives nothing from the state: in all her branches she is entirely separate, and independent. In bishop H.'s sense we are all high churchmen. But when we use the term, as expressive of principles to which we never can be reconciled, we mean a man, who holds that all spiritual power is vested in him; that he is a substitute for Christ's person on earth; that he belongs to an order, whose official prerogative it is to come between God and man; to declare authoritatively the divine will to his fellow-men, and to bind the source of all mercy and grace to the performance of his own covenant engagements, and thus give to man the assurance of salvation.—And who adds to all these monstrous claims the assumption that all who differ from him in these particulars, and separate from



his communion, are out of the pale of the church, and destitute of all warrant to hope for heaven. These are the principles against which we are pledged to wage war as long as we live.—But at the same time, we delight to call every humble, pious Episcopalian brother, and to cherish towards him feelings of fraternal kindness.

APPENDIX TO THAT PART OF THE REVIEW OF BISHOP RAVENSCROFT'S BOOK, WHICH TREATS OF THE TESTIMONY OF THE FATHERS.

EPISTLES OF IGNATIUS.

Ignatius was pastor, presiding presbyter, or bishop of the Church at Antioch. He was celebrated as a man of great piety, and fervent zeal; and, having been conversant with the Apostles, he must have known well what was the order and discipline of the Apostolic Church. His testimony therefore would be of very great importance, if we could devise any means of coming certainly at it. In our Review, we have not appealed to this Father, because we regard him as a corrupted witness. They who take an interest in this subject have a right to be informed of our reasons. We here give them as briefly as possible.

In the reign of Trajan, Emperor of Rome, Ignatius was put to death for his attachment to the cause of Christ. It is related by Eusebius, iii. 36, that he was made prisoner at Antioch, and conducted by a circuitous journey to Rome, where he was thrown to wild beasts, in the year 107; but some say 116. It is farther said that on his journey to Rome, he wrote seven epistles; to the Ephesians, the Magnesians, the Trallians, the Romans, the Philadelphians, the Smyrnaans, and to Polycarp. Jerone, also, in his catalogue mentions these seven letters, and no others. It seems therefore undeniable that in the days of Jerome and Eusebius, there were extant seven letters ascribed to this pious and holy man. But it is a question, greatly disputed in former times, and not yet decided, whether Ignatius really wrote these letters, as we now have them. A very brief history of these famous writings, will show the ground of the doubts entertained as to this matter.

For a long period, there was reason to suppose that the letters of Ignatius had been irrecoverably lost. But nearly at the close of the 15th century, three Letters in Latin, ascribed to this Father, were printed at Paris. A few years afterwards, eleven letters in the same language were published at Strasburg. Shortly another edition was printed, with three additional letters. Finally the number was raised to fifteen, of which, twelve were in Greek, and three in Latin. These last were soon universally regarded as spurious: and at length five of those in Greek were rejected by most men of learning. There then remained only seven, addressed to the same persons that were mentioned by Jerome and Eusebius. But of these letters there are two very different sets of copies, distinguished by the terms larger and smaller. They differ not only

in size, but also in sentiment and doctrine. The greatest number of learned men, who favour the genuineness of the Ignatian writings, reject the larger, and vindicate the smaller. A few have adopted the contrary opinion, and have maintained it with such learning and ingenuity, as to render somewhat difficult to decide between them. If the larger epistles are genuine, the smaller may be regarded as an epitome of them; and on the contrary, if the smaller be assumed as genuine, they must have been sadly interpolated in making out This circumstance throws considerable suspicion on the whole affair. Somebody must, one way or another, have made very free with the reputed writings of this celebrated Martyr. But on the whole we are convinced that, on a comparison of the two sets, the smaller are to be preferred. We cannot here assign our reasons. The larger letters then may be dismissed as corrupt by interpolation. This is placing the matter on ground chosen by the most learned Episcopalians. The great and good archbishop Usher, and the learned bishop Pearson have put out their whole strength in vindicating these smaller letters. If the question could have been decided by the learning and ingenuity of any men, that have ever adorned the English Church, it would have been done by Usher and Pearson. After all, however, that diligent and learned historian Mosheim was obliged to express himself in the following terms. "Antiquissimas esse has leteras, certissimum est; non totas esse confictas, tam credibile, ut nihil credibilius fieri possit; quatenus vero pro sinceris haberi debeant, id inenodabile arbitror." It is most certain that these letters are very ancient; that they are not entirely forged is as credible as any thing can be: but how far they are to be held as genuine (or uncorrupted) is an inextricable difficulty. Com. De. Reb. Christ, pa. 161.

Some of the reasons which have prevented our relying on them as authentic documents of the Apostolic Church are as follows.

1. The manner in which these letters speak of the officers of the church, is widely different from that of all the undisputed authors of the first two centuries.—We have already shown that in the New Testament, the words bishop and presbyter were used indiscriminately; and that this mode of speaking was kept up until near the year 250—And that then a change took place in the use of terms, because a distinction was made between bishops and presbyters. When this distinction however was made, and for sometime afterwards, the bishop presided over a single congregation.

Now although Ignatius was an apostolical man, and of course would naturally have expressed himself on this subject in conformity with the usage of his time, yet in the letters ascribed to him, he always distinguishes between bishops and presbyters; yet it is evident that the Ignatian Prelate is the bishop of a single congregation. No man of common candor can read these letters, and not acknowledge this truth. Hence they appear, from internal evidence, to have been written after the time when a distinction of

office was made between bishop and presbyter, yet before the bishop was changed from a parochial minister to a diocesan. The conclusion to which this argument leads is, that these letters were put into their present shape, more than a hundred years after the

Martyrdom of Ignatius.

2. These letters speak of episcopal dignity and importance, in a manner entirely different from that of the Apostles. Let the reader recollect the language of Jesus Christ and his apostles in reference to this subject, and compare it with the expressions put into the mouth of this Apostolical man by the writer of the Ignatian epistles. In the epistle of the Ephesians, (v. vi.) he is made to say, "It is written, God resisteth the proud. Let us therefore study not to resist the bishop, that we may be subject to God. And the more silent one sees a bishop to be, let him reverence him so much the more. For whomsoever the head of a household sends to govern his family, him we ought to receive as we do the one who sends him: it is manifest therefore that we ought to regard the bishop as we do the Lord himself!" In the epistle of the Trallians, (ii.) he is made to remark, "For since ye are subject to the bishop as to Jesus Christ, ye appear to me not to live according to the fashion of men, but according to Jesus Christ." Epist. to Philadel. iii. "For as many as are God's and Christ's, they are with the bishop." Ep. to Smyr. viii. "Do ye all follow the bishop as Jesus Christ does the Father; and the Presbytery as the Apostles: and reverence the Deacons as the command of God, &c." And even when writing to Polycarp of Smyrna, he is made to turn suddenly from his brother clergyman to address the people of his charge in this most extraordinary language, ch. vi. "Attend to the bishop that God also may attend to you. I pledge my soul for those who are subject to the bishops, presbyters and deacons!" Is this the language of a man who had been a disciple of Peter and Paul, and had imbibed their spirit? Let the reader judge.

To these internal evidences may be added others. We think that the eager desire of martyrdom expressed in these letters belongs to a later age than that of the true Ignatius. Peter and Paul were ready to sacrifice life for the honour of their Saviour; but they used all lawful means to preserve and prolong life, for the benefit of the Church. But Ignatius is made to express a passion for martyrdom, and to attribute a merit to it, much unlike any thing to be found among the Apostles. The truth is that at one time there was a high degree of enthusiasm in regard to martyrdom; christians sought for it eagerly; offered themselves to heathen magistrates, and refused to escape from prison when they had it in their power. But we do not find any evidence of this in the age of Ignatius-Yet these letters are replete with aspirations to this honour; and that to the Romans, (iv.) while it affords evidence of this fact, contains some strange expressions of apprehension lest the Roman brethren should prevent the wished for consummation.

"I shall die voluntarily for God, if only you do not prevent it—I pray you do not exercise this unseasonable benevolence to me."—And more of this kind; after which he tells his brethren how he intends to irritate the wild beasts, when he shall have been thrown

to them, so as to cause them to devour him immediately.

3. In this same letter to the Romans, the writer is made to give an account of his situation which renders it difficult to understand how he could write so many Epistles to the churches. "From Syria to Rome, I contend with wild beasts, by land and sea, night and day, being bound to ten leopards; that is a band of soldiers." By this it is commonly understood, that Ignatius was committed to the charge of ten fierce and brutal soldiers; and that, according to the usual custom, he was fastened to them with chains. If this was the case, how was he at liberty to write to his friends? Is it to be supposed that a prisoner of so much importance as Ignatius, who was transported from Antioch to Rome to be executed, would be allowed to write what he pleased to his brethren in any part of the empire? It is said, too, that this illustrious martyr, instead of being conducted directly from Syria to Rome, was made to take a circuitous route through many cities of Asia, that his arrest, his condemnation, his certain death, might be known generally to christians, might strike terror into them, and bring them off from this new religion. But if this were the design, would Ignatius have been allowed to write letters, glorying in his sufferings, and exhorting all christians to constancy? To this it is replied that these soldiers might have been gained over by money, to allow this liberty to their prisoner-If so, how does it comport with the language just quoted. "I am on the whole of this journey, by land and sea day and night fighting with wild beasts"--" am chained to ten leopards?" True; it is no great proof of human kindness, for a soldier to sell to his prisoner the privilege of writing letters to his friends; but it is proof of extreme indiscretion in a prisoner to insert in a letter thus wriften, that his keeper was a brutal savage-And if Ignatius was so intent on martyrdom that he did not wish to escape; yet he did wish to write letters; and he scarcely would revile his keepers, when they might so easily know all that he had written; and would be ready enough to find a pretext for depriving him of this privilege.

We just notice here, in passing, the argument of the learned Bochart, in his Hierozoicon, against the genuineness of these epistles. He says that the word leopard (λεοπαρδος) did not come into use until about the time of Constantine the Great, and that therefore these letters must have been written at least two hundred years

after the death of Ignatius.

4. Learned men have maintained that these letters make direct allusions to heresies which broke out in the church after the death of Ignatius. We are inclined to the opinion that there is truth in this allegation; and if so the objection is perfectly decisive. To examine this question fully would require a volume. If one will

read Daille on the one side, Pearson on the other, and L'Arroque's observations on Pearson, it will enable him to form a just judgment

on this much disputed subject.

5. There is no sufficient evidence that any of the Fathers were acquainted with these letters before Eusebius. The reference made to Ignatius by Irenæus is merely to a saying of his, so short that it might easily be remembered. The passage is in Lib. v. ch. 28. ώς ειπέ λις λών ήμελερων. Κ. Τ. Λ. "As one of us said, when condemned to the wild beasts as a martyr to God, 'I am God's wheat, and I am ground by the teeth of wild beasts, that I may be found pure bread.' Jerome reports this as a saying of Ignatius, when he heard the roaring of the lions. Cum jam damnatus esset ad bestias, et ardore patiendi rugientes audiret leones, ait, frumentum Christi tum, dentibus bestiarum molar, ut panis mundus inveniar. "When he was now condemned to the wild beasts, and heard the lions roaring, in his ardour to suffer, he said, I am Christ's wheat," There can be no doubt that Ignatius spoke thus. The saying was thought a very striking one, and was often repeated. And hence it might very well find a place in letters forged in the name of Ignatius. Accordingly we see it in the letter to the Romans, written, as is pretended, when Ignatius was far from Rome.

The reader cannot help observing that Irenæus speaks of this as a saying of some christian, and not as any thing written. Jerome's words do not admit of any other interpretation. It is also worthy of notice that although Irenæus was a disciple of Polycarp, the most intimate friend of Ignatius, yet he does not seem to know who made this celebrated speech—Very possibly when once made, it was frequently repeated. But had Irenæus known that it was the saying of his master's old friend, he in all probability would have so re-

ported it.

Another remark may also be here offered. It was the object of Irenæus in his work to confute the heretics of his day. In doing this he very frequently refers to the succession of Presbyters from the Apostles down to his time, and shows that all taught a doctrine different from that which he opposed. But although the letters ascribed to Ignatius make several allusions to these heresies, yet Irenæus in no instance uses the testimony of Ignatius. This is certainly a circumstance of some weight against the writings in question.

6. Origen has been much relied on as a witness in support of the Ignatian letters; but the testimony of this Father is only found in Latin works, which many very learned men have held to be spuri-

ous; and that without any reference to this controversy.

7. It might have been best to mention before this, the testimony of Polycarp. But it is not material whether it comes first or last. For there is strong internal evidence that it is a forgery. It is not found in the Greek copy, which has been preserved; and it contains a plain contradiction of what Polycarp had written before. This

Father exhorts the Philippians to follow the example of Ignatius, Zozimus, Rufus, Paul, &c. speaking of them as already dead; but in the part which we believe to be spurious, he requests the brethren of Philippi to send him word what they knew, respecting Ignatius, and those who are with him—de his qui cum eo sunt—as

though they were alive.

On the whole, we are convinced that if Ignatius did write to the churches on his way from Syria to Rome, that his letters have been so tampered with, and interpolated, or mutilated, that their testimony is worth nothing. But while we maintain this opinion, we are sure that the cause of diocesan episcopacy can derive no support whatever from these writings. The bishop of Ignatius was a parochial bishop, the pastor of one church, (and that perhaps not a large one,) differing not, so far as we can see, in order, but only in office from his fellow presbyters.

For the Lit. and Evan. Magazine.

DESULTORY REFLECTIONS AT THE CLOSE OF THE YEAR.

A careful reader of Religious Newspapers has remarked, that a greater number of Revivals of Religion have been recorded, during the year, than in any equal period of time, since Revivals have been registered as events worthy to be kept in remembrance. I have not the means of knowing the numbers added to the various churches of Christ in this country, in the course of the year-But they are certainly very considerable. There is joy in heaven on account The repentance of one sinner is an interesting of these things. event to all benevolent beings apprised of the fact, throughout the universe. How high the rapture, then; how loud and how sweet the song of praise, when thousands return from their wanderings to the fold of the great Shepherd! The most important event of a merely temporary character, however deeply they may be engraved on monumental marble, will in the lapse of time, perish from remembrance. But the conversion of a sinner, recorded in the annals of eternity, instead of being forgotten in the succession of events. will appear to grow in importance, and awaken higher and still higher raptures, as long as the ransomed spirit shall increase in knowledge, and draw nearer to the source of all happiness.

In considering the connexions of this life with eternity, one cannot but be delighted in contemplating the good which man has been made the instrument of communicating to his fellow-man, in the course of one year. Hundreds of thousands of Bibles have been circulated, millions of Tracts have been distributed, probably more than a million of children have been brought under Sabbath School discipline; hundreds of missionaries have laboured among heathen nations, or the destitute in christian lands; numbers of believers

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have ceased from their labours, and entered into their rest;-heaven is being fast peopled from earth; and thousands have entered on a course which terminates in the city of God above. The time, when the human soul first receives the full impress of the divine character; when the image of God is restored, is the most important epoch in the whole period of its existence. The decision is then made for eternity. The hand of the Almighty, in the exertion of saving power, then takes hold of man; and his future progress is towards heaven; his march is upward; the hope of heaven is wakened up in his bosom, and the joy of heaven beams in his eye. The sight of one human being, thus by anticipation, partaking of happiness akin to that enjoyed by the blest above, affords exquisite delight. But when "the mind's eye" looks over the whole world, and sees millions going the same course, gladdened by the same fair and goodly prospects, and rejoicing in the same hopes, there is no power in human language to express the feelings of the truly benevolent heart. And the intensity of this feeling is not a little increased, when it is recollected that human exertion has been made, by the God of mercy, efficient in accomplishing all this good. O! how must he rejoice, whose labours of love have been thus blessed. "I have not lived altogether in vain, (may each reader say,) if I have myself advanced in the divine life; if I have helped one soul on the way to heaven; if I have been employed to bring one wanderer back to God!" Happy the man, who has "turned many to righteousness!"

In this world there is much sin, and of course much sorrow. It is a rebellious, ungrateful, and therefore a dark and stormy world. But sinful and miserable as it is; we may be sure that it is not deserted and abandoned by its great Creator, so long as we see men, who by their pure, active, laborious zeal, and their untiring efforts of christian benevolence, show that the spirit of our most merciful Father has been breathed into them. Wherever we see works of genuine christian love, we may be sure that God is there. And when this spirit shall pervade the whole race of man; then will be realized the vision which "he of Patmos" saw: then will be seen the New Jerusalem coming down from heaven, adorned as a bride to meet her husband; then God will himself delight to pitch his tabernacle among men, and to dwell among them, and call them his people, and be called their God. "Even so; come quickly, Lord

Jesus!"

But this world presents scenes in strong and painful contrast with those which have just been sketched. While many have, during the year, finished their course with joy, still more have left the world in sorrow; as they lived without God, so they died without hope. While thousands have, at the call of divine mercy, forsaken their sins and turned to the Lord, millions have wandered farther from him, have put themselves more out of the way of salvation, and with rapid steps gone nearer to perdition. While many have

laboured to do good; and some have held themselves prepared to give up life at a moment's warning, for the cause of God and the salvation of man: multitudes have made haste to do evil. Let the eye of the mind again look over the world-Alas! how many ministers of the gospel have been seen, all the year, sluggish and inactive; in a droning, reluctant way, doing half service in the vineyard of their Lord! How many christians have forgotten their first love, and sunk down into a lukewarm state, so as to have done good neither for themselves nor for others! How many have shown a censorious, contentious, selfish spirit; refusing to move a finger in the cause of benevolence, and exerting a perverse ingenuity in devising reasons to justify their selfishness! How many scenes of gross intemperance, of degrading sensuality, of domestic contention, of neighborhood quarrels, of fraud, oppression, violence, and bloodshed have been exhibited in this miserable world! How often has man exerted influence over his fellow, to pervert his understanding, to sophisticate his moral feelings, to seduce him to sin! How has genius been desecrated to the service of vice! How have men highly gifted gone forth, not to diffuse the light of truth, support the cause of virtue, and communicate the hopes of salvation; not to direct the steps of the weary to a resting place, nor to renovate the hopes of the desolate, nor minister the cup of consolation to the child of affliction; but to turn away the streams of heavenly mercy from the heart withered by sorrow, and throw the dark shade of infidelity over all man's future prospects!-If the pure benevolence of christianity indicates the presence, and the gracious influences of the God of love, these works of darkness, these labours to do evil, this ceaseless opposition to good, these indefatigable efforts of malignity, show that the Devil is there; that the Genius of evil has his faithful servants, ready to do his will, while they gratify their own hatred of God and goodness.

One cannot dwell on things of this sort, without feeling as though he had come in contact with the evil one. Let us then turn aside from the painful theme—But let us turn aside to weep. There is cause of sorrow, when man shows hostility to the religion of the Bible—to a religion, which sets before us a Being of everlasting love, of spotless purity, of unimpeachable justice and righteousness; eternal, unchangeable, almighty, omnipresent; through all ages, and before all intelligences, setting himself forth as the source of all good, the object of supreme love; and claiming from the creatures which he has made, nothing but service which ennobles them, affection which blesses them now, and will bless them forever:—to a religion, which requires that man should feel towards his fellow-man, nothing but love, and do nothing but what proceeds

from love!

Mere sorrow, however, is unavailing. We may weep until the fountain of tears runs dry, and men will go on, warring against their peace, stifling conscience, wandering from God, and ruining

their own souls. "Something must be done"—it must be done quickly, for the time is short. One year goes; and another, and another—The last will soon come; yes the last month; the last day; the last hour; then the death-struggle—the death-groan—and

after that the Judgment.

With the certainty that this is even so; let us look in us and round us, and see what is to be done—But let us enter on this inquiry on our knees, with the Bible open before us. The Apostle Paul tells us that men will be judged according to his gospel. Our Saviour gives us assurance of the same thing. The truth which we now have in our hands, will form the standard of judgment, in the great day. By this, then, let us judge ourselves.—Is there not work for all to do? Are not the very sources of our actions to be

purified? Is my heart RIGHT with God?

When every one shall have ascertained what is wrong within himself, and must be rectified, let him then turn to the condition of Here are connexions and influences, which create an awful responsibility. A family is a plant-bed or nursery, from which there is a transplanting to suitable places in the eternal world-either to heaven or hell. In this our southern country, many souls are often committed to the heads of one family. God, who recognises the relationships between parents and children, masters and servants, teachers and pupils, (for this also is a sort of family connexion,) will require of those placed in authority an account of souls. Now let the reader look about him, and say how many families live without prayer-how many parents are ungodly-how many children grow up, without even an attempt to train them in the nurture and admonition of the Lord-how many servants are almost as untaught as heathen-how many schools are entirely destitute of religious influence.

But while these topics are urged on the attention of all, let the men who are appointed to instruct and to govern in the churches, look to their official conduct and remember what account they have to give to their Lord, when he shall come. Let bishops, pastors, elders, deacons-no matter by what name they are called, or to what denomination they belong-take a survey-in the light of God's word, and with eternity before them-take a survey of the charge committed to them. What progress has the truth made? What increase has there been of religion?-What growth in the piety, zeal and love of professing christians; what instances of conversion have been witnessed? Few? None?-Then verily there has been a fault, and a grievous one somewhere. On whom does ti rest? It would be the highest blasphemy to charge it on God .--The use of appointed means, in the appointed way, warrants the expectation of the divine blessing .- And now I wish to propose for most serious inquiry the question, why is it, that, among nearly three hundred revivals of religion, in the United States, comparatively so few have blessed the southern country? I will not under-

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take to answer the inquiry—some able hand, I hope, will take it up hereafter. We apprehend that the fault will have to be divided among the members and officers of the church; and that all will have more on their souls, than they can answer for in the day of judgment. But let me pursue my interrogatories—Are there ministers who love money, ease, literature, fame, so much, that they do not give themselves wholly to their appropriate work? Are there elders so immersed in worldly cares, that they do nothing, and think of doing nothing for the extension of the Redeemer's kingdom? Are there christians so devoted to earthly things, that they have neither time nor heart to do the work of the Lord? Has the spirit of the world got the upper hand in the church; and do christians give and act grudgingly for the Lord?—I settle none of

these questions. The word of God is open to all.

A few facts will show how the thoughts of the writer have received the direction here indicated. During the last year he has travelled about two thousand miles through the southern country, and has had his attention particularly turned to the state of religion among all denominations. He has inquired about Bible Societies, Tract Societies, and other associations for christian benevolence-He has asked what the ministers and other officers in the church have been doing to promote religion-He has asked about Bible Classes, and Sabbath Schools, and Prayer Meetings—He has endeavoured to acquire information as to the number, size and convenience of places of worship; and the proportion of the population, that may be regarded as regular church goers-He has inquired into the character of schools, and the moral influence exerted in them-He has particularly adverted to the conduct of public men, and endeavoured to ascertain how far they felt themselves obliged to respect religion, and the feelings of religious people-He has observed the conduct of citizens, when assembled in large numbers, at elections, and on court days, that he might judge what is the predominating influence in the country. And the result of this whole series of observations is, as to feeling, pain and sorrow, which language cannot express; as to conviction, that SOMETHING MUST BE DONE, and that quickly. People and preachers must be wakened up; new energy must be infused into the councils of the church, and into the actions of its members.

"O! for the Saviour's love to the church;—for the Saviour's compassion for perishing souls!" This aspiration, which I heard from a pious, zealous minister not long ago, has been repeated often, while taking this retrospect. May this spirit be breathed into every reader, and into every christian; so that he shall feel all its stimulating energy through every year and day of his life, until the last shall come.

MINIMUS.

For the Lit. and Evan. Magazine.

ON SELF-DECEPTIONS IN RELIGION.

ALTHOUGH it may be considered by many, as an admitted truth, that there are self-deceivers, as well as deceivers of others, in the church of Christ: yet its importance seems to make it necessary, that we should endeavour to prove, what few openly deny. Self-deception is common in other matters: and it is by no means unreasonable to suppose that it should be so in religion likewise. How often does bloated self-conceit pass through the world, with all the airs and assurance of acknowledged infallibility? How often does stupidity wish to pass itself off for sprightliness, and ignorance vaunt of its superior knowledge? And mere dulness will sometimes set itself up for wit, and a mere blusterer has been known to put in his claims to real genius. He, who plumes himself on his great knowledge, is often regarded by others with pity; because they see his delusion. If the covetous man is spoken to about his avarice, he is surprised, perhaps insulted at the imputation; for mere covetous men very often value themselves on their generosity, and their freedom from the very sin, to which they are absolute slaves. The proud man is often offended and hurt when told of his pride; because that which is evident to others, is not so to him. Now these are all cases of gross self-deception. And if our selfish feelings can so blind us to the defects of our own character, and can even transform our faults into virtues, and convert odious deformity into smiling beauty, is it at all improbable, that this principle carries its influence into religion?

But suppose one, who is mistaken and deluded himself, as to his own personal piety, should undertake to be the spiritual guide of others; and suppose, that he should have all the self-confidence, generally, inspired by enthusiastic or fanatical feelings, who could set limits to the evil that might be thus produced? especially, when we consider that most men permit others to dictate opinions to them, will not carefully, and with prayer, examine the Bible for themselves: and that by the mere force of confidence and assurance connected with apparent sanctity, the public teachers of religion often gain great influence in the world, and more particularly over the ignorant.

We have the authority of the infallible word of God for saying, that there may be a counterfeit joy, which is not the "joy unspeakable" produced by the Holy Ghost,—that there is a repentance that "worketh death," which is different from that

broken hearted contrition which is our only acceptable sacrifice,—that there is a hope which shall perish and a faith which is not the substance of things hoped for. And we have the evidence of all history that, in every age of the church, counterfeits of true religion have abounded; and that the greatest caution, the strictest self-examination and the most diligent perusal of the sacred volume are necessary to distinguish true from delusive feelings; especially in those churches, where high pretensions are made to experimental religion; for such is the enmity of the human heart to vital godliness, that there has always been a proneness in man to substitute something else in its place. What we may call gratitude, may be unmingled selfishness; and our joy and love may be certain, strange and pleasant emotions produced by the confident, but alas! unfounded persuasion that God is our friend, without any correct views of his excellence.

Again, persons really ignorant of the state of our heart, and in whose judgment we may confide, judging from a few fervent expressions, or from some other insufficient reason, may hastily conclude, that we have passed from death unto life; and either they or some other indiscreet person may communicate the favourable judgment thus prematurely formed. Now the careful observer of human nature need not be told, that a man's opinion of himself is much affected by what others seem to think of him. In proof of this is the well known fact. that the praise of men can almost transform the human charac-Youthful bashfulness has been converted into downright impudence, and a soft, retiring and amiable diffidence into an inflated self-importance, and a lovely modesty into a vapouring self-confidence, by the mere operation of human applause. And who is it that has not seen deplorable examples of the truth of this remark in many a hopeful youth of our land? From some opportunity of judging, we have no hesitation in asserting that this is a most fruitful source of self-deception. Young professors, or, as they are often improperly called, young converts, catch with greediness at every breath of praise, or of assured hope in their conversion, that comes from an aged or more experienced disciple of Christ. That feeling, which leads us to hope well, and wish well of others, is one of the most amiable and praiseworthy of our nature; but it requires to be most strictly and cautiously guarded lest it should be made an instrument of incalculable barm to the souls of those we love. Men are prone to believe what they wish to believe. And those who feel anxious to entertain a favourable opinion of the christian experience of others should observe the greatest caution lest their feelings should betray them into indiscretion, which will be extremely injurious to those, in whose spiritual welfare, they take so deep an interest.

It deserves to be remembered by all, that the best judges are liable to be mistaken, in the estimate they make of christian character, and that even the Apostles themselves seem to have been sometimes deceived in this respect; and to have admitted unworthy members to the church.

Another remark is also worthy of constant remembrance, namely: that while many will not disguise from us the good opinion they entertain of our piety, the doubts of some, and the many painful fears of others that we are deceivers of ourselves, and the convictions of a few more discerning perhaps, than either, that we are strangers to genuine religion have never been whispered on the air; much less communicated to us.

In making these remarks we have not spoken at random. The Scriptures themselves furnish us with an example and illustration of what we have been urging upon the readers attention. The Pharisees never seem to have entertained a doubt, but that they were the favourites of heaven. Securely trusting to their own righteousness, and confirmed in the good opinion they entertained of themselves, by the extreme veneration of the people for their character, they, most generally, lived and died hollow-hearted, but deluded hypocrites. five foolish virgins are intended to represent self-deceived professors of religion. Until the midnight cry, "Behold the bridegroom cometh" rung in their ears, and aroused them from their sinful slumbers, they never seem to have made the appaling discovery that they had no oil in their lamps—no grace in their hearts. No thought seems before to have entered their minds, but that all was well; they were so much composed, as even to "slumber and sleep." And what else is meant by the expressions, which are to be addressed to our Saviour in the day of judgment, "Lord, Lord, have we not prophesied in thy name," than that the persons in question, will be deceived as to their own character; and yet it is said that there will be many in this deplorable condition.

We shall now mention some of the consequences of self-

deception.

1. It introduces into the church what may be called an antievangelical influence. The most careless observer has remarked, that there is, in the world, a religious influence and an influence hostile to religion. And this hostility is substantially the same, whether it boldly throws off the mask,

and avows its real principles, or whether it deceives itself and others, by covering them over, with the soft names of orthodoxy, or liberal christianity. Names and self-confidence may impose on some; but, to those who take the Bible for their guide, there will appear to be but one faith, one baptism, and one spirit, which is truly the spirit of Christ. Now the danger is, that in process of time, there will creen into all churches a spirit really hostile to the religion of the heart: It will retain the terms: it will talk about the religion of the heart; but it is, in fact, opposed to the thing. Actions are the best tests of men's feelings. There may be a studied and cautious silence concerning those distinguished for their piety,—there may be a disposition, to mark and magnify and hold forth to prominent notice, the little defects and inconsistencies of their character, which amounts to opposition.-Persons of doubtful piety may be made the chosen objects of affectionate regard, or of marked attention; while the truly and devoutly pious may be rejected from their fellowship. That preaching, which dazzles the imagination, with a splendid assemblage of lofty expressions and brilliant images. may be preferred to that, which touches the heart, which edifies the christian, and awakens the sinner. Now all these things may take place; and speculative views remain entirely This, it deserves well to be remembered, is, in all churches, the first step towards corruption. General orthodoxy of sentiment is preserved, while there is a growing departure from those evangelical principles, which ought to actuate every christian, and from that inward "holiness without which no man shall see the Lord." And if this "mystery of iniquity" has begun to work, in our American churches, let it be attributed, in a good degree, to self-deceptions in religion; and let self-deceptions in religion be attributed to the crude ideas of the teachers of religion on the subject of scriptural piety; and to a neglect of the Bible, and of candid self-examination, in the members of the church.

2. Self-deceptions increase the power of unregenerate men to do harm. The mere profession of religion adds to the influence of those, who make it. And, when this profession is connected with a settled gravity and sanctity of deportment, and apparent sincerity, it adds a surprising degree of weight to a character which was, perhaps, before, little esteemed. Succeeding generations depend much on the present, for the views they are to possess on religion. It is, in this way therefore, that for hundreds of years a baneful influence may be transmitted to posterity: and the church may be

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chained to some soul-ruining superstition, or to some specious and fashionable delusion.

3. Self-deception introduces formality and enthusiasm into

the church, instead of vital piety.

To prevent misapprehension, we beg leave to observe, that, we freely admit, that a considerable portion of enthusiastic feeling is sometimes found united with real piety, but it is not against this, that our remarks are mainly directed; although we consider even this an evil; and as sometimes contributing its full share in extending the kind of enthusiasm we shall

presently describe.

We observe again that formality is frequently the result of enthusiasm. Those, whose first delusion consists in mistaking the warmth and glow of mere feeling and passion and natural sensibility, for a work of grace afterwards, often sink down into the fixedness of heartless formality. What we mean, when we speak on this subject, is that enthusiastic feelings are often unconnected with true religion and are very frequently the sole foundation of false confidence. There may be, however, in the same individual a strange mixture of formality and enthusiasm. Now it is with concern, we say, that these two things ever have been the greatest enemies of vital godliness; because self-deceivers belong to one or the other of these two classes.

The formalist is cold, and immoveable, values himself on his orthodoxy, and on what he considers his christian morality, and looks more to the regularity and punctuality with which his duties are performed, than at the manner. "I fast twice a week." But still his morality has not the impress of heaven upon it: it does not consist in meekness, benevolence, hu-

mility and love to God.

The enthusiast, on the other hand, values himself on his feelings, and looks most, to certain frames of mind, and fancied manifestations of divine light, as the ground of his assurance: but he has no deep and pungent view of the inconceivable malignity of sin, no conviction arising from his own experience, that God is a sufficient portion for his soul. He finds opportunity to give indulgence to the propensities of his unrenewed nature, but under names stolen from the Christian's vocabulary. He either directly or indirectly boasts of his imaginary attainments in piety, and calls it bearing testimony to the truth. His self-sufficiency and apiritual pride, sufficiently evident to all but himself, he calls boldness in the cause of Christ. Unconscious in a great measure of a want of humility, the incense of human ap-

plause is grateful to his heart, as he considers it the just tribute of praise from his admiring followers. His bitterness to his enemies, and his censoriousness of those, who differ with him, in opinion, prove that his love of himself and his hatred of others have far exceeded all the bounds of christian moderation. He looks more for lights and joys, than for conquest over sin; he pants more earnestly after ecstacies, than after victory over the world. He wraps himself up in his complacent feelings and passes through the world, disturbed with few doubts and fears; because he trusts more to his exercises of mind, than to his Bible, and leans more on human authority, than divine. He perseveres in the sinful omission of self-examination and neglects faithfully to compare himself by the right standard, until, at last, when it is too late, his real condition bursts upon him like a clap of thunder from a cloudless sky, and he who thought himself in the suburbs of heaven is suddenly thrust down to the centre of hell! And he is doomed to spend his eternity in bitter sorrows and self-reproaches at his inexcusable self-delusion! May heaven forbid, that any reader of these remarks should deceive himself with the hope, that he is alive, when he is dead! BEDE.

For the Lit. and Evan. Magazine.

ON THE PROPER USE OF REASON IN RELIGION.

Man is the creature of an infinite being, and a part of an infinite system. With the light of nature only to inform us, our existence is an inexplicable enigma. The design of our transitory abode here is involved in thick obscurity. A veil separates between us and the eternal world, our existence beyond this life is doubtful, and our condition is uncertain. Our duty in this world is subject to a corresponding perplexity. Our sources of information are all limited and uncertain.

Conscience, no doubt, is an original principle of the human mind, by which we recognise the distinctions of right and wrong. But who does not perceive that like reason it is subject to the biasses of education? In its first actings it is weak. Like the other faculties of the mind, it is capable of being improved and strengthened by exercise, or of being almost annihilated by neglect and resistance. It seems to have been engrafted into our mental constitution, rather to prompt us to act according to the rule which we assume, than of itself to be a rule of conduct. The same may be said of reason. If reason were of itself an infallible guide, if it could by its own power, unerringly lead us to truth and duty;—it

would need no instruction either from the works or the word of God. But no one who is acquainted with the narrow limits of its power—no one who acknowledges the authority of the scriptures—will for a moment believe reason to be a sufficient guide on this subject.

It will be my object in the following remarks, to consider 1st

the province of reason in matters of Religion; and

2dly. What is the temper of mind required in reading the scriptures, in order that we may understand them.

1. First, then, what is the proper province of reason?

As it is not of itself a sufficient guide in those things which pertain to religious truth and duty, it could not have been designed, as a substitute for revelation. If reason were sufficient without a revelation, then, revelation was altogether unnecessary. But the very purpose of revelation was to teach us things, which we could not otherwise have known, and to enforce by new motives those things which were otherwise known. The truths of revelation cannot be said to be contrary to reason, because did we know all the circumstances of God's government and of our relations to it, no doubt reason would at once pronounce them to be perfectly consistent. But as we know very little, it was to be expected, that if God made a revelation, it would be of things above reason.

We could not beforehand have judged, what the revelation would be, nor is it to be presumed that we can always judge of its reasonableness, when made. We may perhaps discover some analogy between the things revealed and the affairs of this world, but it is not to be wondered at, if many things should be revealed, to which no very clear analogy can be traced in the affairs of the world. We are like blind men surrounded by the wonders of the visible creation, of which they can form no notion until the film is removed from the eye, and a ray of light poured into it. Nor has the blind man any reason to deny the existence of the visible world, because he does not understand its peculiarities before he received his sight, or because he can trace no analogy between the objects of the other senses and those of the eye.

We are like one born and bred in a prison. Without, are multitudes of active and intelligent beings, engaged in every variety of pursuit, with a wide range of exertion; while he is acquainted experimentally, with the affairs only, which transpire within the prison walls. The Gazettes may inform him of the political and commercial affairs abroad; but what faint conception will he have of these things, while he has no other materials of which to form them, than the objects presented by his narrow apart-

ment!

But it may be asked, may we not learn from experience, all that is necessary to be known? But what experience has poor finite man, of the infinite scheme of divine government and providence? To how small a portion of boundless extent are our experience and

observation confined! Through how short a period of eternal duration does it continue! As well might an insect think not only to attain some adequate notions of a magnificent edifice, but of the character of the Architect, by examining some solitary inch-square of its surface.

We find, that the knowledge of the heathen accords perfectly with these remarks. A few very important truths, and enough to condemn their idolatry, are discoverable by the light of nature; while they continue children with respect to many of the most desirable subjects of information, connected with their spiritual existence. If they had, without the aid of revelation, discovered to a degree of certainty, the explanation of the mystery of man's existence in this world, and a solution of every important question with respect to the world to come; a different view must necessarily have been given in our remarks on this subject. But though they seemed to have entertained some correct notions on these subjects, and made some just remarks; yet their remarks must be explained upon heathen principles; a view of which shows that an appalling uncertainty hung over all their notions of futurity and even of the great principles of right and wrong in this life.

It may be asked then, what is the use of reason to our species? We reply, that man is endowed with reason to make him capable of receiving a revelation. God could not have made known to our first parents his will respecting the privileges of the garden, had he not, in the first place, endowed them with intelligent faculties. He cannot be taught, who has no capacity to learn,—and reason, which is indeed his capacity of receiving instruction, by no means supercedes the necessity of his being instructed. The gift of reason, therefore, which makes man capable of receiving a revelation, does by no means supercede the necessity of revelation itself.

We are now prepared to define the peculiar province of reason

in matters of religion.

And, 1, it is to ascertain whether that which claims to be a reve-

lation from God, be, in fact, such.

2. To ascertain the meaning of this revelation.

1. It belongs to reason to determine, whether, that which claims to be a revelation, be in fact such.

In this, God deals with us as rational beings. He might, had he seen fit, have forced our assent to the divine origin and authority of his word, without the least exercise of our reasoning powers. But instead of that, he has always so communicated his will, as to satisfy us, in a rational manner, of the genuineness and authenticity of his communications. It is by a rational examination of the various evidences of the genuineness and authenticity of the Scriptures, that we conclude them to be the word of God. It is by a similar exercise of our reason, that we conclude, that the Koran of Mahomet is the work of an imposter, a mere pretense of divine revelation.

2. As God has given us a revelation, not by a direct and infallible communication of knowledge but through the medium of language, we are to call in the aid of reason respecting the meaning of the language here used, as in the study of other books. We are to examine the passages with the same reference to the ordinary use of words, and to the meaning indicated by the context, which we employ in the study of other books, because the Holy Ghost instead of inventing a new language for the purpose of making a revelation, has seen fit to make use of such language as is used by men in communicating their thoughts and feelings to one another, and in the composition of other books. Our only question is, not what revelation may or ought to be made, or what truths are reasonable; but what revelation is made, by the language here used? What does this language teach us? When this is ascertained, it is to be believed, not on the ground of our understanding how to reconcile it with our own previously formed opinions, but on the authority of the God of truth and wisdom, who made it. What is revealed may be as strange to us, as what is seen, is to one who had always been blind; but still it is no proof of its being false or unreasonable.

Does it become us to confront our reason to the authority of revelation, when it is so limited in its acquaintance with these things? When revelation concerns things, which are above the range and reach of reason, does it become us to weigh off the decisions of reason against it? Or ought not our reason, rather to set down like a child before his teacher, to learn what he is taught, and to believe what he learns on account of the authority from which he receives it?

Does any one imagine this to be degrading to the dignity of our rational nature? He can only suppose it, but upon a mistaken view of the extent of its powers. And there is no more fruitful source of error, than that of ascribing to reason, powers which it never possessed, and which were never designed to be bestowed upon it.

The practical importance of this subject becomes immense, when we recollect that the design of it, is to urge a complete surrender of ourselves to the dictates of revelation, as contained in that book which we acknowledge to be given of God. God teaches only truth—that which may appear to be reasonable to us, must not be opposed to that which is true. And if the truth appear to us mysterious, we must nevertheless believe it, and wait for the illustrations of it, which we may obtain, when we shall no longer see through a glass darkly; when the full blaze of eternal light shall burst upon our minds, and our every faculty shall be enlightened by the presence of him, who is light, and in whom, is no darkness at all.

We are now prepared to consider what temper of mind is required of us, in reading the scriptures, in order to understand them. And,

1. We must have a conviction of our ignorance and need of teaching. This is expressly taught by the Apostle. If any man among you, says Paul, seemeth, to be wise in this world, let him become a fool, that he may be wise. Let him come to the acknowledgment that he knows nothing except what he is taught. The pride of reason must be humbled, and reason itself must consent to take its appropriate place. In the School of Christ, as elsewhere, there are many, too wise to be taught. And while this is the case, instruction is communicated almost in vain. In matters of religion, the great inquiry is, not what we think, but what is revealed. Opinions are worthless, unless they are grounded upon the authority of revelation. "To the law and to the testimony." If we abandon this, we know not what dangerous doctrines may be foisted into our creed. Nor is it possible for us to feel the confidence of faith, or the assurance of hope, unless our faith and hope are based upon the sure word of prophecy. Nor is there any prospect of coming to any determination of controverted points, until there is an unqualified surrender of opinions and prejudices to the unvarying standard of faith, which God has established. The absolute denial of revelation is far more consistent and rational, than the acknowledgment of it, while its authority and use are nullified by an appeal to what we think and what we believe.

2. The second thing which we will mention as requisite to a

successful study of the scriptures, is an obedient temper.

The great and terrible God has not condescended to make a revelation of his character and will, merely for our amusement, or for the gratification of our curiosity. He there has made known to us solemn and important truths for parctical purposes. That we who are his creatures, may know what will be acceptable in his sight, and how we may obtain and enjoy the blessings of his favour and protection. Reason therefore might decide beforehand, that he, who read only to amuse an idle curiosity, or to amass treasures of unemployed intellectual wealth, could expect no aid in his unhallowed use of the word of God. And this is taught with sunbeam clearness in the word itself. Our Saviour says, "my doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God." John vii, 16, 17. Again. "If ye continue in my word, then are ye my disciples indeed-and ve shall know the truth and the truth shall make you free." John viii. The Psalmist is aware of the same truth. "The meek will be guide in judgment, and the meek will he teach his way." The secret of the Lord is with them that fear him, and he will show them his covenant." Ps. xxv.

In accordance with the sense of these passages, is the general principle announced by our Saviour. "To him that hath, (that is improves) shall be given." He that practices what he already knows, may expect that additions to his information will be granted.

3. The third requisite which we shall mention, is an earnestuess in some measure proportioned to the importance of the subject.

Between the natural and the spiritual world, there is a striking analogy in many respects. So striking as to evince, that the same God presides over both. In both, he has left many things to be obtained through the instrumentality of our own exertions, so that he who will not consent to the labour of endeavours, must forego the pleasures of attainment.

He who reads his Bible, without any impression of the vast importance of the truths which it contains, and without any sense of the great goodness of God in making such a revelation of his will, and of the glorious things which are held in reserve for his humble worshippers, is ungratefully trifling with that book which is able to make him wise unto salvation, through faith in Christ. He deserves not the gift because he knows not how to appreciate it. He is tempting the anger of God,—as he has no earnest desires to know what shall make for his peace, he deserves to be abandoned to his ignorance, and the consequences of it. Would you give a valuable book to one who would not take the trouble to read it, or who would so carelessly peruse it, as to understand nothing of its contents? Would not his indifference to your kind wishes, as well as to his own best good, be a sufficient reason for withholding from him the assistance, which you would otherwise with pleasure bestow.

It is thus that God deals with us, with respect to a thorough and satisfactory acquaintance with his word. The first principles of the doctrines of Christ are there so clearly revealed, that he that runneth may read. The first and chief duties which belong to us, as creatures and as sinners, need never be mistaken. Yet he who would enter into the spirit of revealed truth and perceive its weight and importance—he who would enjoy the aid of the Spirit of truth, must engage in the search of it, in such a manner as to evince the sincerity and earnestness of the pursuit.

Let those who are labouring and toiling for wealth, those whose every faculty is engaged in this toil from morning to night, you who rise early and go to rest late, say what degree of eagerness after divine knowledge is here expressed.

The Psalmist says, "thou through thy law hast made me wiser than mine enemies. I have more understanding than all my teachers" But how did he make these great attainments in the knowledge of the Law? Were they granted to him while he continued indifferent to their value.

Let him speak forth his own feelings. "The judgments of the Lord are true and righteous altogether—more to be desired are they than Gold, yea, than much fine Gold, sweeter also than Honey, and the Honey-Comb."—Ps. xix, 9, 10.

Similar language accompanied with most earnest prayers for divine instruction is dispersed throughout the book of Psalms. And is it not reasonable? Does not the knowledge of divine truth deserve our most earnest attention. Is not the merchandize of it better than the merchandize of Silver, and the gain thereof, than fine Gold? Is not this the only knowledge which can avail in the judgment day—when the heavens shall be folded up, and laid aside as a useless garment, and the earth shall vanish in smoke, and human science and temporal knowledge shall be no longer needed? Justly indeed is the indolent reader of the Bible, and the indifferent inquirer after truth abandoned to ignorance and uncertainty.

4. We mention as the fourth requisite, for successfully reading the Scriptures, dependence upon the influence of the Holy Spirit. Such is the fallen and depraved condition of man, that he is not sufficient of himself to think a good thought, but his sufficiency is of God. Our understandings upon moral subjects are perverted and blinded by the influence of depraved feelings. It is the God of our Lord Jesus Christ, the Father of glory, who gives us the spirit of wisdom and revelation, in the knowledge of himself. It is he that enlightens the eyes of our understandings, that we may know what is the hope of his calling, and what the riches of the glory of his

inheritance in the saints.

"Hence, if any one lacketh wisdom, let him ask it of God, who giveth to all freely, and upbraideth not." When our Saviour was about to leave the world, and withdraw from his disciples his bodily presence, he promised to send the Holy Spirit, to teach them and to lead them into all truth. No one then has a right to expect that he shall understand the word of God, who does not supplicate the teachings of the Spirit, by whom we are enabled to discern those things, which are spiritually discerned, and to receive them into good and honest hearts. To neglect the duty of praying for the Spirit, is to reject the assistance which God graciously proffers to those, who seek it at his hand. Justly may he abandon those to the influence of their depraved hearts, who refuse to seek the controlling and sanctifying assistance of the Holy Ghost.

In this, there is nothing unreasonable. God has given us no capacities by which we may become independent of him. Should a parent give to a child just commencing business, written dissertations respecting the management of his affairs, saying at the same time, that he had not been so explicit, as to enable him to understand every thing without further explanation, and intimating, that he designed by this to induce him often to seek his society and advice, would the parent act an unreasonable part towards his child? Especially when he encouraged him to bring all his difficulties to him for advice, and to come with confidence in the pleasure which he felt in rendering him any assistance.

Should the child forget this instruction, and neglect this kind promise and invitation of his father, and in blind confidence in his own ability to manage his affairs, ruin his estate and involve himself in inextricable difficulties; to whom would he charge the guilt of his errors and mismanagement? Would not the affection of the

father be exonerated from all suspicion under such circumstances? And would not his own conscience reproach him as being alone accessary to all these consequences?

Let us not shrink from reasoning on divine truth, as on the common affairs of this life. He who errs because he neglects to seek the assistance of the Spirit of God, has no apology to offer, and justly stands responsible for all the consequences which ensue. Does he embrace, ruinous, damnable heresies? He knew that his everlasting interests were at stake, and yet neglected to seek instruction

respecting the danger to which he was exposed.

Greatly indeed do we need the assistance of the Spirit in reading the word of God. Our hearts are averse to its truths. Our conduct, our feelings, our wishes are condemned by its precepts and prohibitions. Much help from on high is needed to keep our understandings free from the bias of our passions and prejudices. It has been asserted, that were our feelings as much interested in Mathematical truths, as in those truths which relate to our spiritual welfare, they would soon become subjects of as interminable controversy, as the doctrines of religion. There is some ground for It was long after the publication of Sir Isaac this remark. Newton's principia, every proposition of which was established by perfect demonstrations, before the principles of it were acknowledged in France. And no other reason can be assigned for their cavilling and misunderstanding and objecting, except the influence which national pride and partiality exercised over their understandings. Nor will the various opinions of religious denominations ever be reconciled, until there is a greater attention paid to the province of reason, and the authority of revelation, and more circumspection practiced respecting the temper of mind, with which truth is sought. God has made a revelation of his will-but man has taken upon himself to decide how far this revelation is to be believed. Pride will receive nothing upon the promise of its being hereafter made plain, but rejects whatever is not now understood. Sectarianism makes its own creed the standard of truth, and expunges and resists scripture until it will speak no doctrine, which is not sanctioned by the party, which it has espoused. The possibility, that God may not see things, as man seeth them, seems to be wholly forgotten by many.

In view of this subject, the reader is desired to make a practical

application of it to himself.

Let me ask you, do you read your Bible at all? The question seems to insult your christian character. But it is possible for inhabitants of christian lands,—who would be ashamed to be destitute of a Bible,—to own their Bibles, rather to avoid the disgrace of being more heathenish than their neighbours, than for any use which they make of them. It is to be feared, that there are many who know more of their Newspapers, of Romances, of the New Novels of the day, than they now of the word of God, to

which they owe all their knowledge of their present condition and future prospects—which is the only book, that honestly declares to them their real character in the sight of God, and the only method by which they can secure their real interest.

Better things, no doubt may be hoped for the reader of these remarks. You have not denied yourself the privilege of reading the Scriptures. Still, let me ask, with what spirit you approach them? Do you always come to them with a profound sense of your ignorance, except you are taught of God in his word? Is it your wish and determination to surrender all opinions and prejudices to the decision of its declarations? So far as you there learn your duty, is it your deliberate intention to perform it? And do you study your Bible, that you may better know and do your duty? Or do you only read the Bible, because you believe it a good book, and that it is therefore your duty to read it.

Do you search the Scriptures to know and practice their contents, with the earnestness which you feel, when reading a book by which you are to obtain some important information respecting your earthly interests? Do you know any thing of that intense desire of an acquaintance with revealed truth, which burns in the bosom of the miner, while he is slowly digging his way, through a thousand obstacles in search of hidden treasures?

As an evidence of this, have you been willing to devote to the reading of the scriptures, some appropriate and profitable season, every day? Or has this been uniformly crowded into some nook and corner of time, lest it should interfere with the more important concerns of this world?

Finally, have you habitually read the Scriptures in the spirit of prayer? Have you be sought the illuminations of the spirit of truth and wisdom, that you might be saved from the perversions of feeling, and the mazes of error?

The subject merits your most serious consideration. Ignorance of their business has been the ruin of thousands in this world, and as it was ignorance which might have been instructed,—who thinks of appealing to it as an apology for the course pursued? No alleviation of the consequences is experienced or looked for, when they are incurred by errors which could have been avoided. Let no man deceive himself. If he acknowledge the Bible as the word of God, let him read it as such, and with a humility and seriousness which its inestimable truths demand: and then, shall he find it food to his soul. His pleasure shall be enhanced by his increasing acquaintance with it, until with the Psalmist, he will pronounce it to be sweeter than the Honey, and the Honey Comb. It shall be a lamp to his feet, and a light to his path, until he shall behold its truths illustrated in the light of eternity, and in the full radiance of heavenly glory.

REVIEW OF RELIGIOUS INTELLIGENCE.

Review of the Minutes of the General Assembly of the Presbyterian Church in the U. S. of America, Philadelphia, 1826.—Continued.

The subject next presented in these minutes affords very gratifying, because very decisive evidence of the growth of the Presbyterian church. The General Assembly represents all the Presbyteries united under the same form of government in this country. Formerly, the ratio was one representative for every six ministers. But it was found that in a few years this made the Assembly too large; and the Presbyteries determined to raise the ratio from six to nine. The effect of this measure in the rapid increase of the church, was scarcely perceived, and the General Assembly proposed, last year, to their constituents to raise the ratio from nine to twelve. A majority of the Presbyteries adopted this measure, and chapter xii, section 2d of the Constitution of the church was amended accordingly.

It is very doubtful whether this amendment will produce the desired effect. And if it should, it will only be for a season. At present there are 86 Presbyteries connected with the General Assembly. Each one of these is of course entitled to two representatives, i. e. to one Clergyman and one Elder. This would send 172 members to the General Assembly. But of these 86 Presbyteries, 34 are entitled to two additional representatives each making 68 members. And of these 34, seven are entitled to two representatives more, making 14 additional members. So that at present, if every Presbytery were fully represented, the General Assembly of the Presbyterian Church would consist of 254 members, besides the representatives of the other denominations, to the number of 12 who have a right to sit in that body. An Assembly thus numerous is too large for the purposes either by calm deliberation or the despatch of business. Besides; when it is considered that all the benefits of this annual council of the church might, perhaps, be obtained by sending fewer representatives, it deserves serious inquiry whether the churches ought to be at the expense of an assembly so large. It is admitted that the whole number of members cannot be expected, in any case to attend. But should one third part be deducted, still the Assembly will be very large. And in the course of ten years, in all probability, there will be one hundred and twenty or one hundred and thirty Presbyteries. This number will, if every presbytery is to be represented. make an Assembly of more than 260 members, even should each Presbytery have only one minister and one elder. It is unreasonable to expect that the Commissioners should travel on their own expenses. The churches admit this, and provision is made accordingly. Now if the average expenses of the Commissioners should be rated at \$50 each, the annual cost of the General Assembly will be up wards of \$8,000 dollars, if the members should amount only to 175. But should the number swell to 260, then the annual expense would be \$13,000. In a church of 150,000 or 200,000 members this would

cost each member a little more than 6½ cents, a sum too trifling to be mentioned. But in the aggregate, it is so large as to be worth consideration, when there are so many objects of Christian benevolence to be promoted by the church. We have, indeed, so high an opinion of the General Assembly as a bond of union, that its advantages are not in our judgment to be weighed against money. This, however, is a consideration not to be slighted. The main point is, to keep the Assembly small enough to secure calm deliberation, and despatch of business. Any measure that will secure this will have the additional recommendation of economy.—This subject calls for very serious consideration. Some very wise men among us have proposed to make the Synods, instead of the Presbyteries, the constituent bodies. This suggestion has not been favourably received. We offer no opinion on the case. But we freely confess that we do not see how the present practice can be long retained, and the numbers of the General Assembly be kept within due limits.

This Review must, of necessity, be as desultory as the topics presented to the Assembly. In pursuing our design, we take pleasure in recording here an instance of pious liberality. The Female Tract Society of Philadelphia, made a donation to the Assembly of 4000 Tracts, to be put into the hands of missionaries sent out by the Board of Missions, for distribution among the destitute. This donation was accepted, and the thanks of the Assembly returned to the benevolent donors.

We are brought in the next place, to a subject of great importance, and of very particular interest to the Western country, we mean the subject of the Western Theological Seminary. For several years, many excellent men thought that it would be best to have one great central Theological School, for the benefit of the whole Presbyterian Church. This Institution was located in the Village of Princeton, and placed from its very foundation, under the particular care of the General Assembly. The services which it has rendered under the management of its excellent professors, have been of the highest importance, and will be had in everlasting remembrance.

But it has been proved by experience, that one central Seminary cannot answer the purposes of a Society situated as the Presbyterian Church is, in the United States. It has therefore been proposed to erect a Seminary in the Western Country, precisely on the plan of that erected at Princeton. To this end, the incipient measures were adopted, and a number of Commissioners were appointed to fix on a site for the new Seminary. People of different places, appreciating the virtue of such an institution, made different offers of aid in its erection, according to their ability. The offer made by the inhabitants of Pittsburg and its vicinity was considerably largest, amounting to about 45,000 dollars. The other places, which put in claims, were Cincinnatti in Ohio, and Charleston in Indiana.

The Report of the Board by a vote of eight to five, recommended that "Alleghany-town, opposite to the city of Pittsburg, should be the site of the Western Theological Seminary." And the Assembly was called on to

decide the case. But when the subject came to be discussed, it was found that there existed such a variety of opinions among the different branches of the Western Church, as to make the question one of great difficulty and delicacy. Here appeared, if we may speak freely on this subject, one of the first errors of the original plan. An Assembly, composed of men drawn from all parts of the country, were pressed to decide a point, which depended altogether on local circumstances, best known to western people. The result was a reference of the question to the next General Assembly. The friends of these different places are endeavouring during the year to strength. en their cause; and in the meanwhile, we have understood that pretty vigorous efforts have been made, to establish a seminary at a place different from any of those already named, i. e. at Danville in Kentucky. Here is an increase of difficulties. The Assembly of 1827, is to decide between Alleghany-town, Cincinnatti, and Charleston; probably after having learned that a new institution is set up in Danville. Will the Assembly take that also under their care?

But how will a body constituted as the General Assembly is, manage an Institution placed 400 or 500 miles from them? How will the Directors and Professors be appointed? Doubtless by nomination and election? But the nominations must be made by members, in this case, from the West. None but persons so nominated will receive the votes of the Assembly. On this plan, an Institution nominally under the immediate care of the General Assembly, will be virtually governed by a few leading mean, who profess great local influence. We advert not now to the difficulties of managing the pecuniary business of an Institution at so great a distance. Should a charter be granted, who will appoint the Trustees? Will the Assembly incur the responsibility of intrusting the large Funds of a Seminary committed to their care, to men of whom they can know nothing except by report? But we forbear. To us it appears clear that the original plan is wrong; and from the enterprise in its present shape we expect no favourable result. It is our belief, too, that seven-eighths of the most wise and sober thinkers, in the last Assembly, were of our opinion. But we shall have to consider this general subject hereafter.

The Presbytery of Philadelphia made a reference to the General Assem. bly, on the propriety of ordaining to the work of the gospel ministry, a Licentiate under their care, who now holds the office of a chaplain in the navy of the United States. The result of this reference was the following resolution, "That this Judicature of the Presbyterian church feels a deep and lively interest in the spiritual welfare of the mariners of this country; and especially of those who are engaged in the naval service of our Union ; and that the Assembly therefore will rejoice, if any Presbytery under its care has the opportunity of ordaining any well qualified persons, men of piety and learning, with a view to their rendering permanent ministerial services to large congregations of our fellow-citizens, who dwell in ships of war."

Our readers ought to understand the reason, why a Presbytery should think it becoming and proper to ask the advice of the General Assembly in a case of this kind .- By referring to the Constitution of the church, Chap. xiv. Sect. 8 11. it will be found that a Licentiate is a man permitted to preach, that it may be ascertained whether he is fit for the ministry or not. But the general rule in case of investiture with the full powers of the ministry seems to require the consent and approbation of the people. See Form of Govt. Chap. xv. Sect. 1. There are, however, provisions made to meet those cases which necessity places out of the reach of ordinary regulations. When men are to be sent out for the purpose of planting new churches, they are ordained as Evangelists, and receive a Commission for that purpose. It is required however that measures of this kind be adopted with due caution. See Chap. xv. Sec. 15. and Chap. xviii, near the end. A chaplain on board a national vessel is in the situation of a minister sent where there is no organized church. But it may be very desirable that such an one should have full power to administer the ordinances of the gospel. And as this was a new case, the Presbytery thought it prudent to consult the General Assembly. The result was what we have seen. And we rejoice to find that the churches of Christ, generally in this country, are taking a very lively interest in the cause of seamen The circumstances recently published in the newspapers respecting the conduct of one of our national vessels at the Sandwich Islands have increased the solicitude of all good men on this subject. We have long gloried in the navy of our country. And we have no words to express the shame, mortification and horror with which we were filled, on seeing the account of these disgraceful transactions. That was indeed fine work for naval beroes! To use the influence which the name. and naval glory of America gave, to bring back a poor defenceless people. just emerging from the degrading sensuality of heathenism, to their brutal practices! To use threats and violence to nullify a law intended to elevate the character of female savages! Oh! Pudet-Pudet! Let the world cry shame-and the world will cry shame, on such conduct. Nevertheless the efforts made to christianize seamen have not been in vain. The work will go on; and our bold and hardy mariners will bear the messages of mercy to every part of the world. We hope that the tears of pious sailors, while the Bethel Flag waves over them, will wash out this stain on our naval character, in the very harbour where these outrages were committed .- To be continued.

MISSIONARY EFFORTS FOR EDUCATION.

The following statement, though it does not embrace all the schools under the superintendence of the Missionaries sent out by the American Board, will be interesting to our christian readers; as it shews that a regular and systematic course of operations is now prosecuted with zeal, for the improvement of heathen youth.

All who know the powerful influence of early impressions on subsequent life, or who appreciate the benefit the church will derive from the labours of a converted pagan, whose mind has been enlightened and cultivated,—will regard with deep interest this department of Missionary labour.

AMERICA.—Cherokee Indians. At the various missionary stations among this tribe, who are fast advancing in civilization, there are upwards of two hundred children receiving the benefits of a common education. So diligent are the pupils, that at a recent examination of one of the schools, in no instance was a single word of the spelling lessons incorrectly given.

Choctaws.—Average number of pupils, at the date of the last report, one hundred and eighty. Of the whole number a considerable proportion were capable of reading well in easy lessons; some had attended to geography and arithmetic; and some to grammar and composition.—There are also schools in successful operation among the Cherokees of the Arkansas, among the Osages, and among the Indians in New-York, Michigan, and Ohio.

Asia .- Ceylon. The most prominent object of attention here is the central school at Batticotta, seven miles N. W. of Jaffnapatam. This schoolintended for instruction in the higher branches of education-is in a very flourishing condition: it is taught by an American principal, (Rev. Mr Poor,) aided by native assistants. The studies embrace a useful course of European science, and Tamul literature; and some of the more promising and industrious of the youth, are trained to the business of instruction. The number of pupils is upwards of fifty. Besides this valuable institution, there are boarding schools in the families of the missionaries at other stations, and charity schools for the poor. In the former, there were, at the date of last accounts, 126 boys and 31 girls: in the latter 2,414 boys and 255 girls.-Bombay. In a 'Short Account of Native Free Schools,' published by the American missionaries in that city, it appears that the number of schools is 32, of pupils, 1750. At this station, as well as at the one last mentioned, much is doing for the melioration of the condition of the female sex, by admitting them to the privileges of education .- Syria. In nine schools established in and near Beyroot, there were in the early part of the present year 305 scholars.

We subjoin an extract from Mr Thompson's report, which exhibits a brief view of the progress of education in

SOUTH AMERICA.

In Buenos Ayres, there were, in 1821, eight schools for boys and one for girls, within the limits of the city, and about an equal number in the surrounding villages, all under the countenance of the civil authority. At the last dates, Mr Armstrong computed the number of schools at about 100, in which not fewer than 5,000 children of both sexes were receiving instruction upon the British system. The schools are favoured not only by government, but by many of the most distinguished clergy.

At Monte Video, Mr Thompson was requested by the magistrates to engage a school-agent to assist in establishing and superintending schools. In the central school, 208 children were in attendance, increasing in numbers, and growing in knowledge.

At Mendoza and San Juan, schools were established under the same favourable auspices. The other provinces of the Rio de la Plata are yet without the blessings of scriptural education; but they are ready to receive it, and the president will give all possible encouragement to the work.

The British system was introduced into Chili, in 1821, the director and principal secretary of state giving the utmost encouragement to the undertaking. Schools are established at Santiago, Valparaiso, and Coquimbo.—The cause is said to have suffered however from the want of some one to superintend and multiply the schools. The government and people are ready and anxious for its more general introduction.

In Peru, the system has been introduced and is rapidly extending under the auspices of Bolivar. The first schools were established in that country in 1822, but they suffered much from the fate of war. The central school at Lima, was established in the college of the Dominican Friars. In Ocopa, a college of friars, with ample funds, has changed its character, and become, through the agency of Bolivar, a seminary for the education of youth on the British system. That general has issued a decree for establishing a central school on this system, in the capital of each province throughout Peru.—From these schools teachers are to be sent to all the towns and villages.—Orders also have been issued for sending at the expense of government, two young men from each province in Peru, to England, to receive there the best education that can be obtained. Ten of these young men are now in England. In Colombia and Guatemala, many schools have been established, and nothing seems to be wanted to ensure the complete success of the system, but properly qualified persons to superintend the business.

'In reviewing the state and progress of education in South America, there is undoubtedly much that is calculated to gratify and to cheer the hearts of those who delight in the progress of knowledge, and in the welfare of man. Besides the pleasure that arises from seeing what has actually been done in the few years in which those new states have enjoyed the boon of liberty, there is yet more to cheer us in contemplating the general feeling which pervades the country upon the important subject of education. During my seven years residence in that country, I had intercourse with all classes of society there, and through repeated conversation and otherwise, have come, I think, to understand what are the actual feelings and desires of the people upon this point. I have no hesitation in saying, that the public voice is decidedly in favour of UNIVERSAL EDUCATION. I never heard, even once, what is still to be heard elsewhere, "that the poor should not be taught." The very opposite feeling most undoubtedly exists and prevails among the clergy and the laity, the governors and the governed."

We take our leave, for the present, of the encouraging prospects now opening in South America, to contemplate a gloomy picture of the superstitions, which still shed their baleful influence on the Roman Catholic Church. The sketch which we are about to present before the reader, is from a book lately published, written by a Lady, entitled "Rome in the 19th century." After describing the church of St John Lateran, she thus speaks of

CATHOLIC RELICS.

"This church, as well as almost every other of any consideration in Romes abounds in valuable relics. For, partly from being the scene of most of the principal martyrdoms, and partly from St Helena's pious care in forwarding ship loads of relics from the Holy Land, no place is so well stocked with these spiritual treasures as Rome. It sometimes happened, indeed, that all the cargoes sent by the Empress did not arrive at their just place of destination; for instance—one day a horse employed in drawing a wagon-load of them, turned restive, and kicked so manfully, that its kicking was manifestly a miracle, and no doubt remained, that not the horse, but the relics, chose to proceed no farther. There they were accordingly deposited, and a church was built over them, which is called St James at the Kicking of the

Horses to this day.

"Notwithstanding this wagon-load which went to St James, however St John has some very rare and curious relics; and I will particularize a few of those exhibited here on Holy Thursday. First, the heads of St Peter and St Paul, encased in silver busts; set with jewels. 2d, a lock of the Virgin Mary's hair, and a piece of her petticoat. 3d, a robe of Jesus Christ's, sprinkled with his blood. 4th, Some drops of his blood in a phial bottle. 5th, Some of the water which flowed out of the wound on his side. 6th, some of the sponge. 7th, the table on which our Saviour ate the last supper,—and which must, by a miracle, have held all the twelve apostles, although it seems impossible for more than two people to sit at it. 8th, a piece of the stone of the sepulchre on which the angel sat; and, lastly, the identical porphyry pillar on which the cock was perched when he crowed after Peter denied Christ. There are some towels, too, with which the angels wiped St Lorenzo's face when he was broiling on the gridiron.

"I thought all these sufficient marvellous; but what was my surprise to find the rods of Moses and Aaron! though, how they got here, nobody knows,—and two pieces of the wood of the real ark of the convent!

"But by far the most valuable relic brought from Palestine by that indefatigable collector, Santa Helena, is the Holy Staircase, the very same on which Christ descended from the judgment-seat of Pilate. It is certainly somewhat singular, that it should have escaped the total destruction of Jerusalem—but here it is. It is likewise strange, that its merits should have been overlooked for so many centuries, during which it was permitted to rest in the obscurity of the old Lateran palace, and people walked up and down it with the most irreverent insensibility.

"But when Sixtus V. rebuilt the palace, he brought its forgotten virtues to light, and raised for it an erection of its own, opposite the church, in which it is now placed; and these holy steps are now never ascended but on the knees, and are never descended at all; four parallel staircases are provided in the same building, which are not holy, and by which the peni-

tents descend.

"'These holy steps that pious knees have worn,' till they are almost worn away, have now been cased in wood; and so great is the passage upon it, that, go when you will, except on a grand festa—a festone,—you cannot fail to see various sinners creeping up it on their knees, repeating on every

step a Paternoster and an Ave Maria. On the Fridays during Lent crowds go up. I have myself more than once seen princes of royal blood slowly working their way up on their knees, their rosary in their hands. Indeed, it is only another modification of the game of 'Patience,' and serves to fill up the morning as well as playing it on the cards—the favourite occupation of certain princes in this city.

"I am told the ascenders of this Holy Staircase gain three thousand years' indulgence every time of mounting; but what temptation is that, in a church where indulgences for thirty-nine thousand years may be bought on

the festa of the patron saint?

"At the top of the staircase is the Sancta Sanctorum, a little dark-looking square hole, with an iron-grated window, in the centre of the house—but so holy, that no woman is ever admitted into it,—a Mahometan exclusion I could not much repine at, for really this 'Holy of Holies' is a most uninviting place. It contains an altar, which, from its extreme holiness, I should suppose must be nearly useless; for even the Pope himself may not perform mass at it.

"It has an altar-piece, a head of Christ, painted by the joint hand of St. Luke and some angels; and yet, people that have seen it, maintain it to be a most hideous piece of work. I can easily believe indeed, that even their angelic touches would fail to make poor St. Luke's performance decent; for his works prove that he was no great hand at it. I think it was Carlo Maratti who used to lament that the Evangelist had not been a contemporary of his, that he might have given him a few lessons.

"The manner in which this joint production of St. Luke, and the Angels arrived here, is, however, even more extraordinary than the artist by whom it was executed.

"In the days of that image-destroying Emperor, Leo the Isaurian it is related, that a worthy patriarch of the church, in order to save this angelic—and evangelic—painting from his clutches, threw it into the sea at constantinople, from whence it performed the voyage to Rome by itself and landed itself in safety at the port.

"On the outside of the Sancta Sanctorum is suspended a collection of votive pictures, chiefly commemorative of the hair-breadth escapes from divers perils, affected by the agency of the miraculous image within.—Hearts, hands, heads, legs, and arms, without number, are to be seen in almost every church, in testimony of the miraculous cures worked by the image or shrine to which they are appended; but these are more than usually miraculous.

"One picture represented a party overturned in a cart, and miraculously saved by tumbling on a danghill,—another, a man in a pond pulled out by a rope,—a third, a child in danger of being bit by a great dog, saved by the interposition of a stick,—in all which cases, it was not the dunghill, the rope, or the stick, that got the merit of the deliverance, but this miraculous image made by St. Luke and the angels, which we should never have dreamt had any hand in the business.

"These votive pictures reminded me of the tabulæ votivæ of the ancients; indeed, in what do they differ from them? Have not the Pagan superstitions planted here, retained their nature, and only changed their name?"

ORIGINAL LETTER.

Rev. G. Whitfield to Lord-Leven.

Edinburgh, Sept. 23, 1741, Past ten at Night.

Mx Lond—Though nature calls for rest, yet love and gratitude oblige me to sit up to answer your Lordship's letter, lest I should not have time in the morning. Blessed be the glorious Redeemer, who seems to be, in some measure, working upon your heart. My prayer to God is, that these convictions may continue till they end in a sound conversion. You do well, my

Lord, to fear lest they should wear off. I have had not so much acquaintance with the world as your Lordship, but I know it is a deceitful thing, and, without the utmost care and watchfulness, will insensibly divert the heart from God. Your Lordship is in a dangerous situation. A fear of contempt, and a love for honour, falsely so called, render religion unfashionable amongst the rich and polite part of the world. But the blood of Jesus is almighty, and can make a soul more than conqueror. Here is the fountain, my Lord, to which you and I must apply to wash away all our sins and all our uncleanness. Here my filthy soul has been washed from sins of deepest die; and it is yet open for all poor sinners. Come then, my Lord, and lay yourself at the feet of the blessed Jesus. He can, he will, if you believe on him, abundantly pardon you. But faith is the gift of God. I pray God give you no rest till you have received a full assurance of faith. Then will you receive your primitive dignity, trample earth under your feet, and with your heart be panting after God. Oh, my Lord, it is a blessed thing to have fellowship with the Father and the Son. I am a poor, despised minister of Jesus Christ; but I would not change my Master for ten thousand worlds. I have food to eat which the world knows nothing of. I long to have your Lordship taste of it too, and shall, as it were, travail in birth till Jesus Christ be formed in you Your Lordship need not remind me to pray for you. Your eternal welfare is much upon my heart. Oh, my Lord, now is the accepted time—the day of salvation. The blessed Spirit is now striving with you, and saying, "My son, give me thy heart. What hast thou to do any more with idols?" I hope your reply will be, Lord, I give thee my heart—my whole heart; and will no longer keep from thee the least part. Then will your Lordship be truly happy. For so far as we are void of God, so far we are miserable. But whither am I running? It is late. But your Lordship desired a long letter, and therefore I have taken the liberty to write thus freely. I am sensible of the honour put upon me by your Lordship, and hope I shall never betray any trust reposed in me. I pray God sanctify this, and bless our fellowship when we meet together.

I thank your Lordship for your concern about the orphans. I am persuaded you will in no wise lose your reward. I hope your Lordship received my last letter, which gave an account of my intended preaching at Kinglassy and Cowpar. May the glorious Jesus sanctify my continuance in these parts to the promoting his own glory and the good of souls. I think I can say, to me to live is Christ. It revives me to see so many seeking after Jesus. At Kinglassy the power was extraordinary. Oh, free grace! that God should make use of such a wretch as I am. I desire to lie humbly in the dust, and to say, why me, Lord, why me? Fear not, my Lord. I have received remission of sins by the blood of Jesus. Into his arms I am just about to commend your Lordship. I pray God visit your soul with his salvation! And, hoping my humble respects will find acceptance with your Lordship, your Lady, and Lady Ann, I beg leave to subscribe myself,

My Lord, Your Lordship's most obedient, obliged, humble Servant, G. WHITEFIELD.

